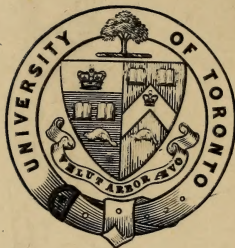




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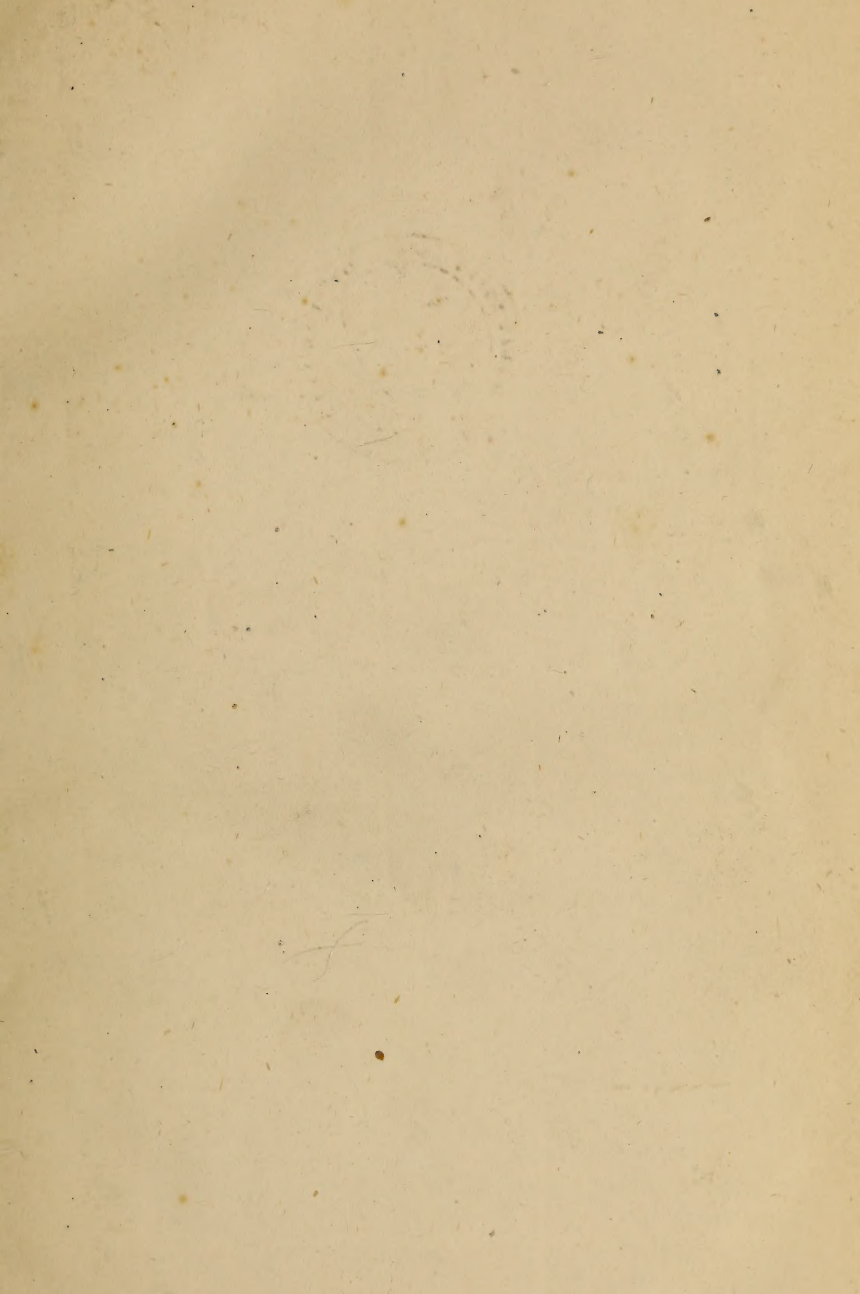
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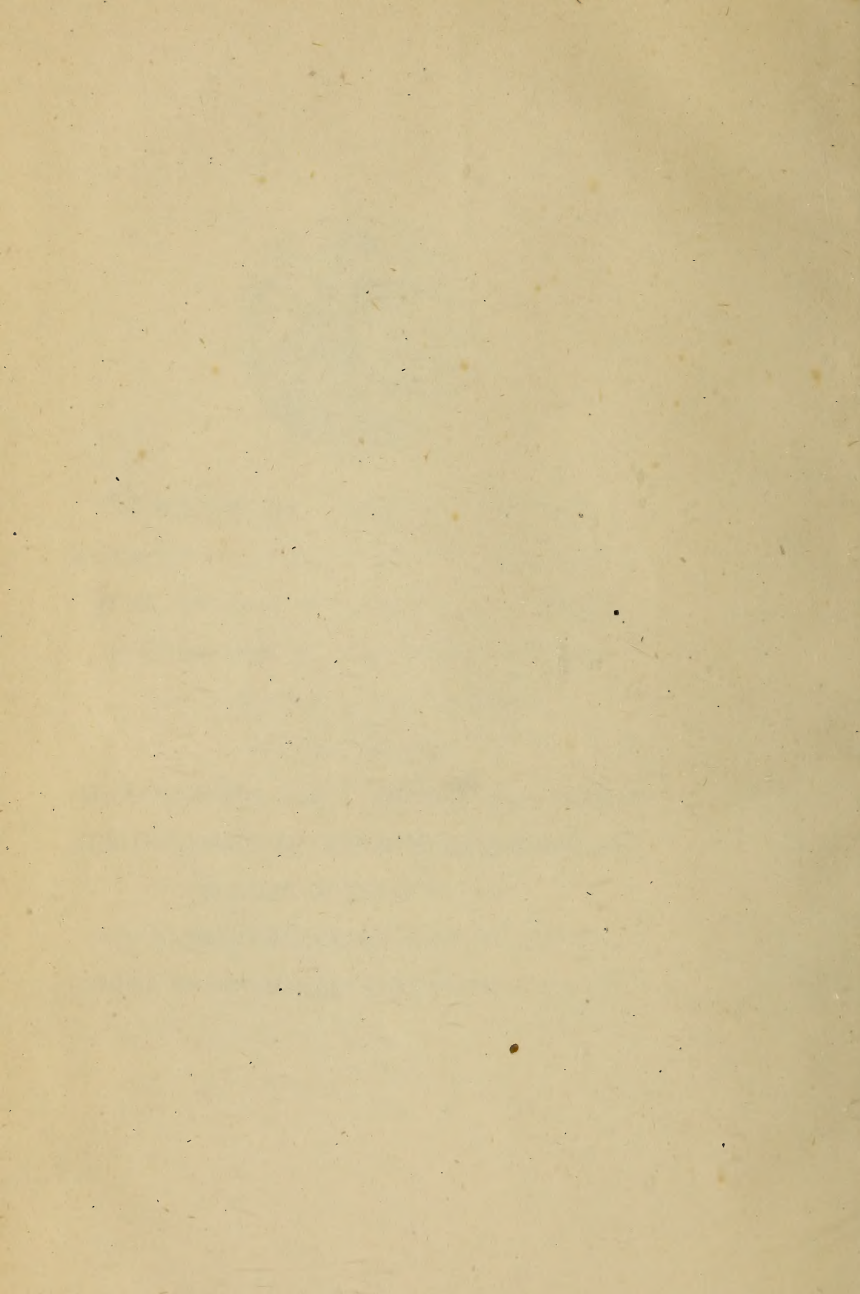
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CHURCH OF ENGLAND

A LIST OF THE PARISHES

IN THE COUNTY OF MIDDLESEX

IN THE YEAR 1861

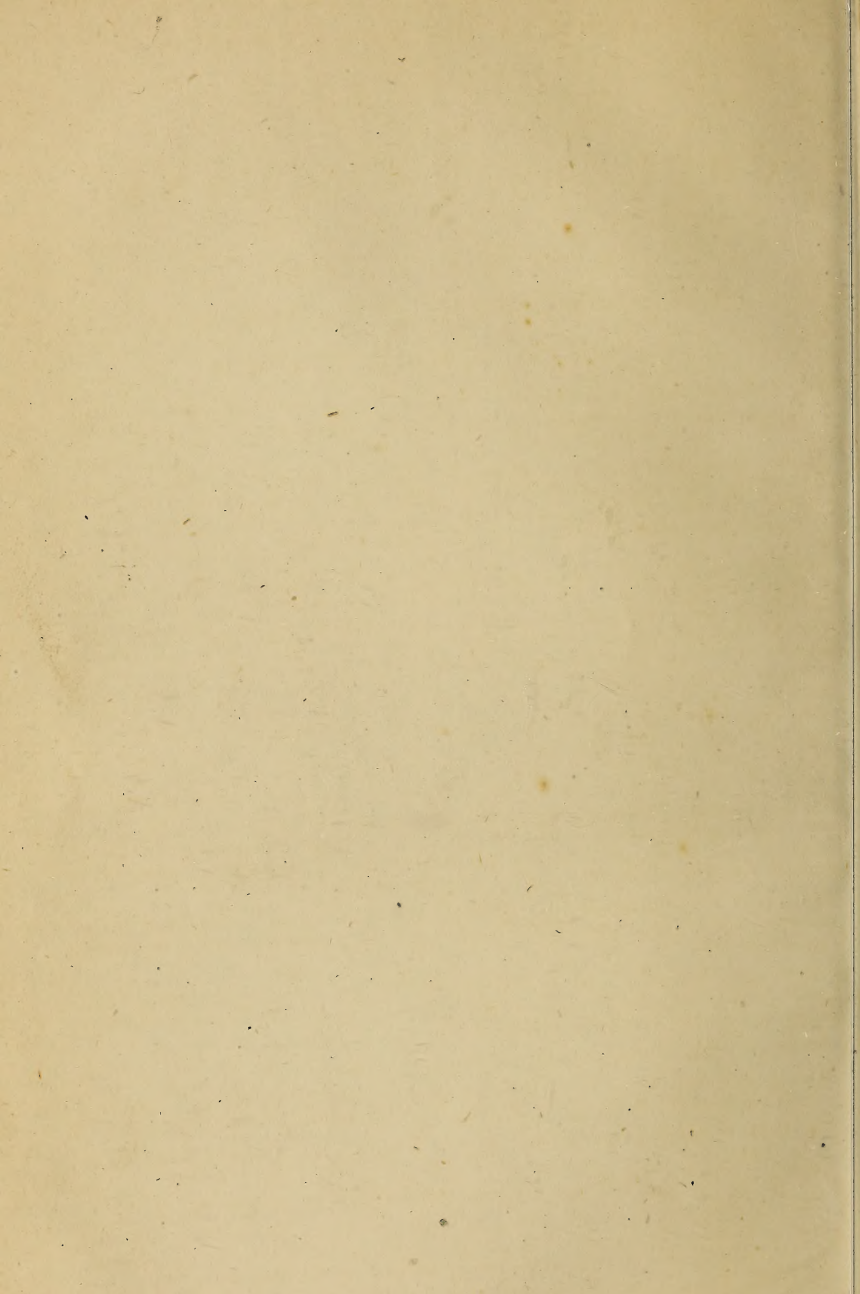
The following is a list of the parishes in the County of Middlesex, as they were in the year 1861. The list is arranged in alphabetical order of the names of the parishes. The names of the parishes are given in full, and the names of the parishes which have been since abolished are given in italics. The names of the parishes which have been since united to other parishes are given in full, and the names of the parishes which have been since separated from other parishes are given in italics.

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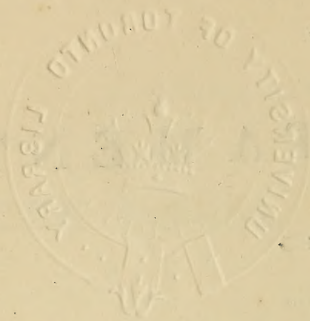
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STENOGRAPHIC MARKS.

= denotes a reading equal to the received lection :

— an inferior reading :

× a reading probably to be added :

* a reading in the received text :

|| the mark of possible substitution :

‡ possible spuriousness and expunction.

P R E F A C E.

THIS third edition of the GREEK TESTAMENT with *English Notes*, both explanatory and philological, is offered to the Christian and Theological Student; and this with perfect confidence, because the two former have already received the stamp of public approbation, and because this third edition will, it is hoped, come still more recommended by its corrections, and general improved appearance; particularly by the addition of *Parallel References*, a useful and necessary appendage, which have been examined and prepared with much care and accuracy. Nothing will at present be said but a few words on the subject of the *Greek Article*, introductory to the short analysis or epitome of Bishop MIDDLETON'S learned and admirable work; which having excited universal interest, and been highly and deservedly recommended, is here, in an abridged form, and with additional observations, prefixed to this edition of the Testament, for the satisfaction and consideration of the reader. The editor's own conviction leads him sincerely to subscribe to the opinion of those who defend the doctrine of the Greek article; though of late some scepticism has arisen respecting the strictness of the rules with which it is used. Doubts, and a kind of Neology, are but too often the medium through which subjects connected with the Sacred Scriptures are viewed and

considered. But in the mind of the willing student, unclouded by prejudice, and unwarpd by preconceived opinions, the principles on which the doctrine is founded will be received with readiness ; or if any obscurity or difficulties should present themselves, as might be expected in a subject of this philosophical nature, difficulties will gradually give way, and uncertainty, it is presumed, vanish.

It might indeed appear dangerous and rash to endeavour to establish, *in primo limine*, the saving and fundamental doctrines of the Church on so slight a foundation as mere verbal criticism and peculiar structure of language : but neither does the holy fabric of our faith rest on this apparently slender foundation : it does not depend on mere peculiarity of diction, but on direct inspired assertion, and express declarations of the Holy Scriptures. Yet every unprejudiced and pious Christian scholar will surely confess, that this doctrine of the Greek article, as it proves the unaffected accuracy and genuine simplicity of the style of the sacred writers, must tend, should it be but in a secondary degree, to corroborate and strengthen in the most satisfactory manner the great truth and vital doctrine of the divinity of Christ, which is so fully, both directly and indirectly, maintained in the Holy Scriptures. Though outward works and muniments do not constitute the principal and main strength of the citadel, yet are they not by any means to be neglected or contemned. We have undisputed proofs of the general adherence of the sacred penmen of the New Testament to grammatical usage, and of their observance of the simple forms of language and rules of philology, in the diction which involves no peculiar doctrine ; and what reason can be assigned why the same application of plain established rules should not be allowed to operate with their usual

acceptation and force, where they tend to substantiate doctrines, the common belief and conviction of which, on the mind of the writer, could alone dictate the adoption of that peculiar and genuine diction? If St. Matthew (x. 16.) could observe a distinction apparently so minute as *ὡς πρόβατα* and *ὡς οἱ ὄφεις*,—*all* sheep not being supposed to be in the midst of wolves, but *all* serpents being assumed to be prudent,—we may surely allow the same attention to accuracy of language in the observance of the doctrine of the article, both in passages which convey, and those which do not convey, any peculiar doctrines of Christianity, in the genuine Greek diction both of the Evangelists and of the other sacred penmen. And if St. Mark, xvi. 16. *ὁ πιστεύσας καὶ βαπτισθεὶς*, and John, vi. 40. *ὁ θεωρῶν—καὶ πιστεύων*, and St. Luke, with the repetition of the article, Acts xxvi. 30. *ὁ βασιλεὺς καὶ ὁ ἡγεμὼν*, and again xxvii. 11. *τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ*, adhere to the rule on which Sharp's canon is founded, in a diction which is simply and purely Greek, we may surely suppose that St. Paul and St. Peter would strictly observe the same *distinction*, as they manifestly do in this important rule, as it respects diversity and identity: see Col. ii. 2. Eph. v. 5. Tit. ii. 13. 2 Pet. i. 1. &c.

To use the Bishop's own words: "These instances prove that, by the sacred writers, the rule, both as it respects diversity and identity, has been observed: and where is the instance in which it has been violated? It is idle to tell us, that a certain canon is applicable to other Greek writers, but not to these, without attempting to prove so remarkable a difference by a single example."

With regard then to the application of the doctrine of the Greek article, and of the canons previously established, to the

criticism and the illustration of the New Testament, it will be found true, on examination, that the rules deduced from the classical are observed by the sacred writers. In order, therefore, that the student may be more readily convinced of this by actual proofs, by the side of each classical example a parallel scriptural illustration from some well-known passage in the New Testament has been added, which will demonstrate their correspondent operation and efficiency, and show the adaptation of the doctrine of the Greek article to the sacred style, and consequently to the elucidation and confirmation of sacred truths. On this account the doctrine itself is most important. But in another point of view, it may be presumed that it will not return empty and ineffectual. To the young student himself of the Greek Testament, any grammatical analysis, any point of verbal criticism elucidated and established must be most important and satisfactory, as tending to give additional beauty to the language itself, and to invite him to turn without any feeling of fastidiousness from the beauties of classical literature to those of the Sacred Scriptures, (for he will find that, though in general these are not written with Attic elegance, correct and perspicuous as they are, yet they contain beauties, and even sublimity,) till he becomes rivetted and enamoured with them, and no longer studying them as a compulsory or uninteresting task and with cold indifference, he can taste and feel their soul-stirring spirit, the divinity that breathes in them, that says with a voice which he cannot mistake, "God is in them of a truth."

It has not been thought necessary that a short epitome, as that which is here prefixed, should comprehend a full detail of points of minor importance, and every minute unessential anomaly, which neither affects the principal doctrine, nor violates any rigorous

principle, and which would have extended this short preliminary view of the doctrine to an inconvenient and unnecessary length. It may here be observed, however, that sometimes two rules will interfere ; in which case one of them must give way, so that often what may appear an anomaly or an exception to one rule may be satisfactorily explained and defended by another : as Acts iii. 25. *ὑμεῖς ἐστε υἱοί*, or as some read *οἱ υἱοί*. And in the same manner the apparent exceptions which are brought forward as an objection to the correctness of the rule, that the subject of a proposition must have the article prefixed, and may be known by this circumstance, are easily and satisfactorily accounted for, as being convertible propositions, or on some other principle : see Matt. vi. 22. 1 John iii. 4. Matt. xxi. 38. 2 Cor. iii. 17. Matt. xxii. 14. John i. 4. Neither has it been thought necessary to notice the licence which is also observable in quotations from the LXX. But though the diction of the New Testament is not free from Hebraisms, nor in all respects conformed to the style of the Greek Attic writers ; though it cannot be proved, as some have laboured to do, that in the entire phraseology there is a perfect consonance to the usage of the Greek historians, philosophers, and poets ; yet still it has all the essential qualities of a good style, and in this respect comes not short of classic purity. The charge which some have thought proper to bring against the sacred penmen of lingual inaccuracies and violations of grammar, is so far from being well grounded, that the converse appears to be undeniable, and their adherence to the rules of grammar to be so rigid as to repel every such assault. They may adopt and incorporate particular foreign words, as Persian words, Latinisms, and Cilicisms, and Arameisms, unusual inflections of nouns and verbs, and even peculiar combinations of words ; but still the grammatical structure is Greek, and in general peculiarities in the language develope themselves in modes of

declining rather than in syntactical construction, and more in the Lexicon than in the Grammar. Thus ἀνάθημα according to the Greek signification is *an offering consecrated to the divinity*; but the correspondent Hebrew word ἀνάθεμα in the New Testament bears the signification of *something devoted to destruction, something that should be destroyed*: and ἀναθεματίζειν formed from the same. The same may be said of the oriental phrases ζητεῖν ψυχὴν, ὀφθαλμοὺς πονηρὸς, ὀφείλημα ἀφιέναι, σάβζ καὶ αἷμα for ἄνθρωπος, &c. And it is to be observed that instead of οὐδεὶς, μηδεὶς, for which the Hebrews have no corresponding pronouns, we find sometimes in the New Testament, agreeably to the Hebrew idiom, οὐ πᾶς, as Rom. iii. 20. οὐ πᾶσα σάβζ, compare Matt. vii. 21. Mark xiii. 20. Gal. ii. 16. But still all these are made subject to grammatical construction; and it should also be observed that Hebraisms are attributed to the New Testament in a number of cases, merely because they are found in passages quoted from the Septuagint, which are never employed by the writers of the New Testament.

It may be hoped then, that the philosophical nature of the doctrine of the Greek article, which may have appeared so appalling to some as to deter them from venturing at all on the subject, being thus reduced into a narrower compass, and being divested as much as possible of its more complex intricacies, the study itself may become so far facilitated as to induce the student in divinity to bestow an attentive consideration on the work itself of Bishop Middleton; in the careful examination of which he will find his trouble amply repaid, by a full conviction of the accuracy and soundness of the doctrine. It may even be worth while for those who preside over our great public schools to consider how far it might be proper and beneficial to the advancement of classical learning itself, to introduce the study of this very

interesting and important doctrine into their higher classes. The importance indeed of the doctrine is not perhaps sufficiently appreciated; nor is the necessity of understanding it fully considered or acknowledged, not merely in demonstrating the nice accuracy and even philosophical precision of the Greek language, but in determining the sense, defining the real object, and even correcting the interpretation of passages, the force of which might have been inadequately conveyed in a translation. Read for instance the 14th verse of the 2nd chapter of St. James: "What doth it profit, my brethren, though a man say he hath *faith*, and have not works? Can *faith* save him?" Here is no distinction between the first and the second *faith*. But the Greek, by means of the article prefixed to the second πίστις, clearly and distinctly defines that faith which cannot save. It says: "Can *that* or *such* a faith as the above-mentioned, as the man saith he hath or professes to have,—that faith which he does not prove by works, save him?" Such nice distinction, such strict accuracy and precision we may in general observe in the article!

Let then this remark be allowed as a conclusion to these preliminary observations, that one of the most essential truths of our holy faith, the divinity of our Saviour, is attested and confirmed by the simple and unforced structure of language; and that on the contrary to suit the preconceived opinions of prejudice, and to invalidate the force of this evidence, the plainest terms of common diction must be tortured and distorted from their usual form and meaning, and made subservient to unnatural interpretation; as, for instance, making σωτήρ a proper name, merely to elude the application of Sharp's canon. Let it also be observed that though the sacred penmen wrote as their different talents, educations, habits and associations rendered natural to them, yet under the

superintendency of that divine inspiration which guided them to those expressions which best suited their several subjects, in things especially which in the least affected their doctrine, they are so far from being at variance with each other, that they on the contrary discover the greatest consistency, the most exact coincidence among themselves; and cannot therefore, where true and genuine criticism is applied to them, but receive support and confirmation from it.

Mr. Granville Sharp, Dr. Tilloch, and others, have contributed some share towards the composition and collection of the preliminary view of the Greek article which is here prefixed; Bishop Middleton certainly the greatest share. The effect, however, of this analysis cannot be to supersede the Bishop's own admirable work, but, by exhibiting a concise, and, it may be presumed, a clearer, because a nearer and synoptical view of his doctrine, to excite in the student of the Greek language, especially in the critical reader of the New Testament, a more ardent desire to consult and study the original work. The primary object, however, is to facilitate the means of acquiring and of extending that knowledge, which surpasseth all other science,—the knowledge of the word of God! And may that be its happy effect!

THE GREEK ARTICLE.

GREEK nouns are not essentially and necessarily preceded by the article; but chiefly when a definite object is designated, or is distinguished from all other similar objects: as we might say, ἡ Βίβλος, by way of eminence THE BOOK, the Bible, as being the only book in the world which is of divine original, which is the word of God, the source of true knowledge, hope, and consolation. In general the article may be accounted for, and a knowledge of the particular objects designated, even though not named in the preceding context, may be presupposed in respect to the hearers or readers. Thus Matt. xiii. 2. τὸ πλοῖον is *the boat* which was kept constantly for our Saviour. ix. 28. τὴν οἰκίαν, that known house at which he was accustomed to reside at Capernaum. John xxi. 20. ἐν τῷ δεῖπνῳ, i. e. of the Saviour with his disciples, viz. the last passover. But this will be better understood when the perfect identity of the pronoun ὁ, as in Homer, for which subsequent writers generally used αὐτός or ἐκεῖνος, and the article ὁ, has been considered. It is proper therefore and necessary to ascertain the nature of the article, what are the rules which regulate the use of it, and what occasions its usual or incidental omission.

The Greek prepositive article is the pronoun relative ὁ, the relation of which is explained in some adjunct annexed to it by the participle of existence ὦν expressed or understood. The article may be considered as the *subject* of a proposition, and its adjunct as its *predicate*. Thus ὁ πατήρ is the same as ὁ ὦν πατήρ, *he who is a father*. In this phrase ὁ is the article, πατήρ the adjunct an-

nexed, and ὦν the participle of existence ; forming a proposition of which ὁ is the *subject*, πατήρ the *predicate*, and ὦν the *copula*. The proposition however is that of *assumption*, ὦν, not of *assertion*, ἐστίν. This passage of Luke, xviii. 27. τὰ (sc. ὄντα) ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ τῷ Θεῷ, affords a fair example of the use of the article in marking *assumption*, as distinguished from *assertion*.

The article ὁ and the pronoun ὁ are essentially the same thing, differing only in having or not having an adjunct. When it is a pronoun, no adjunct is requisite, the object of its relation being so plainly marked, that no mistake can arise. Thus Homer, the earliest authority we possess, uses the article for αὐτός without the adjunct, in Il. A. 9. ὁ γὰρ βασιλῆϊ χολωθείς. And Z. 300. τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. Τὴν refers to Theano mentioned just before. Describing, Il. 793. the conflict between Hector and Patroclus, he says, τοῦ δ' ἀπὸ μὲν κρατὸς κυνεὴν βάλε Φοῖβος Ἀπόλλων — ἡ δὲ κυλινδομένη κανάχην ἔχε πόσσιν ὑφ' ἵππων. If the sentence ended here at ἵππων, which it might do without creating any obscurity, then ἡ would, according to the common distinction, be a pronoun referring to κυνεὴν, as τοῦ is a pronoun which refers to Patroclus. But the poet has added in the next line, αὐλώπις τρυφάλεια, to which as its predicate ἡ becomes the article : not that it changes its nature of pronoun, but merely from the accidental introduction of an adjunct it assumes the name and performs the functions of an article. This pronominal nature of ὁ, so clearly established in Homer, will be found to be true universally. See, for instance, Thucydides i. 81. τοῖς δὲ ἄλλη γῇ ἐστὶ πολλὴ ἥς ἄρχουσι. See also Isocrates ; referring to Hercules and Tantalus just mentioned, he says, τὸν μὲν διὰ τὴν ἀρετὴν ἀθάνατον ἐποίησε, τὸν δὲ διὰ τὴν κακίαν ταῖς μεγίσταις τιμωρίαις ἐκόλασαν. Soph. Œdipus Tyr. 1072. Τῆς γὰρ πέφυκα μητρὸς.

If it be admitted then, that the article is no other than a pronoun, it follows as a necessary consequence that the participle of existence must be understood, as a copula, between the article and its predicate. Otherwise that principle of union between the pronoun and the substantive by which they may be connected together in order to develop the ideas of the speaker would be destroyed, and they would become as independent of each other as if they occurred in different propositions : ὁ ἀνὴρ must signify, He or the male *being* or *assumed to be* a man. The conclusion will be the

same in an adjective: ὁ ἀγαθὸς in ὁ ἀγαθὸς Σωκράτης φιλοσοφεῖ is equivalent to ὁ ὦν ἀγαθός. Sometimes even we find the participle of existence expressed, as οἱ μάλιστα ἄξιοι ὄντες. An assumptive copula is also necessarily understood between the participle and the article prefixed, as ὁ φυλάττων, Herod. ὁ μένων ἐν ἐμοὶ, John xv. 5. q. d. ὁ ὦν μένων, ὁ ὦν φυλάττων, unless indeed it be contained within the participle itself. For ὦν may be presumed to be as much contained and incorporated with ὁ μένων, the participle of the present tense, as *ens*, though not used as a simple word by the Romans, yet enters in the composition of their active participle present, so that man-*ens* may be said to be μένων ὦν.

The object of the relation of the article is more or less obscure. To the mind of the speaker himself, the idea is always familiar; but to the reader it may be obscure, and therefore require the addition of the predicate, which is then absolutely necessary to the perspicuity of the sense; for without the predicate itself, it would be impossible for the reader or hearer to anticipate it. And the article may then be said to be anticipative, i. e. of some subsequent word arising in our mind after the article is pronounced: as in Rom. vii. 21. εὐρίσκω ἄρα τὸν νόμον, it is anticipative of what is subjoined, νόμον being the law or principle, which the Apostle is about to describe, as impelling him to evil, even when he is endeavouring to render a spiritual obedience to God. When the article, with the word annexed, refers to something already known to the hearer, and already mentioned, it has a retrospective reference; in which case the noun annexed might be said to be superfluous. But when the thing referred to is unknown to the hearer, the reference is to something assumed or supposed; and this is styled a hypothetical reference. Thus in the passage from Aristotle, πλουτεῖν οὐ ῥάδιον τὸν ἐλευθέριον, the meaning is, that supposing a man to be liberal, it is difficult for him to be rich. In the former use of the article therefore, that is the retrospective, the obscurity is greater or less; in the latter use, the hypothetical, it is total, since, as it was said above, it is impossible for the hearer to anticipate the predicate. This accounts also for the juxtaposition of the article and its predicate, all good writers placing the article immediately, or almost immediately, before its predicate. Because the reference being most generally anticipative, the mind of the hearer will not bear long suspense, but every thing intervening will be disregarded, till the object of reference be known. But in retro-

spective reference the case is different, when it is supposed to be marked with sufficient clearness, and no suspense can take place, when, as the Grammarians then allow, it passes into a pronoun, the predicate being unnecessary or wholly superseded. The breach of this rule, with regard to the juxtaposition of the article and its predicate, is principally observed in the case of proper names. These two lines referring to Theano, mentioned above in the passage from Homer, amply confirm and illustrate what is said here. Il. Z. 300. τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν, and 302. ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὸ καλλιπάρηος . . . Whether Theano is mentioned or not mentioned, the sense is equally clear.

After this short view of the nature of the article, it becomes necessary, by an application of what has been said to the explanation of the most remarkable insertions of it, its most remarkable omissions, and cases of insertion and omission combined, to consider how far the supposed nature of the article is founded upon the practice, and conformable to the usage of the best Greek writers, and of the sacred penmen. But it may not be improper in the first place to explain a few of the terms which occur in the following short review and illustration of an important subject of philology.

An appellative is a name common to every individual of a whole species, in contradistinction to a proper name: man, horse, &c. are appellatives.

Assumable attributives are adjectives, participles, and nouns, significant of character, relation or dignity.

Monadic nouns indicate persons or things which exist singly, or one of which only, should there be several, can be the subject of discourse, as the chimney, the oven, the stable, the poker.

Anarthrous nouns (ἄρθρον, *articulus*,) are nouns which have not the article prefixed.

A predicate, in a proposition, is that which is predicated or spoken of something which itself forms the subject: thus, in the proposition, *Peter is a man*, *man* is the predicate, *Peter* the subject.

An abstract noun denotes a thing considered simply in itself, detached and separated from any particular subject in which it resides. Thus whiteness is an abstract noun, as it does not denote any one white object, but that color, or idea in the general, wherever found. But abstract nouns may have a *particular* as well as

a general application. Thus ἀδικία will signify injustice *generally*, but it will also express every *particular act* of injustice, by the contemplation of which we form the more abstract idea.

Insertion of the Article.

The article is inserted, when the same noun is repeated which has been mentioned before; or when a synonymous noun is employed, or even when no such noun has preceded, but the inference may be drawn of the existence of such person or thing, from what has been said. Thus, as an instance of a synonymous noun: Xen. Mem. lib. iii. c. 13. Κολάσαντος δέ τινος ισχυρῶς ἀκόλουθον, ἤρετο τί χαλεπαῖνοι τῷ θεράποντι. Here the synonymous noun θεράποντι requires the article equally as if ἀκολούθῳ had been repeated. Inference from what has been said: Æschines, Προδοὺς τοῖς πολέμοις Νύμφαιον, φυγὰς ἐγένετο, τὴν κρίσιν οὐχ ὑπομείνας—that is, the trial, τὴν κρίσιν, to which the traitor would have been subjected. Thus, Matt. i. 24. ἀπὸ τοῦ ὕπνου, in reference to ὄναρ above, verse 20. Matt. viii. 12. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. The weeping and gnashing of teeth spoken of, is that of the persons last mentioned; and the sense is, “there shall *they* weep and gnash *their* teeth.” Without the articles the proposition would have asserted only that *some persons* should there weep; which falls short of the real meaning. Our English translations however in general say nothing more. Luke xvii. 17. οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; means to say, “Were not the whole ten (recently mentioned) cleansed?” But as for the article in the repetition of the same noun, the instances are so frequent, that it seems almost needless to mention them. See, for instance, Thucyd. i. 115. Ἐκτῷ δὲ ἔτει Σαμίοις καὶ Μιλησίοις πόλεμος ἐγένετο περὶ Πριήνης· καὶ οἱ Μιλήσιοι ἐλασσούμενοι τῷ πολέμῳ, παρ’ Ἀθηναίους ἐλθόντες, κατεβόων τῶν Σαμίων. Thus Matt. xxv. 4. αἱ δὲ φρόνιμοι, and 8. αἱ δὲ μωραῖ. Thus again, James ii. 14. πίστιν first occurs without the article, and then on the renewed mention it is ἡ πίστις, with the article.

Sometimes a reference is made to some object which is perfectly familiar to the mind, with as much certainty as to something recently spoken of. The article is then said to be used κατ’ ἐξόχην: when the person or the thing spoken of is from some cause or other *well known*, and celebrity, though not perhaps *pre-eminent*

worth, is indicated. Thus Thucyd. ii. 59. ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, i. e. the celebrated plague, and the Peloponnesian war. So Acts xxii. 5. ὁ ἀρχιερεὺς μαρτυρεῖ μοι. James v. 6. ἐφρονέσατε τὸν δίκαιον. Acts xxviii. 9. τὴν νηστείαν, the day of Expiation, the Great Fast on the 10th of month Tisri, called the Fast κατ' ἐξοχὴν. It may be observed that the Apostle, Heb. xii. 2. says ὑπέμεινε σταυρὸν, endured a cross; because the cross, on which Christ suffered, was not at the time of his suffering pre-eminent above any other cross, which the presence of the article would have implied.

On the same principle the article is prefixed to *Monadic* nouns. Thus Demosth. de Cor. 53. Οἱ μὲν πρυτάνεις τὴν Βουλὴν ἐκάλουν εἰς τὸ Βουλευτήριον· ὑμεῖς δ' εἰς τὴν Ἐκκλησίαν ἐπορεύεσθε. So Matt. v. 15. ὑπὸ τὸν μόδιον, and ἐπὶ τὴν λυχνίαν, only one of which would probably be found in the house.

The article with the sense of a *possessive pronoun* may be classed under the same division. Thus Theocr. Idyll. iii. 52. ἀλγέω τὰν κεφαλάν. So Matt. xxvii. 50. ἀφῆκε τὸ πνεῦμα, his spirit or breath.

And it is to be observed that where a pronoun depends on a noun, the article of that noun is generally inserted. No less than six examples of this insertion occur in the Lord's Prayer; τὸ ὄνομά σου, &c.

We usually find the article prefixed to the names of the great objects of nature. Thus Arist. de Coelo, ii. 4. σχῆμα δ' ἀνάγκη σφαιροειδὲς ἔχειν τὸν οὐρανόν. So St. John iii. 8. τὸ πνεῦμα πνεῖ, ὅπου θέλει.

Adjectives in the neuter gender, when indicating some attribute or quality in its general and abstract idea, have the article frequently prefixed. Thus Plato, λέγε δὴ τί φῆς εἶναι τὸ ὄσιον καὶ τὸ ἀνόσιον. Thus τὸ καλόν—τὸ ἀγαθόν. So the Apostle, Rom. vii. 21. εὕρισκω ἄρα τὸν νόμον τῷ θέλοντι ἔμοι ποιεῖν τὸ καλόν, ὅτι ἔμοι τὸ κακὸν παράκειται. The difference is strongly marked by the absence or presence of the article; as this difference has been noticed by Aristotle between ἡ ἡδονὴ ἀγαθὸν and τὸ ἀγαθόν. The former proposition is true; the latter false.

The neuter article is also prefixed to the infinitive mood, which is then used as an indeclinable noun, as Phil. i. 21. Matt. xiii. 3. Heb. xi. 5. the τοῦ in such cases answering to the Latin *ut*, and τοῦ μὴ to *ne*, or *ut non*, with the subjunctive: and 1 Thess. iii. 3. Rom. xiv. 13. and so with prepositions preceding, as διὰ, εἰς, &c.

Correlatives and Partitives.

Correlatives are words in *regimen*, both governing and governed, and which have a mutual reference: where for instance the first has the article, the second has it likewise. Thus Plat. Theæt. ἡ τῶν σωμάτων ἑξίς. So Matt. v. 22. ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός: xxi. 42. εἰς κεφαλὴν γωνίας. In English the practice is very different, as we say “*the* mast of a ship,” &c. The Greek practice has more of philosophical correctness. This rule however is subject to some few exceptions. Still the English has some advantage; for besides being able to use the same turn of phrase as the Greek, it can convey other ideas, as we may say “*the* priest of a temple, and a priest of *the* temple.”

The same mutual relation subsists between *partitives* and their respective *wholes*. Thus Æsch. contra Ctes. 20. τὰ μέγιστα τῶν αἰσχυρῶν. So 1 Cor. xv. 9. ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων. Some however are of such a nature as not to admit the article before them, as τίς, ὅσος, or only in particular cases, as πολλοὶ, εἷς, &c. as Plato, πολλοὶ τῶν σοφῶν: *ibid.* ἓνα τῶν νομέων.

And on the same principle may be explained the two articles which are employed, when two things are *opposed* to each other by μὲν and δέ. Thus Isocr. ad Dæmon. τὸ μὲν ἀνοήτον, τὸ δὲ μανηκόν. So Matt. xxvi. 41. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

Hypothetic use of the Article.

In the foregoing cases the article, and the predicate annexed, together recall some familiar idea. But there are instances where the article, even with the aid of its predicate, does not carry back the mind to any object with which it has been recently or frequently conversant. It is merely the representative of something, of which, whether known or unknown, an assumption is to be made. Thus in this passage of Demosthenes de Corona, πονηρὸν ὁ συκοφάντης ἀεὶ, we clearly perceive that συκοφάντης not having been recently mentioned, ὁ συκοφάντης cannot be the renewed mention of the same person, but must mean every person of the description of which συκοφάντης can be assumed and predicated. And Arist. ὁ

ἀκρατῆς ἐπιθυμῶν μὲν πρᾶττει, προαιρουμένος δὲ οὐ· ὁ ἐγκρατῆς δ' ἀνάπαλιν προαιρουμένος μὲν, ἐπιθυμῶν δ' οὐ.

Thus Matt. xii. 29. τοῦ ἰσχυροῦ is the hypothetic use of the article; as also ὁ ἀγαθὸς ἄνθρωπος, verse 35. of the same chapter. So 1 Cor. vii. 28. ἐὰν γήμη ἡ παρθένος, she who is a virgin, i. e. virgins generally. Matt. vii. 6. μὴ δῶτε τὸ ἅγιον τοῖς κυσί· this example illustrates also the following rule; viz. that in the same manner the article is employed, plurally to denote whole classes and descriptions of persons or things. Thus Plut. de Isid. λεγόμενον τοὺς θεοὺς φρουρεῖν, ὥσπερ οἱ κυνὲς τοὺς ἀνθρώπους. So Matt. vi. 1. τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων. Luke xi. 42. ἀποδεκατοῦτε τὸ ἡδύοσμον. Some, though in the singular, may be considered as denoting the *genus*.

Every insertion of the article may be referred to one of these heads. Either the article, with its predicate, denotes a relation, immediately recognised by the hearer; or else they serve conjointly to indicate a hypothesis.

Omissions of the Article.

In propositions which merely *affirm* or *deny existence*, the name of the person or thing, of which existence is affirmed or denied, is without the article. To affirm the existence of that, the existence of which is already assumed by the article, would be superfluous, and to deny it would be absurd. Thus Æsch. contra Ctes. 26. ἔσται μὲν εἰρήνη. Demosth. de Cor. 48. οὐκ ἦν τοῦ πρὸς ὑμᾶς πολέμου πέρας. Two illustrations of this rule occur, Luke xxiii. 54. καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε. So also Matt. xiv. 15. ὀψίας γενομένης.

Nouns preceded by *verbs* or *participles*, *substantive* or *nuncupative*, are always anarthrous: such verbs or participles indicating, as hitherto unknown, the very truth which the presence of the article would imply to be known or supposed already. Thus Demosth. de Cor. 23. αἰτίος εἰμι τοῦ πολέμου. Esa. ix. 6. καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος, θαυμαστὸς, σύμβουλος, ἰσχυρὸς, &c. &c. So Matt. i. 16. ὁ λεγόμενος Χριστός. xxi. 13. ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται. We sometimes find however that the predicate after εἰμι has the article, where the subject is a pronoun personal or demonstrative, ἐγὼ, σὺ, οὗτος, &c. So in Plato,

εἰ εἰσὶν αὐταὶ αἱ ἰδέαι τῶν ὄντων. So John x. 11. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός.

Abstract nouns also are anarthrous in propositions which merely assert or deny existence; and after verbs nuncupative, where the noun is the name by which any thing is said to be called. Thus Arist. Mor. Nic. vii. 1. τρία ἐστὶν εἶδη, κακία, ἀκρασία, θησιότης. Plato, καλῶ δὲ τὸ κεφάλαιον κολακείαν.

After verbs of *appointing*, *choosing*, *creating*, &c. the noun expressive of *appointment*, *choice*, &c. is always anarthrous. Thus Demosth. de Cor. 59. ἡγεμῶν καὶ κύριος ἡρέθη Φίλιππος ἀπάντων. So Luke xii. 14. τίς με κατέστησε δικαστὴν;

Nouns in *apposition* also, explanatory of the end or object, to which the person or thing implied in the preceding noun is affirmed to be subservient, are always anarthrous. Thus Demosth. de Cor. 15. τῷ προδότῃ συμβούλῳ χρῆται. So Rom. iii. 25. ὃν προέθετο ὁ Θεὸς ἱλαστήριον. Ibid. viii. 23. υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, waiting for a deliverance from death, *as our adoption*.

But when any attributive is placed in apposition with a personal pronoun, that attributive has the article prefixed. Thus Herod. ix. μὲ τὴν ἰκέτην. Plut. Conviv. ἐμὲ τὸν δύστηνον. So Luke vi. 24. ὁμῖν τοῖς πλουσίοις. Ibid. xviii. 13. ἐμοὶ τῷ ἁμαρτωλῷ. The article here, as elsewhere, marks the assumption of the predicate; and the strict meaning of the Publican's prayer is, "Have mercy on me, who am *confessedly* a sinner," or, "*seeing that* I am a sinner, have mercy on me."

In exclusive propositions, when the negation *excludes universally* the several objects spoken of, the article is omitted. Thus Demosth. de Cor. 28. οὐ ναῦς, οὐ τεῖχη τῆς πόλεως τότε κεκτημένης. Æsch. contra Ctes. 36. μήτε γῆν καρποὺς φέρειν, μήτε γυναῖκας τέκνα τίκτειν, μήτε βοσκήματα γονὰς ποιεῖσθαι. So Matt. vi. 20. ὅπου οὕτε σὴς οὕτε βρώσις ἀφανίσει.

Thus also with regard to abstract nouns, as Demosth. οὐδὲν ὕβρεως ἀφορητότερον, i. e. than *any kind* of insult; with the article the meaning would have been, that nothing is more intolerable than *all* insult. So Rom. vii. 18. οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ ἀγαθόν. In such examples the word *any* may in English be supplied before the noun, or the negative be rendered by *no*, in order adequately to give the sense.

Also when these nouns are used in a limited sense, especially

after verbs of *having, obtaining, fulness, &c.* as Plato, ὁ μὴ ἔχων κακίαν. Demosth. κολακείας λόγος μεστός. It would indeed be absurd to affirm that any one *has, obtains, is full of, &c.* any attribute or quality so exclusively, that the attribute cannot be ascribed to any other. So also 1 Cor. vi. 1. πρᾶγμα ἔχων. Matt. xxiii. 27. ἔσωθεν γέμουσιν ὀστέων νεκρῶν. 28. ἔσωθεν μεστοί ἐστε ὑποκρίσεως.

The article is also omitted where by a kind of *hendiadys* two words are employed in a phrase to convey the meaning of one, in which a single verb might be imagined expressive of the meaning; as, ἀνοίαν ὀφλισκάνειν, δίκην δίδόναι, ἡσυχίαν ἄγειν, and many more. So Matt. vii. 29. ὡς ἐξουσίαν ἔχων. And in the same manner we may account for the anarthrous use of abstract nouns, when they are employed in the dative case *adverbially*, sometimes joined with real adverbs. Thus Demosth. Phil. i. φύσει δ' ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων. Thucyd. v. 70. ἐντόνως καὶ ὀργῇ χωροῦντες. And in the same manner, Gal. iii. 3. πνεύματι and σαρκὶ for πνευματικῶς and σαρκικῶς. See Gal. v. 5. 16. 18. 25. But it is to be observed, that the manner in which any thing is said to happen or to be done, is not spoken of with reference to any particular subject, to which such manner is more especially attributable. In this case the article will be prefixed, having the force of a possessive pronoun. Thus Arist. Rhet. ii. 15. ζῶσι τῇ μνήμῃ μᾶλλον ἢ τῇ ἐλπίδι. So John xi. 33. ἐνεβριμήσατο τῷ πνεύματι.

Nouns are most frequently anarthrous after *prepositions*; so that in such instances the absence of the article affords no presumption of indefiniteness; the article might have been inserted: it is very different from an insertion of the article irreconcilable with its alleged nature. Thus Plat. Theæt. κατὰ πόλιν, the city (Athens). Ibid. κατ' ἀγορὰν, the Forum. Ibid. εἰς λιμένα, the Piræus. Thucyd. v. 75. τοὺς ἔξω ἰσθμοῦ ξυμμάχους ἀπέτριψαν. So Matt. i. 18. ἐκ Πνεύματος ἁγίου, of the Holy Ghost. Phil. ii. 11. εἰς δόξαν Θεοῦ πατρός. In *enumeration*, where several nouns are coupled by conjunctions, or where the conjunctions are omitted by an *asyndeton*, though the nouns would, if single, require the article, yet when brought together they very frequently reject it: thus in the Cratylus of Plato, περὶ δὲ τῶν τοιῶνδε τί σε κωλύει διελθεῖν, οἷον ἡλίου τε καὶ σελήνης καὶ ἀστρῶν καὶ γῆς καὶ αἰθέρος καὶ ἀέρος καὶ πῦρος καὶ ὕδατος καὶ ὥρων καὶ ἐνιαυτοῦ; where it is observable that each of these, when spoken of *separately* in the course of the discussion, is found *with* the article. So Mark x. 29. ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς,

ἡ ἀδελφάς, ἡ πατέρα, ἡ μητέρα, &c. This usage prevails even frequently where there are only two nouns connected, as Matt. x. 37. ὁ φιλῶν πατέρα ἢ μητέρα.

Ordinals, for the most part, whether the nouns, with which they agree, be expressed or understood, are anarthrous. Thus Æsch. contra Ctes. 29. ἐβδόμην δ' ἡμέραν τῆς θυγατρὸς αὐτᾶς τε τελευτηκυίας. So Matt. x. 2. πρῶτος Σίμων ὁ λεγόμενος Πέτρος. But this is not without exception. The reason of the irregularity is, that while, the noun with which they are joined becoming monadic, their natural definiteness gives them a right to the article, it at the same time renders the article unnecessary. Superlatives in the same manner sometimes reject the article.

In nouns in *regimen*, exactly as the insertion of the article before the governed noun is made necessary by its insertion before the noun which governs, so the indefiniteness of the governed will cause the governing noun to assume the indefinite form; and in a series of nouns in *regimen*, all will be anarthrous, if the last be indefinite. Thus Plat. λόγου τινὸς ἀρχὴν λέγεις. Herod. iv. δέρμα δὲ ἀνθρώπου καὶ ταχὺ καὶ λαμπρόν. So Matt. x. 41. μισθὸν προφίτου λήψεται. Luke i. 66. χεῖρ Κυρίου.

On the same principle of correlation, when the noun governing is indefinite, the governed becomes anarthrous. Thus Xen. Œcon. τις ἐπιστημὴ οἰκονομίας. So Rom. xi. 33. ὃ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ, where βάθος being in the vocative cannot have the article prefixed: the whole clause therefore is anarthrous.

And in the same manner governing nouns having become anarthrous on account of preceding prepositions, usually impart the same form to those which they govern. So Matt. xiii. 35. ἀπὸ καταβολῆς κόσμου. 1 Pet. i. 2. ἐν ἀγιασμῷ Πνεύματος.

Insertion and Omission of the Article combined.

One case of this nature is that of the *subject* and *predicate* of propositions; in which the subject is generally found *with* the article, and the predicate without it. The article is inserted in the subject for the sake of hypothesis, and omitted in the predicate on account of the verb substantive. Thus Plut. de Aud. Poet. ζωγραφίαν μὲν εἶναι φθεγγομένην τὴν ποιήσιν, ποιήσιν δὲ σιγῶσαν τὴν ζωγραφίαν. Herodotus: γεγονέναι μαθήματα τὰ παθήματα. So John xvii. 10.

καὶ τὰ ἐμὰ πάντα σὰ ἔστι, καὶ τὰ σὰ ἐμὰ. 1 Tim. vi. 5. νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

Supposing the predicate as well as the subject of propositions to have the article, they will become *convertible* or *reciprocating* propositions, neither of the terms being the *subject* more than the other, and of either term taken as the subject the other being affirmed as a predicate. Thus Luke xi. 34. ὁ λύχνος τοῦ σώματος ἔστιν ὁ ὀφθαλμός. But of such convertible propositions many examples are not to be expected.

Sometimes we find also convertible propositions, in which the article is *wanting* to both subject and predicate.

When two or more assumable attributives, (i. e. adjectives, participles, and nouns significant of *character*, *relation*, or *dignity*,) joined by a copulative or copulatives, are *assumed* of the *same* person or thing, before the first attributive the article is inserted, before the remaining ones it is *omitted*. Thus Plut. Vit. Cic. 'Ρώσκιος ὁ υἱὸς καὶ κληρονόμος τοῦ τεθνηκότος ἡγανάκτει. Demosth. de Cor. 61. ὁ σύμβουλος καὶ ῥήτωρ ἐγώ. 27. τίς ὁ τῇ πόλει λέγων καὶ γράφων καὶ πράττων καὶ ἑαυτὸν δούς; Æsch. contra Ctes. 56. ὁ περίεργος καὶ συκοφάντης Δημοσθένης. Suidas, (voce Χριστός,) Χριστὸς, ὁ Κύριος καὶ Θεὸς ἡμῶν. So Matt. xiii. 23. ὁ ἀκούων καὶ συνιών, spoken of the same person. Rom. xv. 6. δοξάζετε τὸν Θεὸν καὶ πατέρα. In the *Peshito* ὁ Θεὸς καὶ πατήρ is frequently rendered by "God the Father." In the first example, for instance, ὁ is the subject of an assumptive proposition, of which υἱὸς καὶ κληρονόμος is the predicate, ὦν being as usual understood; and the meaning is, that "He (Roscius) being both son and heir of the deceased," &c. But what will happen, supposing the article prefixed to κληρονόμος also? We shall then have *two* assumptive propositions and *two* subjects coupled together by καί: i. e. υἱὸς and κληρονόμος will then be assumed respectively of two *distinct persons*; they cannot be assumed of one and the same, if the article be a pronoun, because two articles coupled together, and yet having reference to the same person, involve the absurdity of joining an individual to himself. In all cases indeed to which the rule applies, the article is a pronoun representing some substance, of which the attributives, whether nouns, adjectives, or participles, are predicated, and consequently is not the article of the *first* attributive only, but of all collectively. But where two distinct persons are intended, we actually find the article repeated. Thus Demosth. de Cor. 56. ὁ

γὰρ σύμβουλος καὶ ὁ συκοφάντης . . . διαφέρουσι. So Matt. xviii. 17. ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. The exceptions to which this rule is subject, (if those can be called exceptions to a rule to which they do not belong, which are not attributives significant of character, relation, or dignity,) are names of substances, *considered as substances* or inanimate, proper names, and names of abstract ideas, as ὁ λίθος καὶ χρύσος. Τὸν Ἀλέξανδρον καὶ Φίλιππον. Τὴν ἀπειρίαν καὶ ἀπαιδευσίαν. The reason why *proper names* are excepted, is evident at once: for it is impossible that Alexander and Philip, the names of two distinct persons, should be predicated of an individual. With regard to *abstract ideas*, “Every distinct abstract idea,” says Locke, “is a distinct essence; and the *names* that stand for such distinct ideas, are the names of things essentially different.” It would therefore be as contradictory to assume that any quality represented by ἡ were at once ἀπειρία and ἀπαιδευσία, as that the same person were both Alexander and Philip. Under this head we may class verbs in the infinitive mood, which differ not in their nature from the names of the corresponding abstract ideas. Thus we read in Plato, τῷ ἰδεῖν τε καὶ ἀκοῦσαι, in the next page we have τῇ ὄψει τε καὶ ἀκοῇ. In some cases *plurals* do not appear to be strictly subject to the operation of this rule, where especially attributives are in their nature *absolutely incompatible*, and where the application of the rule would involve a contradiction of terms, as Thucyd. i. 10. τὰς (sc. ναῦς) μεγίστας καὶ ἐλαχίστας. And so Matt. v. 20. τῶν Γραμματέων καὶ Φαρισαίων.

The application of this canon to the New Testament is in strict conformity with the usage of the Greek writers, and with the syntax of the Greek tongue; and few of the passages, which Mr. Sharp has corrected in our common version, can be maintained or defended without doing violence to the obvious and undisputed meaning of the plainest sentences which profane writers supply. If, for example, Eph. v. 5. we are with our common version to translate ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ, “In the kingdom of Christ and of God;” or, Tit. ii. 13. τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, “Of the great God and (of) our Saviour Jesus Christ,” we must in consistency translate also from Plutarch, Vit. Cic. Ῥώσκιος ὁ υἱὸς καὶ κληρονόμος τοῦ τεθνηκότος, “Roscius the son and *another person* heir to the deceased,” though a singular verb, ἡγανάνκει, follows; and so on in an endless series of absurdities: for Θεός, σωτήρ, &c. the nouns in question are as truly attributive

nouns as any which can be found; and are so far from being in their nature *incompatible*, that some of them are even of kindred import: thus Tit. iii. 4. compare 6. The ellipsis being completed, it will be τοῦ (ὄντος) Χριστοῦ καὶ Θεοῦ, of him being or who is, &c. Τοῦ (ὄντος) μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν: and so in other texts. It is to be observed that there is not a single instance in the whole New Testament in which σωτῆρος ἡμῶν occurs without the article, except in cases like the present, and 1 Tim. i. 1. where it wants the article on account of the preceding omission before Θεοῦ, as in the common form ἐν Θεῷ πατρὶ ἡμῶν, &c. The Fathers understood such passages in the manner in which Mr. Sharp would translate them; and they will without doubt be more generally so translated in future. Dr. Wordsworth, in his examination of the Greek Fathers, avers, “ I have observed more, I am persuaded, than a thousand instances of the form ὁ Χριστὸς καὶ Θεὸς (Eph. v. 5.), some hundreds of instances of ὁ μέγας Θεὸς καὶ σωτὴρ (Tit. ii. 13.), and not fewer than several thousands of the form ὁ Θεὸς καὶ σωτὴρ (2 Pet. i. 1.)—while in no single case have I seen, where the sense could be determined, any one of them used but only of *one* person.”

Mr. Granville Sharp's Canon.

This important canon given above forms the substance of Mr. Granville Sharp's First Rule; that, when the copulative καὶ connects two nouns of the same case (either substantives, or adjectives, or participles,) of personal description respecting office, dignity, affinity, or connexion, and attributes, properties or qualities good or ill, if the article ὁ, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i. e. it denotes a further description of the first-named person; as Matt. xii. 22. καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. And again 2 Cor. i. 3. εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρισμῶν καὶ Θεὸς πάσης παρακλήσεως. This last sentence contains two examples of this first rule. See also in 2 Cor. xi. 31. ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν. Also Eph. vi. 21. Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ. Also Heb. iii. 1. κατανόησατε τὸν ἀπόστολον καὶ ἀρχιερέα

τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν. See also in 2 Pet. ii. 20. ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, &c. and again 2 Pet. iii. 2. καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος. And again 2 Pet. iii. 18. αὐξάνετε ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. Also in Philip. iv. 20. τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα, &c. In Rev. xvi. 15. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ. And in Col. ii. 2. εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ: and here the distinction of persons is preserved by the insertion of the article τοῦ before Χριστοῦ, which is omitted before πατρός. And in 1 Thess. iii. 11. αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. And here again the same distinction of the persons is preserved as in the last example, by the insertion of the article ὁ before Κύριος, which is omitted before Πατὴρ. The apostle James also uses the same mode of expression, i. 27.; and there are at least a dozen other places, as Rom. xv. 6. 1 Cor. xv. 24. Gal. i. 4. Eph. v. 20. Col. i. 3. and iii. 17. 1 Thess. i. 3. iii. 13. 2 Thess. ii. 16. James iii. 9. Rev. i. 6. in which “*the God and Father*” is mentioned exactly according to this rule. Neither are there any exceptions; except the nouns be proper names, or in the plural number; in which cases there will be exceptions. There are several other texts in which the mode of expression is exactly similar, and which therefore necessarily require a construction agreeable to this same rule, though the present English Version has rendered them in a different sense, and thus concealed from the mere English reader many striking proofs concerning the Godhead of our Lord and Saviour Jesus Christ. Thus among other texts, Tit. ii. 13. as mentioned before, our version renders the words τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, *of the great God, and our Saviour Jesus Christ*; but as the passage is plainly and unequivocally to be understood as an assumption, that Jesus Christ is our God and Saviour, it should be rendered *of our great God and Saviour Jesus Christ*. Thus also 2 Pet. i. 1. ἐν δικαιοσύνῃ τοῦ Θεοῦ καὶ σωτῆρος Ἰησοῦ Χριστοῦ, in the common English version is thus imperfectly rendered, *through the righteousness of our God, and our Saviour Jesus Christ*; but according to the true grammatical construction it should be *through the righteousness of our God and Saviour Jesus Christ*. And Mr. Crutwell has remarked, in his useful edition of the English Bible with Bishop Wilson’s notes, that the words were rendered *of our God and Saviour Jesus*

Christ, in the versions of Wickliff, Coverdale, Matthews, Craumer, in the Bishops' Bible, the Geneva, the Rhemish, and by Doddridge, Wesley, and others. Tindal also, the author of the first printed English version of the New Testament, has given the very same rendering.

This is the substance of Mr. Sharp's first and principal rule, which, as Bishop Burgess observes, must be called his rule; for though it was acknowledged and applied by Beza and others to some of the texts alleged by him, yet never so prominently, because singly, or so effectually as in his remarks. The converse of this, which Mr. Sharp has given to another rule, is equally true, that if these personal nouns are connected by the copulative, and both have the article, they relate to different persons.

How much care then ought to be taken, as Dr. Tilloch justly observes, lest the text be distorted in those passages where the combinations which we have been considering occur, by any mode of translation which may set these plain rules of language at defiance; and which may impose a false sense upon the text. The divine records themselves are not dark, nor do they teach opposite and contradictory doctrines. But prepossessions and prejudices will often take a deeper root, owing to the ambiguities of different versions, or to mis-translations. One of the chief causes of our mis-translations in this respect is the Latin Vulgate, which not admitting the article, and giving its whole support and authority to the school divinity of the West, bestowed the same influence on the turn of expression in most of the vernacular European translations.—The two attributive nouns, then, *ὁ Θεὸς καὶ Πατὴρ*, (the God and Father,) joined by the copulative *καὶ*, and the first only having the article, refer to one individual: as in the expression, “the grace τοῦ Κυρίου καὶ Σωτῆρος of the Lord and Saviour,” the two attributives *Lord* and *Saviour* mean the same individual. Now suppose we add to this the name of the individual, *Ἰησοῦ Χριστοῦ*, then the truth of the expression will be that Jesus Christ is the Lord and Saviour. Thus 2 Pet. ii. 20. “Through the knowledge τοῦ Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ,” no one doubts that Peter here declares Jesus Christ to be the Lord and Saviour. And in the same Epistle (i. 11.) we meet with the same words, *τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ*, but with the addition of the personal pronoun, which however does not affect the sense; for, strictly speaking, it should be inserted after each noun; but if

inserted only once, it is of no consequence whether after the first or after the last. But if the article was prefixed to the last attributive, then “the Lord of us” would indicate one individual, not named, and “the Saviour of us, Jesus Christ,” would indicate another. Now suppose we have the substitution of another attributive noun, Θεοῦ for instance, the expression will in like manner only apply to one individual. For the combination is precisely the same, and Θεός is as much an attributive as Κύριος. Now this substitution occurs 2 Pet. i. 1. “Through the righteousness τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ,” which, as mentioned before, ought to be rendered, “through the righteousness of Jesus Christ our God and Saviour,” and not as exhibited in the authorised version, “Through the righteousness of God and our Saviour Jesus Christ.” Though indeed our translators have given the correct sense on their margin, viz. “of our God and Saviour;” which marginal reading ought to have been admitted into the text, as many other translators had done; for certainly the Greek words have reference only to *one* person, *our* God and Saviour, Jesus Christ. The same expression occurs Titus ii. 13. as we have seen before: which our translators ought to have rendered, “expecting the blessed hope and appearance of the glory of our Great God and Saviour, Jesus Christ,” or at least, “of the Great God and Saviour of us, Jesus Christ,” and not in the ambiguous manner they have done, by thrusting the pronoun *our* forward in the sentence, and retaining the article in the version, contrary to their common practice before Θεοῦ, rendering it, “of *the* Great God, and *our* Saviour Jesus Christ.” But had the writer intended to express the *Great God* and *Saviour* as a plurality, the rules of the language would certainly have required the insertion of the article before Σωτῆρος. And to use the words of Dr. Wordsworth, “it is to be regretted and wondered at, that our English translators should have deprived us of that interpretation which was the only one ever preached in all the ancient churches.” Again in Eph. v. 5. our Common Version renders ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ, *in the kingdom of Christ and of God*, as if the Greek mentioned two persons, which is quite otherwise; for, according to the nature of the article as explained in the beginning, the full sense of the Greek is, “of him (*being* or) *who is*, *Christ and God*.” The text declares *the anointed one, the Messiah, or the Christ*, to be Θεός, *God or the Omnipotent*. 2 Thess. i. 12. “according to the grace τοῦ Θεοῦ ἡμῶν

καὶ Κυρίου Ἰησοῦ Χριστοῦ,” rendered in our Common Version, “of our God and the Lord Jesus Christ,” may also be adduced as an evidence in favour of Mr. Sharp’s canon, though Bishop Middleton entertains some doubts concerning this passage. His objection here is that, Κύριος Ἰησοῦς Χριστὸς is collectively a title of our Lord ; but though this is a common mode of speaking of our Lord, yet when it is preceded by another title, also applied to him, namely, Θεὸς in such a manner as to bring Κύριος within the operation of a known established rule of the Greek language, then it cannot follow that that title should be excluded from the operation of that rule. And the sense of the Greek will be, “according to the grace of the God of us and Lord, Jesus Christ.” For Κύριος may partake indeed of the nature of Proper Names, when put for יהוה (*Jehovah*), but not when put for *Adonai*, or simply, *Lord*. With regard to the passages adduced by his Lordship to show that here there is no necessity for detaching Κυρίου from Ἰησοῦ Χριστοῦ, the form of expression in all is quite different, because Θεὸς in all of them is already coupled with Πατὴρ, and the *diversity* is as strongly marked as in 2 John 3. Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς. Besides the article, on the position of which the whole question, and indeed the rule itself, depends, is not found in one of them. And yet the Bishop allows that Κύριος is commonly subject to the rule, and that it may be separated from the Proper Name, in order to be coupled with Θεὸς, when the latter is the preceding attributive. But indeed, again observes the learned Dr. Tilloch, “in such cases there is not a *separation* from the Proper Name, but an *addition* made to the prefix ; nor, when thus enlarged, do the words become less a title of our Lord than they were before ; *Our Lord and Saviour, Jesus Christ*, and *our God and Lord, Jesus Christ*, are in every sense titles as proper to him, as *our Lord, Jesus Christ*. And had the writer in this passage intended *two* persons, he would have put his meaning beyond all doubt by prefixing the article to Κυρίου as well as to Θεοῦ. There was nothing in the nature or use of this title to prevent him ; for in other passages we find him employing it with the article, as Rom. xiii. 14. 1 Cor. xvi. 22. And surely it is begging too much to suppose that where he meant to express *two*, he should notwithstanding employ that construction which the rules of the language require for only *one* person. The presence also of the personal pronoun after Κύριος makes the article necessary. And

the sacred penmen seem to prefer this way of expressing the title, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. It occurs about fifty times. They have most commonly used that form which makes the article indispensable. This renders it the more evident that, when they adopted another form which excludes the article, as in this passage, 2 Thess. i. 12. they did it for the express purpose of giving to their words that sense which such construction demands. Thus according to the doctrine laid down by the Bishop himself, this passage also 2 Thess. i. 12. must and can only be rendered, "*According to the grace of him (being or) who is the God of us and Lord, Jesus Christ.*" And we may remark in his Lordship's own words, that the rule, both as it respects diversity and identity, has been observed by the sacred writers; and we may ask also with him, where is the instance in which it has been violated?"

Abstract Nouns.

In the preceding rules, where the application might be pertinently made, abstract nouns have already been mentioned and illustrated among the appellatives. For it will be observed that there is a close analogy between the use of the article when prefixed to abstract nouns, and the hypothetical use of it in the case of appellatives: as οἱ ἄδικοι will signify all those who are assumed to be unjust; so ἡ ἀδικία will mean every act, of which injustice can be assumed. In insertions then of the article when an abstract noun is used in its most abstract sense, the article is prefixed. Thus Plato, ἡ ἀδικία καὶ ἡ ἀκολασία μέγιστον τῶν ὄντων κακόν ἐστι. Demosth. ἡ νεότης τῷ γήρᾳ. So Rom. v. 12. διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος.

The article is also frequently used before these nouns where they are personified. Thus Xenoph. Mem. ii. 1. ἡ Κακία ὑπολαβοῦσα εἶπεν. Ibid. ἡ Ἀρετὴ εἶπεν. So Acts xxviii. 4. ἡ Δίκη ζῆν οὐκ εἴσεν. Matt. xi. 19. καὶ ἐδικαιώθη ἡ Σοφία ἀπὸ τῶν τέκνων αὐτῆς. Thus also St. Paul, Rom. v. 21. personifies *sin* and *grace*, ἡ ἁμαρτία καὶ ἡ χάρις, and in the whole of chap. vi. represents them as kings, who wish to have mankind under their dominion.

These nouns also take the article, when that article has the meaning of a possessive pronoun. Thus Aristoph. Equit. 837. ζηλῶ σε τῆς εὐγλωττίας, *your* . . . So Gal. v. 13. μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν. These nouns also, like appellatives, take the article where they have a reference: thus Plato, τὴν μακρολογίαν, ἢ τοπρῶτον ἐπεχείρησας χρῆσθαι.

With regard to the omission of the article before abstract nouns, it is not necessary to consider it here, since it has been already introduced and explained in the preceding cases where only it is observable; as for instance where abstract nouns are the predicates of propositions not intended to reciprocate, the article will of course be omitted. See for instance Gal. v. 19—23.

Proper Names.

In Aristophanes, whose language, except in his choruses, is most simple and unaffected, we may observe that the proper names of men never have the article, except when the same person has been *recently mentioned*; or when the person is from some cause or other of such *notoriety*, that even without previous mention he may be recognised by the hearer. The names of *deities*, and *heroes*, and the proper names of *places*, whether countries, cities, mountains, &c. have commonly the article prefixed. With regard to Herodotus, the instances in which he prefixes the article to the proper names of men, in the case of *previous and recent mention*, are almost innumerable: but without previous mention he does not prefix the article to the noun of any person, however illustrious and well known. And in this respect, as well as in the dialect and diction, there is some resemblance between him and Homer, though from the paucity of instances in which Homer uses the article before a proper name nothing like a rule is deducible from his practice. The names of deities are often, though not so often as by writers of a later age, first mentioned by Herodotus with the article prefixed: more frequently, however, it is omitted. And the same latitude is observable in the names of places as in succeeding ages. In Demosthenes and other prose authors, the instances in which the article is used when the proper name is repeated are very common. The names of deities commonly have the article; and the names of places, those at least of great cele-

brity, take or reject the article, without any other apparent reason than the pleasure of the writer. In poetry the article is often omitted before proper names, and even before appellatives in strictness requiring the insertion. It is indeed very probable, as Apollonius observes, that in a prose writer the very first word of the *Iliad* would have taken the article. The reader becomes habituated to the peculiar style of poetry. But if in prose we should meet with ἵππος, for instance, an appellative, meaning the same horse which had just before been mentioned, mistake would be almost inevitable; and the reason is plain: for if there is nothing which identifies *this* horse with that before spoken of, it may reasonably be concluded that a different one is meant; but on the renewed mention of proper names, of Callias or Lycon, for instance, we shall infer the identity, even though the article be not expressed. On the same ground the names of deities and places may or may not have the article. Their notoriety, even when not asserted, will occur to the hearer's mind. To say, however, ὁ Καλλίας, ὁ Λύκων, when Callias or Lycon are now for the first time heard of, would involve both falsehood and absurdity; for it would amount to a declaration, that the hearer knows, or ought to know, who is meant. But in the other case, i. e. if Lycon or Callias being already known be spoken of without the article, the same inconvenience will not ensue. And as the article cannot in ordinary cases be placed before proper names *ad libitum*, so *à fortiori* it is not inserted where particular rules require its omission,—that rule for instance respecting verbs substantive and nuncupative, and that which relates to propositions asserting or denying existence. On the whole, any irregularity observable with respect to proper names does not in the least affect the general doctrine of the article. In Acts viii. 1. 3. we have Σαῦλος; comp. ix. 1. 8. Φίλιππος, viii. 5. comp. 6. 35. And in the enumeration of proper names of persons, see Acts xx. 4. Rom. xvii. 7. 9. 12. 14. 15. Matt. x. 2. 4. So in Greek writers, Xen. Anab. vii. 1. 32. Thucyd. ii. 67. v. 19. the article is then commonly omitted.

The use of the Article with certain Words.

Πᾶς.

When πᾶς or ἅπας in the singular number is used to signify that *the whole* of the thing implied by the substantive, with which it is

joined, is intended, the substantive has the article. Thus Xenoph. Hell. iii. ἅπαν τὸ στράτευμα. Thucyd. ii. 57. τὴν γῆν πᾶσαν ἔτεμον. So Eph. ii. 21. πᾶσα ἡ οἰκοδομή. Mark xvi. 15. πᾶσιν τῇ κτίσει, to every creature, English Vers. but more correctly, to the whole creation.—But when it is employed to denote that *every individual* of the species is spoken of, then the substantive is anarthrous, as, Plut. Conviv. πάσης τέχνης καὶ δυνάμεως ἀνθρωπίνης. So Rom. iii. 19. πᾶν στόμα. Hesychius thus defines πᾶς: Πᾶς ὅλος, ἕκαστος.

In the plural, where there is not reference, the usage is variable; for even then, as plurals represent whole classes of things, it will often happen that the article will be used hypothetically, as Xen. Œcon. πασῶν τῶν τεχνῶν. Where there is reference, the article is, of course, inserted: as Matt. xiii. 32. πάντων τῶν σπερμάτων. Sometimes the article is prefixed to πᾶς, in the singular as well as in the plural, the position implying no difference in the sense.

Abstract nouns with πᾶς want the article, where there is not reference, as Matt. xxviii. 18. ἐδόθη μοι πᾶσα ἐξουσία, and have it, where there is reference; and sometimes also the article is placed before πᾶς.

Ὁλος, οὗτος, ὅδε, ἐκεῖνος.

The construction of ὅλος resembles that of πᾶς. But when it is used in the adverbial sense of *wholly* or *altogether*, its substantive is anarthrous. Thus Demosth. c. Steph. πλάσμα ὅλον ἐστὶν ἡ διαθήκη.

The noun which is joined with οὗτος has the article prefixed; as, Herod. ix. τὸν πόνον τοῦτον. So Matt. xx. 12. οὗτοι οἱ ἔσχατοι. This usage, however, was unknown to Homer. Proper names, though for the most part they take the article with οὗτος, are yet subject to some uncertainty. And where the identity of the pronoun and noun is *asserted*, the noun is most frequently anarthrous. Hence if the proposition be “He is a man,” οὗτος ἀνὴρ ἐστὶ will be the true form.

What has been said respecting οὗτος applies for the most part to ὅδε, as, Demosth. c. Timoc. τὸν νόμον τόνδε. Sometimes, however, when the noun precedes, especially a proper name, the article is omitted, as, Plat. Ἀριστοτέλει τῷδε. What has been said of οὗτος applies to ἐκεῖνος. And the article is often omitted when proper names and other nouns precede it.

The position of the Article in the immediate concord of the Substantive and the Adjective, where one Article only is employed; and the order of the Substantive and the Adjective, where the Article is repeated.

It must be observed, that there are two kinds of concord which substantives and adjectives admit; ἐμὸς ὁ πατήρ, for instance, and ὁ ἐμὸς πατήρ. The sense of the former is, “mine is the father,” the assertive copula ἐστὶ being supplied between ἐμὸς and ὁ πατήρ. In the latter something is to be affirmed or denied of one who is already assumed to be my father, as, for instance, ὁ ἐμὸς πατήρ — ἀπέθανε. On this second kind of concord, that is, where the substantive and adjective are to be taken in immediate concord, where there is such an *assumption* of the attribute, is founded the canon, that, supposing one article only to be employed, it must be placed immediately before the adjective. Thus Demosth. de Cor. ὅσα προσῆκε τὸν ἀγαθὸν πολίτην. So John x. 3. τὰ ἴδια πρόβατα καλεῖ κατ’ ὄνομα.

But where the attribute is not *assumed*, and it becomes an assertion, then the position of the article will be different. Such for instance, Soph. Aj. 1121. οὐ γὰρ βάνουσιν τὴν τέχνην ἐκτησάμην: the meaning is, “the art, *which* I have acquired, is no mean one.” In such cases the sentence may be supposed to supply a relative, with the assertive verb before the adjective. And thus, John xx. 5. καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια. For what is said of adjectives applies equally to participles. See also 1 Cor. xi. 5. ἡ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ.

But where both the substantive and the adjective have the article in immediate concord, the rule invariably is, that the substantive with its article shall be placed first. Thus Isocrat. πρέπει γὰρ τοὺς παῖδας, ὥσπερ τῆς οὐσίας, οὕτω καὶ τῆς φιλίας τῆς πατρικῆς κληρονομεῖν. So Matt. vi. 11. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὲς ἡμῖν σήμερον. John x. 27. τὰ πρόβατα τὰ ἐμά. xvi. 1. ἡ ἄμπελος ἡ ἀληθινή.

It may be observed that in cases of explanation or limitation something more is requisite than the addition merely of the adjective. For though, with respect to the order of the words, the simple and natural form ὁ μέγας βασιλεὺς, and this latter form, with an article prefixed both to the substantive and adjective, as

ὁ βασιλεὺς ὁ μέγας, be strictly equivalent, as also τὸ ἅγιον Πνεῦμα, and Πνεῦμα τὸ ἅγιον in the New Testament, yet the addition of the adjective may be by a kind of after-thought to restrict the substantive absolutely to the object meant; or to mark an *emphasis* or *opposition* by purposely reserving the adjective. Thus in these two forms, τὸ ἅγιον Πνεῦμα, and τὸ Πνεῦμα τὸ ἅγιον, the addition of τὸ ἅγιον absolutely limits the sense. And the expression of Justin Martyr, τοῦ Πνεύματος, φημι, τοῦ ἁγίου seems to indicate very clearly what is the force of the addition in that and in all similar instances. And our Saviour has said, John x. 11. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς, as opposed to him, who is μισθωτός.

*The use of the Article with certain Phrases and Words
in the New Testament.*

Πνεῦμα.

Πνεῦμα primarily signifies *breath* or *wind*. 1. In the sense of breath it takes or rejects the article according to circumstances: thus Matt. xxvii. 50. ἀφῆκε τὸ πνεῦμα, *his breath*. In the meaning of *wind*, it takes the article, as being one of the *great objects of nature*: thus John iii. 8. τὸ πνεῦμα πνεῖ. 2. Πνεῦμα contradistinguished from σὰρξ, signifying the intellectual or spiritual opposed to the carnal part of man, may be used either definitely or indefinitely. Thus Luke xxiv. 39. πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει. And in the same definite or indefinite sense the word is used as signifying the spiritual principle as abstracted from body or matter, and the immaterial agents, *spirits*, and πνεύματα, the demoniacs. 3. The word πνεῦμα is used κατ' ἐξοχὴν and always with the article, cases excepted where other rules confessedly and decidedly interfere, (as for instance the omission of the article after a preposition,) when it denotes the great and pre-eminent Spirit, the third person in the Trinity. The addition of τὸ ἅγιον serves only to ascertain to what class of spirits, whether good or evil, this pre-eminent spirit is affirmed to belong. See particularly among the passages which, from their ascribing *personal acts* to the Πνεῦμα ἅγιον, are usually adduced to prove the personality of the Blessed Spirit; Mark i. 10. xiii. 11. Luke iii. 22. John i. 32. Acts i. 16. x. 19. xx. 28. xxviii. 25. Eph. iv. 30. 1 Tim. iv. 1. Heb. iii. 7. &c. Deducible

from this sense is that of the *influence* or *operation* of the Holy Spirit, the addition of ἅγιος explicable as before. In this sense, however, πνεῦμα and Πνεῦμα ἅγιον are always *anarthrous*, the case of *renewed mention* or other reference being of course excepted. Thus John xx. 22. λάβετε Πνεῦμα ἅγιον. The reason is, that though the Holy Spirit himself be but one, his influences and operations may be many. Πνεῦμα also may be used with or without the article, according to the circumstances, to mark the effects of these influences of the Spirit, in the senses of *disposition, character, faith, virtue, religion*, &c. or *evil propensities*, as supposed to arise from the influence of the Evil Spirit. The word Σατανᾶς, that said Evil Spirit, it may here be observed, is used both with and without the article, as partaking of the nature both of a proper name, and of an appellative, viz. the adversary.

Passages in which τὸ Πνεῦμα ἅγιον and Πνεῦμα are used, particularly in those two important classes, viz. the acception of the Holy Spirit in a personal sense, with the article, and its gifts, influences or operations, without the article.

(1) Τὸ Πνεῦμα, the Holy Spirit, is represented by the writers of the New Testament as being most intimately united with God the Father, and God the Son; but yet as distinguished in certain respects, although possessing the same attributes. The passages in which τὸ Πνεῦμα is to be referred to this signification are those, in which existence, personality, intelligence and agency are predicated of the Spirit.

Joined with ὁ Θεός, ὁ Πατήρ, and ὁ Χριστός, &c. with the same or with different predicates. Matt. xxviii. 19. βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. 1 Cor. xii. 4. coll. 5. 6. τὸ δὲ αὐτὸ Πνεῦμα—καὶ ὁ αὐτὸς Κύριος—ὁ δὲ αὐτὸς Θεός, and ver. 11. coll. 7. 8. 9. 13. bis. 2 Cor. xiii. 13. ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. Eph. ii. 18. there is an evident reference to the three persons. 1 Pet. i. 2. κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. See ἐν ἁγιασμῷ Πνεύματος, page xxvii. Jude 20. ἐν Πνεύματι ἀγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρεῖτε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν

Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. See prepositions, page xxvi. So 1 John v. 7. but as the genuineness of this verse is disputed, there is no necessity to rest upon it.

Where the same omniscience is predicated of τὸ Πνεῦμα as of ὁ Θεός. 1 Cor. ii. 10. τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. Ver. 11. οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.

Where intimate union or oneness with the Father is predicated of τὸ Πνεῦμα. John xv. 26. τὸ Πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται. So in the common phrase τὸ Πνεῦμα τοῦ Θεοῦ, τοῦ πατρὸς, &c.

Where the same things are predicated of τὸ Πνεῦμα, which in other places are predicated of ὁ Θεός, as Ananias and Sapphira are said to lie to the Holy Spirit, &c. Acts v. 3. ψευσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, coll. ver. 4. οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ, i. e. it is not men whom thou hast attempted to deceive, but the Divine Spirit, God, who exerts an influence in them, ver. 9.

As speaking through the Prophets of the Old Testament, Acts i. 16. γραφὴν—ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ . . . coll. iv. 24. 25. σὺ ὁ Θεός—ὁ διὰ στόματος Δαβὶδ—εἰπὼν . . . Acts xxviii. 25. καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου, coll. Is. vi. 8. where (see the Hebrew) a plurality of divine persons is implied. Heb. iii. 7. καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, coll. Ps. xcv. 7. Heb. x. 15. μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον, coll. Jer. xxxi. 31. So Heb. ix. 8. (ver. 14. the preposition may account for the absence of the article, or it may be the influence of the Spirit.) coll. i. 1. and Acts ii. 17. 18. quoted from Joel iii. 1. 2. coll. ii. 33. 38.

Where a person is said to be born of the Spirit, spoken of the spiritual renovation, i. e. the new modes of thinking, feeling, acting, which are exhibited by those who sincerely and with a lively faith embrace the gospel. John iii. 5. 6. 8. ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. coll. John i. 13. ἐκ Θεοῦ ἐγεννήθησαν.

Where τὸ Πνεῦμα, &c. is said to dwell in or be with Christians. Rom. viii. 11. bis. εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν—διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν. 1 Cor. iii. 16. οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστέ, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; vi. 19. τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἐστίν. 2 Tim. i. 14. διὰ Πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν, i. e. through the aid, by the assistance, of the Holy Spirit who dwells in us. Compare 2 Cor. vi.

16. ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος· καθὼς εἶπεν ὁ Θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς, κ. τ. λ. James iv. 5. τὸ Πνεῦμα ὃ κατώκησεν ἐν ἡμῖν. coll. John xiv. 23. Ephes. ii. 22.

Where τὸ Πνεῦμα and ὁ Θεός are interchanged; as 1 Cor. xii. 11. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, spoken of miraculous gifts, &c. coll. ver. 7. where it is ὁ Θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. So Eph. vi. 17. μάχαιρα τοῦ Πνεύματος, ὃ ἐστι ῥήμα Θεοῦ, *the sword which the Holy Spirit furnishes, which is the word of God*, i. e. defend yourselves against your spiritual foes by meditating upon those divine truths which the Holy Spirit presents to you in the word of God. Comp. 2 Cor. iii. 17.

Sometimes where τὸ Πνεῦμα is joined with or spoken in reference to ὁ Χριστός, &c. Joined with ὁ Χριστός in a form of swearing, Rom. ix. 1. ἀλήθειαν λέγω ἐν Χριστῷ· οὐ ψεύδομαι—ἐν Πνεύματι. In a solemn obtestation, Rom. xv. 30. παρακαλῶ δὲ ὑμᾶς—διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος. In the regeneration and sanctification of Christians; 1 Cor. vi. 11. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.—So τὸ Πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above, with John xiv. 23. xv. 4. 2 Cor. xiii. 5. Eph. iii. 17. Phil. i. 19.

Where τὸ Πνεῦμα τὸ ἅγιον is said to descend πνευματικῶς εἶδει, upon Jesus after his baptism; Luke iii. 22. Matt. iii. 16. Mark i. 10. John i. 32. 33. coll. iii. 34.

As coming to Christians and remaining with them, in order to impart a more perfect knowledge of divine truth, and to afford support and consolation. John xiv. 17. 26. ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον,—ἐκεῖνος ὑμᾶς διδάξει πάντα. xv. 26. ὁ παράκλητος—τὸ Πνεῦμα τῆς ἀληθείας, i. e. that divine Spirit which will impart the knowledge of divine truth; as xvi. 13. 14. τὸ Πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. So where any one is said to grieve the Holy Spirit; Eph. iv. 30. μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed and sealed, &c. coll. Is. lxiii. 10.

Where τὸ Πνεῦμα τὸ ἅγιον is represented as bestowing those miraculous gifts by which the Apostles and primitive Christians were distinguished, and by which they were qualified in a special manner for the office of widely propagating the Christian religion. Acts i. 8. λήψετε δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ'

ύμᾱς, κ. τ. λ.—xiii. 2.—Particularly as affording aid for the multiplication and strengthening of the churches; Acts ix. 31. αἱ ἐκκλησίαι —εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο. Or in the appointment of the ἐπίσκοποι, Acts xv. 28. τῷ ποιμνίῳ ἐν ᾧ ὑμᾱς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους.

Where τὸ Πνεῦμα τοῦ Θεοῦ, &c. is said to speak through the Apostles when brought before rulers, magistrates, &c. Matt. x. 20. Mark xiii. 11. Luke xii. 12.

Where τὸ Πνεῦμα is represented as the author of revelations to men; as communicating a knowledge of present facts and events; Luke ii. 26. Acts x. 19. εἶπεν αὐτῷ (Πέτρῳ) τὸ Πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε. xi. 12. Or as communicating admonitions, warnings, invitations, &c. through the Apostles; Rev. ii. 7. ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις, i. e. that Spirit by whose influence the Apostle was rapt in prophetic vision, (i. 10.) and heard the Messiah inditing messages to the churches. ii. 11. 17. 29. iii. 6. 13. 22. xiv. 13. καὶ, λέγει τὸ Πνεῦμα. xxii. 17. καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν, *"Ερχου· the Spirit and the bride say, Come*, i. e. the Holy Spirit who actuates the Apostles and ministers of the Gospel, and leads men to the knowledge and reception of divine truth, and the whole Church of Christ, invite to come, &c. So God is said to communicate revelations διὰ τοῦ Πνεύματος αὐτοῦ, 1 Cor. ii. 10. where omniscience is also ascribed to τὸ Πνεῦμα, see above.

Other instances might be adduced of the agency, personality, &c. of the Holy Spirit; as, inwardly moving our Lord to go into the desert to be tempted, Matt. iv. 1. Mark i. 12. Luke iv. 1. ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον, ἐν by the agency of the Holy Spirit. Matt. xii. 32. where the Holy Spirit is said to be blasphemed, and where it is used in opposition to ὁ υἱὸς τοῦ ἀνθρώπου in the preceding part of the verse. In the former verse also, 31. it is used in the personal sense, coll. 1 Pet. iv. 14. and Acts i. 8. And see Eph. iv. 30. So Mark iii. 29. Luke xii. 10. See also John iii. 34. vii. 39. coll. xvi. 13. 14. Acts v. 32. τὸ Πνεῦμα τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεός, as we read John iii. 16. that God τὸν υἱὸν αὐτοῦ ἔδωκεν. 1 John iii. 24. iv. 13. Acts x. 44. 45. xi. 15. xv. 8. xix. 6. 1 Thess. i. 5. iv. 8. v. 19. Acts vii. 51. viii. 29. xv. 28. xvi. 6. 7. Gal. iv. 6. The Holy Spirit enabling persons to foretell future events, &c. Acts xi. 28. *"Αγαβος ἐσήμανε διὰ τοῦ Πνεύματος*. xxi. 4. 11. xx. 23.

1 Tim. iv. 1. Speaking of all the gifts, blessings, graces, which are imparted and wrought in us by the Holy Spirit, as filling the mind with peace and joy, as the pledge and foretaste of eternal happiness, and inspiring us with devoted filial love to God. 2 Cor. i. 22. *δοὺς ἀρραβῶνα τοῦ Πνεύματος.* coll. v. 7. Eph. i. 13. 14. Rom. viii. 23. ver. 16. In this last verse we have two important senses of *Πνεῦμα* plainly contradistinguished; the Holy Spirit, and the spirit or mind of man. Ver. 26. 27. Rom. xiv. 17. *δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ,* *righteousness and peace and joy* which we receive from the Spirit. Heb. x. 29.

(2) *Πνεῦμα*, and *Πνεῦμα ἅγιον*, without the article, are by a kind of metonymy put for the effects, results, consequences, of the operations of the Holy Spirit, i. e. the gifts, divine influences, divine energy and power which result from the agency of the Holy Spirit, viz.

Spoken of that procreative divine energy which was exerted in the conception of Jesus. Luke i. 35. *Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύνამις ὑψίστου ἐπισκιάσει σοι.* Matt. i. 18. 20. This last, however, may be meant in the personal acceptation, the preposition making it impossible to prove incontestably in which of the two senses *Πνεύματος* is here to be taken.

Spoken of that divine influence, energy, &c. which is represented as existing in Jesus after the descent of the Holy Spirit upon him at his baptism: *Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης.* Acts i. 2. Luke iv. 18. quoted from Is. lxi. 1. Matt. xii. 18. quoted from Is. xlii. 1. Acts x. 38. *Ἰησοῦν—ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει.*—As enabling him to cast out demons; Matt. xii. 28. *εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια. . .* coll. Luke xi. 20. where it is *εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια*

Spoken of that divine influence by which persons were led to act or to speak in a particular manner; as John the Baptist, Luke i. 15. *καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.* So Zacharias, Luke i. 67. Elizabeth, Luke i. 41. Simeon, Luke ii. 25. and 26. 27. where *τὸ Πνεῦμα* may signify the same divine influence, the article being a renewed mention; or the latter may be meant in the personal acceptation, because of the act there imputed.

Spoken of that divine influence by which the Prophets, &c. of the Old Testament were excited, where they are said to have spoken *ἐν πνεύματι*, *διὰ πνεύματος*, i. e. *by inspiration.* Matt. xxii.

43. πῶς οὖν Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ; Mark xii. 36. So 2 Pet. i. 21. ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν.—In a similar sense spoken in the Apocalypse of the Apostle John, where he is said to be ἐν Πνεύματι, i. e. *rapt in prophetic vision*, Rev. i. 10. iv. 2. xvii. 3. xxi. 10.—Spoken also of that divine influence imparted to the followers of Christ, where they are said to be *baptized* with a divine influence, Matt. iii. 11. αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. Mark i. 8. Luke iii. 16. John i. 33. The influences and gifts of the Holy Spirit are also signified Rom. xv. 16. coll. Luke xi. 13. And the *inspiration* of the Spirit is intended 2 Cor. iii. 3. ἐπιστολὴ—ἐγγεγραμμένη—Πνεύματι Θεοῦ ζῶντος. Tit. iii. 5. is the *influence*. coll. Heb. vi. 4.

Spoken of the influence of the Spirit in qualifying the Apostles for the duties of their station, as founders and directors of the Church of Christ. John xx. 22. ἐνέφυσε καὶ λέγει αὐτοῖς, Λάβετε Πνεῦμα ἅγιον. coll. ver. 23. 2 Cor. vi. 6. But this Spirit was afterwards more copiously imparted at the day of Pentecost, when the Apostles and early Christian teachers and others were inspired by the Holy Spirit with the full apprehension of divine truth, the faculty of speaking in various languages, of working miracles, of prophesying, &c. Acts i. 5. xi. 16. Acts ii. 4. καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, with the influences of the Spirit; as he τὸ Πνεῦμα ἐδίδου αὐτοῖς actuated and impelled them. Rom. xv. 13. Acts iv. 31. vii. 39. Πνεῦμα ἅγιον, extraordinary influence. viii. 15. 17. 18. 19. ix. 17. x. 38. 47. which last may be understood in *reference* to the recent dispensation of divine gifts. xi. 24. xiii. 9. xix. 2. 1 Thess. i. 6. Rom. xv. 19. ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου. 1 Cor. ii. 4. vii. 40. which latter means divine aid or inspiration. Rom. viii. 9. Πνεῦμα Θεοῦ and Πνεῦμα Χριστοῦ are a Godly and a Christian disposition of the soul. Heb. ii. 4. 1 Pet. i. 12. Acts viii. 39. Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον, i. e. that divine power and influence which rested on Philip. As exciting persons to speak boldly and powerfully; Acts iv. 8. 31. vi. 10. In this last though the article be prefixed, Πνεῦμα must be taken for the influence of the Spirit, or inspiration. The article is inserted in reference to ᾧ ἐλάλει immediately subjoined. Coll. ver. 8. And in Gal. iii. τὸ Πνεῦμα means the gifts of the Spirit: the Apostle makes a reference to them, as the *well-known* gifts which they had received.

As the medium of divine communications and revelations, Eph.

iii. 5.—As causing persons to be rapt in ecstatic vision, Acts vii. 55. —As the source of joy and Christian triumph, Acts xiii. 52. Eph. v. 18.—As inspiring zeal and ardour, Acts vi. 3. coll. ver. 5. 8. Much care however must be used in distinguishing the different senses of *Πνεῦμα*, for in some cases of inferior importance some doubt may still remain ; as in John xi. 33. which here means *the spirit of man* ; *In his spirit* ; so xiii. 21. and in other places. And where *Πνεῦμα* is opposed to *σὰρξ*, as John vi. 63. Matt. xxvi. 41. where from the opposition with *μὲν* and *δὲ* the article is prefixed ; so Rom. viii. 5. coll. 2. 4. 5. 6. 9. 13. 14. 1 Cor. vi. 16. 17. and so 2 Cor. iii. 6. where we have *πνεῦμα* opposed to *γράμμα*.

Θεὸς and Κύριος.

Θεὸς and Κύριος in the sense of God either take or reject the article, as partaking of the nature both of appellatives and of proper names ; and we say Θεὸς and ὁ Θεὸς indiscriminately, except where grammatical rules interfere. But Θεὸς invariably conforms to that law of regimen which forbids an anarthrous appellative to be governed by one having the article prefixed : hence ὁ υἱὸς Θεοῦ is not to be found. It also follows the common rule of appellatives in rejecting the article where it is the predicate of a proposition which does not reciprocate, as in John i. 1. In short, though Θεὸς is used sometimes as a proper name, yet, as it represents the Hebrew term *Elohim*, *The Omnipotent*, (which is not a proper name,) it agrees in its construction with the most common appellatives. But there is not a single instance in the whole New Testament of its being used in an inferior or qualified sense. Θεὸς is God or a God, either true or false, real or imaginary, but never *superior* or *inferior*. Κύριος, in regimen at least, is not so strictly limited, as we find ὁ ἀγγελὸς Κυρίου, &c. differing in the manner in which it is used, by approaching more nearly to a proper name ; for proper names are very commonly anarthrous, though depending on appellatives which have the article. Though Κύριος and ὁ Κύριος are used in the New Testament to signify God, yet Κύριος without the article, without the addition of the name of Christ, and so circumstanced that none of the rules for appellatives will show why the article is wanting, signifies God almost invariably. See above, page xxxiv. Again, with regard to Θεὸς, it may be remarked,

that, in many places in the New Testament, where it stands alone, and is therefore commonly understood of *God the Father*, when the context is properly understood, it will be found, observes Dr. Tilloch, to have reference not to *the Father*, but to *our God and Lord Jesus Christ*.

‘Ο υἱὸς τοῦ Θεοῦ.

With regard to the insertion or omission of the article before υἱὸς and Θεοῦ, ὁ υἱὸς Θεοῦ is not found: ὁ υἱὸς τοῦ Θεοῦ is common, but is always to be understood in the highest acceptation. And it is allowable to write either ὁ υἱὸς τοῦ Θεοῦ or υἱὸς Θεοῦ indifferently, arising out of the nature of the word Θεός. The former, however, is the more common. But neither is υἱὸς τοῦ Θεοῦ nor υἱὸς Θεοῦ to be taken in an inferior sense. The reason why we meet with both σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ and σὺ εἶ υἱὸς τοῦ Θεοῦ, is that two principles interfere: after verbs substantive the first article should be omitted, yet where σὺ precedes, it is not unfrequently inserted. ‘Ο υἱὸς τοῦ Θεοῦ is used in a Theocratical sense, and as the Messiah, the Saviour and Lord of men: Matt. xvi. 16. xxvi. 63. Luke iv. 41. John vi. 69. xi. 27. xx. 31. i. 50. Coll. Luke i. 32. Acts ix. 20. Matt. iv. 3. Luke iv. 3. Matt. viii. 29. Mark v. 7. Luke viii. 28. Matt. xiv. 33. xxvii. 40. 43. Luke xxii. 70. John i. 34. Coll. Matt. iii. 17. xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35. 2 Pet. i. 17. John iii. 18. Rom. i. 4. 2 Cor. i. 19. Eph. iv. 13. Heb. vi. 6. x. 29. Rev. ii. 18. et al.

‘Ο υἱὸς τοῦ ἀνθρώπου.

With regard to the phrase ὁ υἱὸς τοῦ ἀνθρώπου, an appellation which our Saviour assumed to himself, it is to be observed that the very *assumption* forbade him to use the phrase otherwise. He was to be designated as ὁ υἱὸς, for otherwise he would not have been distinguished from any other individual of the human race; and if ὁ υἱὸς, then τοῦ ἀνθρώπου, for ὁ υἱὸς ἀνθρώπου would offend against regimen; as ὁ υἱὸς precedes, τοῦ ἀνθρώπου follows of course. Where the canons require υἱὸς to be without the article, as after εἶπεν, the phrase would be υἱὸς ἀνθρώπου. As to the title “ Son of

Man," it has every where a reference to the *incarnation of Christ*, and is significant of his acquaintance with our infirmities. And it is to be observed that in a majority of the places in which our Saviour calls himself the "Son of Man," (and he is never in the New Testament so called by others before his ascension,) the allusion is either to his present humiliation or to his future glory; which is, though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own; and may be considered as an irrefragable proof of the pre-existence and divinity of Christ. In John xii. 34. ὁ υἱὸς τοῦ ἀνθρώπου and ὁ Χριστὸς are interchanged. So in Luke xxii. 69. 70. ὁ υἱὸς τοῦ ἀνθρώπου and ὁ υἱὸς τοῦ Θεοῦ. Matt. xvi. 13. 16. Acts vii. 56. Moreover in applying this appellation to himself, Jesus also claimed attributes which could be predicated of no one but the Messiah, as ἀποστέλλειν τοὺς ἀγγέλους αὐτοῦ, Matt. xiii. 41. Ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς, Matt. xvi. 27. Mark viii. 38. Luke ix. 26. Ἔρχεσθαι ἐν τῇ βασιλείᾳ αὐτοῦ, Matt. xvi. 28. Ἀναστῆναι ἐκ νεκρῶν, Matt. xvii. 9. Mark ix. 9. Καθίσαι ἐπὶ θρόνου δόξης, Matt. xix. 28. His future παρουσία, Matt. xxvi. 27. 37. 39. Luke xvii. 24. 26. 30. Ἔρχεσθαι for ἐλεύσεσθαι, Matt. xxiv. 44. xxv. 13. Luke xii. 40. Καθῆσθαι ἐκ δεξιῶν τῆς δυνάμεως καὶ ἔρχεσθαι ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, Matt. xxvi. 64. where ὁ Χριστὸς and ὁ υἱὸς τοῦ ἀνθρώπου precede: Mark xiv. 62. Luke xxii. 69. Εἶναι ἐν τῷ οὐρανῷ, John iii. 13. Ἀναβαίνειν, John vi. 62. Κρίσιν ἔχειν, John v. 27. Further by using this name of himself when brought before his judges, Jesus openly professed to be the Messiah, and was so understood by all present, Matt. xxvi. 64. Mark xiv. 62. Luke xxii. 69. 70.

Νόμος, Λόγος, Κόσμος.

It deserves also to be noticed that νόμος, the understanding or misinterpreting of which tends so much either to illustrate or to obscure that most difficult but sublime of Epistles, St. Paul's to the Romans, signifies in general, when without the article, *moral obedience* or *virtue*; and with the article, it signifies for the most part the law κατ' ἐξοχὴν as promulged in the Pentateuch and even the whole body of the Jewish scriptures. But it must be observed, in general, that here also exceptions arise, which however can easily

be ascertained; as, for instance, the omission of the article by some licence which in particular circumstances will be allowed to words however definitely meant. *Nóμος*, indeed, is used by St. Paul of every rule of life, of every revelation, especially of the Mosaic law, and even of the moral and ceremonial observances, one or both of which it is the object of every *νόμος* to inculcate: thus Rom. v. 20. *νόμος* is a rule of life; 1 Cor. vii. 39. *δέδεται νόμῳ*, by moral obligation, by the spirit of every law, divine or human. Our English version, by almost constantly rendering *νόμος* "the law," whatever might be the meaning in the original, overlooks the distinction.

ADDENDUM.

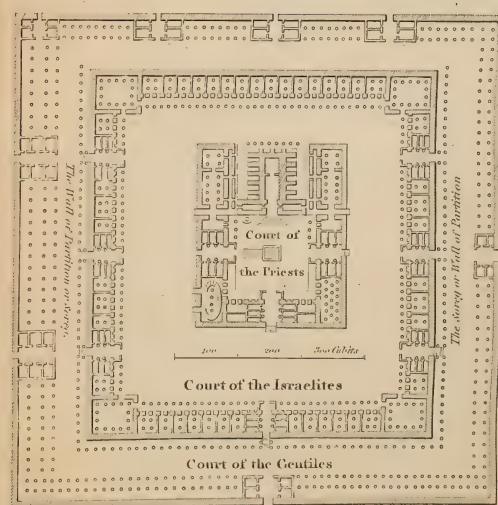
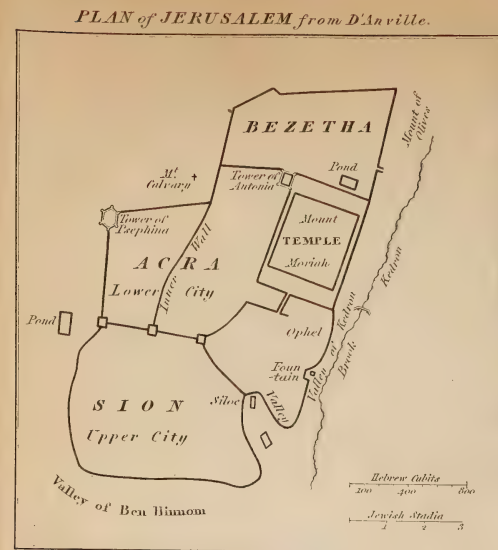
It will be easily perceived that this is little more than an abstract or epitome. It may however serve to pave the way for the further elucidation of the Greek article, though the rules are coeval with the written Greek language, and were only revived by Mr. Sharp and other learned men. But to assert that the Greek article is guided by no rule at all, to give no other discrimination than that the noun to which it is prefixed is rendered definite by it, thus excluding every rationale, makes that most beautiful language, in one of its most essential qualities, merely fortuitous; *neque intelligo cur non idem putet, qui id sibi persuadeat, si innumerabiles unius et viginti formæ literarum vel aureæ, vel quales libet, aliquo conjiciantur, posse ex his in terram excussis annales Ennii, ut deinceps legi possint, effici*: it is saying no more than that the article is prefixed, because it is prefixed, or omitted, because it is omitted. It is possible that Bishop Middleton, from the great extent of his theory, may have opened a door to the admission of some trivial error, but *si fuit errandum, causas habet*

error honestas ; and the principle itself and doctrine of the article remain incontestable : and after the ground has been maintained during so many ages by learned and celebrated critics, it cannot surely be given up ἀκοντί. It may indeed be said in conclusion, that,

οὐκ ἔστιν, οὐκ ἔστιν ὅπως οἱ ἄνδρες τοιοῦτοι ἤμαρτον.

ST. MATTHEW, the Apostle and Evangelist, surnamed Levi, was the son of Alpheus, (not Alpheus the father of James, see Matt. x. 3) and a Galilean. He was originally a publican, and collected the taxes paid by order of the Romans on all goods that crossed the Sea of Galilee; he had his residence at Capernaum. While employed at the receipt of custom, he was an eye-witness of our Saviour's miracles, and became, during his whole ministry, the familiar attendant on his person. He was the first writer of a Gospel. There is a difference of opinion about the exact date of his; but it may on the most probable grounds be assigned to the year 38. St. Matthew wrote in Greek. At least the best presumption is in favour of this opinion, which, however, has been contested by many learned critics, who contend that this Gospel was originally written in Hebrew. A third opinion has been started, which reconciles the two others, and which carries some probability with it; namely, that St. Matthew wrote originally a Hebrew Gospel, for the use of his countrymen the Jewish converts, (which first became corrupted, and then disappeared;) and that our present Greek Gospel is likewise an original authentic production of St. Matthew, written soon after the Apostles quitted Jerusalem, and dispersed themselves in the discharge of their apostolic duties. The Greek language was most suitable to the designs of the Evangelists, as being then in general use in Judæa, as well as in other parts of the Roman empire. There seems more reason, says Dr. Townson, for allowing two originals than for contesting either; the consent of antiquity pleading strongly for the Hebrew, and evident marks of originality for the Greek. The popular language of the first believers was Hebrew, what is called so by the sacred and ancient ecclesiastical writers; but they who spoke Greek quickly became a considerable part of the Church of Christ. We may however conclude with Beausobre and Lenfant, that as there is no dispute affecting the foundation, that is, the authority of St. Matthew's Gospel, such as we have it, the question about the language ought to be regarded with much indifference, as that is a point which it is impossible to ascertain.





TO

ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Κεφ. α'. 1.

^a ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ 1
'Αβραάμ. ^b Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. Ἰσαὰκ δὲ ἐγέν- 2
νησε τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς

^a Luke iii. 25.

^b Gen. xxi. 2. 3. xxv. 26. xxix. 35.

1 = Δαυὶδ

1. Βίβλος γενέσεως· *the book of the generation*. Βίβλος γενέσεως expresses that the narration which follows in this chapter is a book, writing, or description of the genealogy of Jesus Christ. This description contains an account of his lineal descent after the flesh, his γέννησις, and birth, including the chief circumstances connected with them, and the particular manner in which those wonderful events were brought about; and showing that they happened according to the prophecies of the O. T. Scriptures, and that he was also to be called our Emmanuel, which was expressive of the Divinity which he also possessed: all this constitutes the business of the first chapter, of which the first verse is as it were the preface. Αὐτὴ ἡ is understood before it, according to Bos.

Ἰησοῦ Χριστοῦ. For the signification of Jesus see ver. 21. Christ, a title of Jesus, means the Anointed, indicating his Sacerdotal, Royal, and Prophetic offices. This word was an appellative of King among the Hebrews, whose custom it was to anoint their kings; and this name they applied to their long-expected Messiah; it implied also the dignity of King and Priest, anointing being common to both, and sometimes also to Prophets, as we find 1 Kings xix. 16. The two words J. C. are often jointly used in the N. T. not merely that the signification of the Saviour may be imparted to the title Christ, but that by Jesus may be denominated the true Mes-

Gr. Test.

siah or Christ, in opposition to the perverseness of the Jews. It may be observed that the word Christ, though originally an appellative, came at length, from the frequency of its application to our Lord, to supply the place of a proper name, and even probably during our Saviour's lifetime. It seems that in process of time, as Grotius remarks, the name *Jesus* was very much dropped, and *Christ*, which had never been used before as the proper name of any person, and was, for that very reason, a better distinction, was substituted for it; insomuch that, among the heathens, our Lord came to be more known by the latter than by the former. This use seems to have become more frequent soon after his ascension.

υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ· i. e. a descendant of Abraham and David. Ἰησοῦ Χριστοῦ must also be repeated in its application before υἱοῦ Ἀβραάμ. The word Son among the Hebrews, as *nepotes* among the Lat. poets, often refers to the remotest origin. The Evangelist introduces his subject with great simplicity, and says no more than is necessary to make his readers distinguish the person of whom he speaks, leaving them to judge of his mission and character from a plain unadorned narration of the facts.

2. ἐγέννησε. The frequent repetition of this verb is after the Heb. mode of speaking. It might have been simply, Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. Ἰσαὰκ δὲ τὸν Ἰακώβ. . . The brethren of Judas seem to be mentioned,

I.

A

- 3 ἀδελφοὺς αὐτοῦ. ὁ Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν
 Ζαρὰ ἐκ τῆς Θαμάρ. Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ.
 4 Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ. ὁ Ἀράμ δὲ ἐγέννησε τὸν
 Ἀμιναδάβ. Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών. Να-
 5 ασσών δὲ ἐγέννησε τὸν Σαλμών. ὁ Σαλμών δὲ ἐγέννησε
 τὸν Βοὺζ ἐκ τῆς Ῥαχάβ. Βοὺζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ
 6 τῆς Ῥούθ. Ὠβηδ δὲ ἐγέννησε τὸν Ἰεσσαί. ὁ Ἰεσσαί δὲ
 ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ βασιλεὺς
 7 ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου. ὁ Σολομών δὲ
 ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά.
 8 Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. Ἀσά δὲ ἐγέννησε τὸν Ἰω-
 σαφάτ. Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ
 9 ἐγέννησε τὸν Ὀζίαν. ὁ Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ.
 Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν
 10 Ἐζεκίαν. ὁ Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ. Μα-
 νασσῆ δὲ ἐγέννησε τὸν Ἀμών. Ἀμών δὲ ἐγέννησε τὸν Ἰω-

^c Gen. xxxviii. 29. 30. ¹ Chron. ii. 5. 9. ^d 1 Chron. ii. 10. ^e 1 Chron. ii.
 10. 11. 12. Ruth iv. 17. ^f 1 Sam. xvi. 1. xvii. 12. 2 Sam. xii. 24. ^g 1 Chron. iii. 10.
^h 2 Kings xv. 7. 38. xvi. 20. ⁱ 2 Kings xx. 21. xxi. 18. 24.

6 * Σολομῶντα

not as the progenitors of the Messiah, but as being Patriarchs, heirs of the promise, and heads of that people whence he was to proceed. Stephen also thus speaks of them, Acts vii. 8.

5. Ῥαχάβ. This cannot have been the harlot of Jericho mentioned in Josh. ii. 1. because she must have lived at a time long anterior to Booz, the husband of Ruth, and could not therefore have been his mother. Indeed we find her no where in the O. Test. mentioned as such. This must therefore have been a different person, and many Jewish women may have borne the name of Rachab.

6. ἐκ τῆς τοῦ Οὐρίου i. e. by her who had been the wife of Uriah, sc. Bathsheba. A double ellipsis is here observable; of γυναικὸς, and of γενομένης. See Bos Ellips. under γυνή. There are slight variations in the Mss. with respect to proper names, which it is not necessary to notice, as, Ἀμιναδάβ, Ἀμιναδὰμ, &c. Σολομῶνα is to be preferred to Σολομῶντα.

8. Three names are here wanting, between Joram and Ozias, to complete the line of succession, Ahaziah, Joash, and Amaziah; for the omission of which, various reasons are given by interpreters. Some

think, that on account of the curse, which was denounced against the house of Ahab, (see 1 Kings xxi. 21. and 2 Kings ix. 8.) their names were perhaps blotted out of the annals of their race, and were consequently omitted in the original genealogical tables, which probably the Evangelist transcribed. According to others the reason is, because they were great sinners; which cannot be, since Manasseh and Amon, who were greater sinners, were retained in this catalogue. A probable reason for this omission, is the division of the genealogy into three periods, (see ver. 17.) that they might contain 14 generations each. The like omissions are found in the books of the O. Test. Cain and his whole posterity are omitted in the book of Chronicles; and so is Simeon in the blessing of Moses, Deut. xxxiii. All the sons of Jacob are reckoned up by the writer of the book of Chronicles; but in the account of their posterity, those of Zebulon and Dan are omitted. And it is to be remarked that the design of the Evangelist being to show that Jesus was of the lineage of David, that purpose is not defeated by the omission of the three, since by passing from Joram to Ozias he keeps still in the same

σίαν. ^κ Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελ- 11
 φούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. Μετὰ δὲ τὴν 12
 μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ.
^ι Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ. Ζοροβάβελ δὲ 13
 ἐγέννησε τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακεῖμ.
 Ἐλιακεῖμ δὲ ἐγέννησε τὸν Ἀζώρ. Ἀζώρ δὲ ἐγέννησε τὸν 14
 Σαδώκ. Σαδώκ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέν-
 νησε τὸν Ἐλιοῦδ. Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. 15
 Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ ἐγέννησε
 τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ, τὸν ἄνδρα 16
 Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

^κ 2 Kings xxiii. 30. 34. xxiv. 6.

^ι Ezr. iii. 2. v. 2. Hag. i. 1.

11—Ἰωσίας δὲ ἐγέννησε τὸν Ἰωακείμ· Ἰωακείμ δὲ ἐγέννησε τὸν Ἰεκονίαν

line, and sufficiently shows that our Lord was of the house and family of David.

11. ἐπὶ τῆς μετοικεσίας. Ἐπὶ denotes here the time of, Lat. *circa*, *sub*. See also Mark ii. 26. and Luke iii. 2. The Vul. properly renders μετοικεσίας, *transmigratio*, *migration* or *removal to Babylon*. The word strictly signifies no more than passing from one place to another. It ought to be observed that, as St. Matt. wrote, in the opinion of all antiquity, chiefly for the converts from Judaism, he carefully avoided giving offence to his countrymen. And the terms *captivity*, *exile*, *transportation*, with whatever truth they might be applied, could not but be offensive to the national pride of the Jews. The Evangelist says, *Jechonias and his brethren*, because Josias had three sons, who all reigned. Now this Jechonias is the same as Jehojakim, also formerly called Eliakim. St. Matthew mentions him only because he was the elder son of Josias; Jehoahaz, the second son, having reigned after his father only three months, and that by usurpation of the kingdom. Zedekiah, the third son of Josiah, who also is unnoticed by the apostle by name, was raised to the throne; but, after a reign of 11 years, his eyes were put out, and he was carried captive to Babylon. And when we read in the next verse that Jechonias begat Salathiel, this must be understood of Jechonias the son of Jehojakim, grandson of Josias. See 1 Chron. iii. 15. 16. 17. This interpretation will complete the fourteen generations exactly in the second and third series.

16. ἐξ ἧς ἐγεννήθη Ἰησοῦς· of whom (Mary) was born Jesus who is called Christ. Thus whatever our Lord drew from his human descent, as son of David, son of

Abraham, that he wholly derived from his mother. The uniform course of the genealogy is here at once broken. The whole closes with telling us, that "Jacob begat Joseph, the husband of Mary, of whom was born Jesus;" it does not continue to say in the same language as before, "and Joseph begat Jesus," but it is declared in very plain terms, that though Jesus was born of Mary, who was married to Joseph, yet that Joseph did not beget him. The apparent difficulties which exist in reconciling St. Matthew and St. Luke in their genealogies of our Saviour will be easily removed, when we consider that St. Matthew wrote principally for the Jews; and he therefore traces the pedigree downwards to Joseph, the reputed or legal father of Jesus Christ, (the title of husband is here used, that of husband and wife being given in Scripture to persons who are only betrothed,) from Abraham to David, and from him through Solomon's line: and to the Jews the memory of Abraham was particularly sacred, because to him and his seed had the promise been given. St. Luke on the contrary wrote for the Gentiles, and traces the pedigree upwards from Heli, the father of Mary, to Adam the natural father of mankind, through the line of Nathan to David, thence to Abraham and to Adam. From this the Gentiles might understand that the blessings of the Gospel dispensation were to extend not to the Jews only, but to the whole race of man. If it be asked, whence the Evangelists had these genealogies, since Scripture is silent on them, it may be answered that authentic genealogical tables were kept by the Jews in the archives of the temple, which were well known, and which they guarded with

- 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες. ^m Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.

^m Luke i. 27. 34. 35.

18 ‡ Ἰησοῦ ib. = γένεσις

particular care, especially those touching the tribe of Levi, on which depended their whole temple service, sacrifices, and expiations; and those of the tribe of Judah, especially those of the house and lineage of David, that they might know that their Messiah was of the Seed of David, according to the promise. Hence St. Paul represents it as a thing evident to the Jews, that "our Lord sprang out of Judah," Heb. vii. 14. It was doubtless from these authentic records that the Evangelists had the genealogy which they have given, for otherwise they would have exposed themselves to the cavils of the Pharisees, whom we do not find to have controverted this point. But now the Tribes of Israel, observes Dr. Buchanan, are no longer to be inquired after by name. The purpose for which they were once divided into tribes, was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the author never heard that a Jew could make a sensible reply. The tribe of Judah was selected as that from which the Messiah should come; and behold the Jews do not know at this day which of them are of the tribe of Judah.

17. Πᾶσαι οὖν αἱ γενεαί. The distribution of numbers in genealogies into classes of distinction was often made for the convenience of memory. As eras of time are usually distinguished by certain epochs and intervals, which have been marked by great changes and events, so here we have three remarkable intervals which produced some alteration in the state; the first under Judges and Prophets, the second under Kings, and the third under Asmonean Priests. The first led to glory in the kingdom of David, the second to the captivity of Babylon, and the third to glory again in the kingdom of Christ.

18. Μνηστευθείσης γάρ· being betrothed or contracted. It was usual among the

Jews not to cohabit immediately after their espousals. The particle γὰρ is by some, but very improperly, considered to be an expletive. Being compounded of γε and ἄρα it must denote connexion, cause, or continuation, and being often elliptical it may refer to something which is understood, and which may be supplied from the tenor of the discourse. It may be considered here as an inchoative particle, answering to the Latin, *nam*. Having premised, τοῦ δ' Ἰησοῦ ἡ γέννησις οὕτως ἦν, thus the Evangelist begins his narration: Μνηστευθείσης γὰρ τῆς μητρὸς, &c. So Cicero pro Arch. 3. thus begins: *Nam ut primum a pueris excessit Archias, &c.* See Hoogeveen. The Vul. omits *Jesu*; and some read γένεσις for γέννησις. Μνηστευθείσης Μαρίας εὐρέθη αὐτοὺς· before they came together. The verb συνελθεῖν answers to παραλαβεῖν below, ver. 20. and includes the meaning of the wife being brought to the husband's house; though it signifies also to have a matrimonial commerce together, in which sense the Gr. writers sometimes use it. For πρὶν ἢ see Viger. c. vii. s. 10. rule 16. Εὐρέθη ἐν γαστρὶ ἔχουσα· was found to be with child by the Holy Ghost: an elliptical phrase, ἔμβρυον, an embryo, or βρέφος, a child, being understood. Thus also συλλαμβάνειν ἐν γαστρὶ, to conceive in the womb, Luke i. 31. See Bos Ellips. ἐκ, from, or for ὑπό, to denote the creating cause. That divine omnipotence caused this miraculous conception, διχα κοινωνίας ἀνδρός, without a cohabitation with man, will excite a doubt in no one, who believes that our first parents were produced without human agency, and that the dead will rise again to everlasting life.—Ἐκ Πνεύματος ἁγίου of the Holy Ghost. When this word πνεῦμα is employed κατ' ἐξοχὴν to denote the third person in the Blessed Trinity, it is never, as Dr. Middleton has shown, used

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν 19
 παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Ταῦ- 20
 τα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ
 ἐφάνη αὐτῷ, λέγων· Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῆς παρα-
 λαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν
 ἐκ Πνεύματος ἐστὶν ἁγίου. Ὁ Τέξεται δὲ υἱόν, καὶ καλέσεις 21
 τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ

ᾠ Deut. xxiv. 1.

ο Luke i. 31. ii. 21. Acts iv. 12. x. 43. xiii. 38. 39.

without the article, but Mr. Wakefield translates this "a holy spirit," erroneously; for it is to be observed that the definiteness of the sense is not affected by the absence of the article, when the noun to which it should have been prefixed comes after a preposition. Many examples of this we have in the best classical writers, εἰς λίμνα, the Piræus, Plato: ξέω Ἴσθμου, the Isthmus, Thucyd.

19. δίκαιος ὢν being a just man; i. e. a strict observer of the rites of his nation. The clauses of the verse taken separately convey a clear meaning; δίκαιος having a reference to ἀπολῦσαι, being a just man, he wished to divorce her; and λάθρα to μὴ θέλων παραδειγματίσαι, and yet, not willing to expose her, he resolved to do it privately. Some would have the word δίκαιος in this place to signify, humane, merciful; Chrysostom understands by it ἐνδρετος, virtuous, upright. Παραδειγματίσαι, to make her a public example, according to our Engl. transl.; but as this expression may suggest to our minds a condemnation to suffer the rigor of the law, since example and infamy are common attendants on every sort of public punishment, it is better to render it *eam traducere, to expose her to public shame*; as παραδειγματίσαι is opposed not simply to ἀπολῦσαι, but to ἀπολῦσαι λάθρα, and therefore can mean no more than *exposing Mary by declaring openly to the witnesses of his intended divorce, the reasons he had for it, namely, her supposed adultery*: though it appears also by the Rabbins that in this private kind of divorce it was optional to assign any reasons.

20. ἄγγελος Κυρίου. The word Angel, beside indicating a particular being or class of beings, is of the nature of an appellative, and is both in Heb. and in Gr. a name of office; and marks, in its primitive and original acceptance, a special character, function, or note of distinction in such beings. But in this passage it is plainly used for a created intelligent Angel, as Luke i. 11. viz. Gabriel: comp. ver. 19. 26. of Luke i. It is observed by Dr. Middleton that Θεὸς and also Κύριος in the sense

of God, either take or reject the article indiscriminately, a licence which these words derive from their partaking of the nature both of appellatives and of proper names. Παραλαβεῖν Μαριὰμ τὴν γυναῖκα σου to take, or receive to thyself Mary thy wife. See above, note πρὶν ἢ συνελθεῖν, ver. 18. Mary is here called Joseph's wife, as he was called her husband ver. 16. Εἰς οἰκίαν is understood in the phrase παραλαβεῖν, *sponsam domum ducere*, which is fully expressed by Lucian in Tim. p. 69. Ἐνθυμέομαι, from ἐν and θυμός, is used by the Greeks to express almost every action of the mind; to ponder, to meditate on.

21. Ἰησοῦν· Jehovah the Saviour: for Jah, one of the names of God, enters into the composition of the Hebrew name Jehoshuah, or Joshua, יְהוֹשֻׁעַ, to which Jesus answers. This Hebrew name is a compound of יה Jah, or יהוה Jehovah, and שׁוּעַ to save, a Saviour, and so imports Jehovah the Saviour. This derivation will plainly show how, our Lord being called Jesus, was fulfilled the prophecy that he should be called Emmanuel, which, being interpreted, is, God with us. Joshua, who was an eminent type of Christ, and whose name, of the same import with Jesus, is a natural and easy abridgment of Jehoshuah, was originally called Oshea (Numb. xiii. 8.), but it was afterwards changed into Jehoshuah, perhaps intimating that not Joshua himself, but Jehovah by him, would complete the deliverance of Israel, and put the Jewish nation in possession of the promised land. Αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν for he shall save his people from their sins. αὐτὸς, ipse. The angel of the Lord informs Joseph not only of the nomination, but of the interpretation or etymology. And it is not barely said that he, but as the original speaks, he himself shall save. Joshua saved Israel not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God: whereas Jesus himself, by his own power, the power of God, shall save his own people, the people of God. Well therefore may we understand the in-

- 22 ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·^p Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστὶ μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ. Καὶ οὐκ ἐγνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Κεφ. β'. 2.

- 1 ^a Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας,

^p Isa. vii. 14.

^a Luke ii. 4. 6.

interpretation of his name to be *God the Saviour*. See Pierson.

22. ἵνα πληρωθῇ· *that it might be fulfilled*. These are the words of the Evangelist, not of the angel. This phrase ἵνα does not denote the design and cause, but the event, and may be rendered by *so that*. God does not bring about an event, because some Prophet had foretold it; but the Prophet was inspired to foretell it, because God had previously decreed the event; and by this formula the Evangelist accommodates the prophecy to the event. See Isai. vii. 14. This promise or sign was not given to Ahaz, who refused to ask a sign, but to the house of David, according to the following words, "Hear ye now, O house of David, the Lord himself will give you a sign."

23. καλέσουσι τὸ ὄνομα αὐτοῦ· *they shall call his name*. This is a personal for an impersonal verb. *To be called* in Scripture is the same as *to be*: thus, *His name shall be called Wonderful*, i. e. *He shall be* . . . *He shall be called the Lord our Righteousness*, i. e. *he shall be so*. And though the *virgin's son* did not bear the name, yet *he was* in reality *Emmanuel*; Christ however being called *Jesus*, i. e. *Jehovah the Saviour*, a name of the same import, the prophecy is also thus fulfilled. There is a particular emphasis on the article ἡ παρθένος here, as also in the Sep. and the Heb. quoted by the Evangelist, Isaiah vii. 14. though our Engl. Transl. render it 'a virgin'; more properly the *virgin*, or, *even a virgin*.

25. ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρω-

τότοκον· *till she had brought forth her first born son*. "ἕως οὗ" is sometimes indeterminate, and includes, not merely an interval, but also the future or ulterior space of time. So that the impertinent inquiry about any subsequent cohabitation is better left undiscussed. The term *πρωτότοκος*, the *first born*, is used, whether the parents had issues afterwards or not. A peculiar emphasis is given by some to the repetition of the article, in the expression τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, *her son, the first born*, as an argument of Christ's superior dignity and glory; but it is very common in Gr., when an adjective follows its substantive, especially if a pronoun or other word intervene, to repeat the article before the adjective.

CHAP. II.

1. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας· *now when Jesus was born in Bethlehem of Judea*: i. e. soon after the nativity of Jesus. The time is not accurately defined. Bethlehem, formerly called Ephrath, Gen. xxxv. 19. xlviii. 7. or Ephrata, Mic. v. 2. is about six miles South-west from Jerusalem. Its name imports, *a house of bread*. It is here called Bethlehem of Judea, to distinguish it from another town of the same name in Lower Galilee. It is also called the *City of David*, because David was born and dwelt there. See Luke ii. 4. John vii. 42. Ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως· *in the days of Herod the king*. This expression ἐν ἡμέραις is a Hebraism, for which a classical writer would have said

ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, Μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα, λέγοντες· Ποῦ ἐστὶν ὁ 2
τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν
ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

ἐν χρόνῳ, or κατὰ χρόνον. This was the cruel Herod, surnamed the Great, son of Antipater, an Idumean by birth, and Jewish proselyte, made king of the Jews by favor of the Romans. Thus at this time the sceptre had departed from Judah, and according to the clearest predictions there was a general expectation of an extraordinary person, who was to have dominion over the whole earth. Herod the Great left Judea, Samaria, and Idumea, with the approbation of Augustus, to his son Archelaus, mentioned below, ver. 22. To Herod Antipas he left the district of Galilee and Peræa, with the title of tetrarch. This is the Herod mentioned Matt. xiv. 3. Mark vi. 17. Luke iii. 19. xiii. 32. xxiii. 7. Another son, Philip, tetrarch of Trachonitis, Gaulonitis, and Batanea, is mentioned Luke iii. 1. Herod the Great had another son, Aristobulus, whom he ordered to be strangled, the father of Herod Agrippa, mentioned Acts xii. and of Herodias, Matt. xiv. 3. This Herod Agrippa had one son, Agrippa, and two daughters, Berenice, and Drusilla the wife of the Roman governor Felix. See Acts xxiv. 24. xxv. 13. xxvi. 1. et seq. Μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱ. there came wise men from the East to Jerusalem. Μάγος, a word of Persian origin, which was used to designate the Magi, Persian sages or philosophers, who flourished in the East. μάγον τὸν θεοσεβῆ καὶ θεόλογον καὶ ἱερέα οἱ Πέρσαι λέγουσι. Hesych. The studies of the Magians seem to have been principally astronomy, natural philosophy, and theology. From them are derived the terms *magic* and *magician*; and in the N. T. μάγος is used in a bad sense also; Hesych. μάγον τὸν ἀπατεῶνα, φαρμακευτήν. See Acts xiii. 6. 8. It is supposed by many that Arabia was the country from which the Magians came, as the precious gums which they offered were natives of Arabia; but these were the usual presents of honor throughout the East. The Persian Magi had in common with many other people an opportunity of being informed of the approaching and expected Advent of the *Great King*, because at this time great numbers of Jews were spread over all the Eastern countries, who every where made many proselytes to their religion, and no doubt with much zeal and industry spread the expectation of the coming of their Messiah. ‘Percrebuerat oriente toto,’ says Sueton. in Vesp. ‘vetus

et constans opinio, esse in fatis ut eo tempore Judæa profecti rerum potirentur.’

2. Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; where is he that is born king of the Jews? This prepositive article ὁ is definite and emphatical; it does not imply any king who may be born, but δεικτικῶς and κατ’ ἐξοχὴν that *King of the Jews*, the object of so much expectation and prophecy. See Viger. c. i. r. 19. It is to be observed that in a narration the Hebrew and Oriental writers usually introduce the personages as speaking, while the Latins on the contrary use the oblique style and simple narrative; thus Castalio renders this passage, ‘et ubinam esset Judæorum natus rex exquæverunt.’ There is observable at the same time in this mode used by the Evangelists, that plain unadorned simplicity of style which the nature of narration requires, and which so eminently characterises their writings. Εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ; for we have seen his star in the East. The meaning is, that when the Magi were in the East, either in Persia or Arabia, they saw the Star, and therefore, as they were guided by it towards Jerusalem, they must have seen it in the West. This miraculous star was not one of the luminous bodies that appear in the nocturnal sky, whether star or planet, but a luminous appearance or meteor resembling a star, which appeared also in the day. Some commentators, and not improperly, have interpreted ἐν τῇ ἀνατολῇ, of the rising of the star, and therefore propose translating the passage, “we have seen his star in its rising;” because without varying the meaning there is no reason for the variation of the word from ἀνατολῶν in the first verse of the chapter to τῇ ἀνατολῇ in the second; and where the word is used to express the East, it is plural, or without the article. From verses 9 and 10 also, and the joy expressed by the wise men at the appearance of the star, it would seem that they had not seen the star during their whole journey, but only at its first rising and appearance, and then again when it led them on to the object of their inquiry. G. Wakefield translates this passage: we have seen his star rise. Προσκυνῆσαι αὐτῷ to worship him. ἐνεκα understood; i. e. to prostrate ourselves before him; a ceremony used to Eastern princes: Corn. Nep. Con. 3. ‘Necesse est enim, si in conspectum veneris, venerari te Regem, quod

3 Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱε-
 4 ροσόλυμα μετ' αὐτοῦ. Καὶ συναγαγὼν πάντας τοὺς ἀρ-
 χιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν,
 5 ποῦ ὁ Χριστὸς γεννᾶται. Οἱ δὲ εἶπον αὐτῷ· ἐν Βηθλεὲμ
 6 τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου. ^b Καὶ
 σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγε-
 μόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποι-
 7 μανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. Τότε Ἡρώδης λάβρα

^b Mich. v. 2. John vii. 42.

προσκυνεῖν illi vocant.' The Magi, persuaded that the new-born infant was destined to be king, pay him the adoration customary in their own country. The writers of the N. T. use προσκυνεῖν both with an accusative as the Gr. writers, and with the dative in imitation of the Heb. word כִּנְיָה (Gen. xliii. 26.): προσκυνεῖν expresses also the posture of religious worship.

3. πᾶσα Ἱεροσόλυμα· all Jerusalem. Some will have Ἱεροσόλυμα, ων, a neut. plur. to be an apposition to πόλις, its appellative, understood, with which πᾶσα will agree. See Bos Ellips. under πόλις. But we have also Ἱεροσόλυμα, ης, a nom. sing. see Josephus de Bel. lib. vi. c. 10. These seem to be only variations of the Heb. יְרוּשָׁלַיִם, Ἱερουσαλὴμ, i. e. the possession, or inheritress of peace, in order to make the name more consonant to the Gr. language. It is frequently styled the Holy City, because "the Lord chose it out of all the tribes of Israel to put his name there," his temple and his worship. It is used here by a metonymy for the people of Jerusalem; see also iii. 5. The cruel and suspicious Herod could not but be alarmed, though a septuagenarian, lest being himself a foreigner and a usurper he should be dispossessed of his kingdom; and the citizens dreaded the renewal of those horrors which they had witnessed in the conflicts between Herod and Antigonus.

4. τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ· the chief priests and scribes of the people. The chief priests mentioned here were the heads or presidents of each of the twenty-four classes, into which the priests had been originally divided by David; to one of which classes, as they went up every week successively to perform the sacerdotal office at Jerusalem, was assigned a president. The scribes were originally transcribers of the law, but in process of time they taught the common people the doctrines contained in the Scriptures, and belonging generally to the sect of the Pha-

risees they were profoundly skilled in their traditions and explanations of the law. Ποῦ ὁ Χριστὸς γεννᾶται where Christ should be born. For the signification of ὁ Χριστὸς, see note c. i. 1. Γεννᾶται is not the present, but a future middle contracted, with the force of a future passive.

6. Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα. And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah. The Evangelist has cited the sense rather than the words of the Prophet, see Micah v. 2. but he only reports them as the answer delivered to Herod by the Chief Priests and the Scribes. But the easiest solution of the difference which there seems to be between the prophet and the evangelist will be by translating the clause in Micah with an interrogation, art thou small among the thousands in Judah? μὴ ἐλαχίστη εἶ; and this interrogation is equivalent to a negation. The word ἡγεμόνες, princes, is here substituted for thousands, which are mentioned in Micah in allusion to the custom of the Israelites of dividing their tribes into thousands, over which princes or chieftains presided, and who in this place are used by a synecdoche to express the thousands, or tribes, or cities themselves, over which they preside. Ἰῆ here, as often in Greek writers, means city, with the neighboring district. Thus Hesiod: τοὺς μὲν ἔφ' ἐπταπύλῳ Θήβῃ Καδμηΐδι γαίῃ. Ἠγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου· a governor, that shall rule my people. ἡγούμενος, a participle used for a noun, as sometimes used in Greek even without the article, as εὐρὼν, Pind. the inventor; ἀμῶντες, Theocritus, the reapers. Ποιμαίνω is a familiar metaphor, by which kings are compared to shepherds, and the people to sheep. Thus Homer calls Agamemnon ποιμένα λαῶν, and Maximus Tyr. Diss. 40. says that Cambyses and Xerxes became ἐκ ποιμένων ἀγαθῶν ποιήρους λύκους. See ἡγέομαι at Acts vii. 10.

καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος. Καὶ πέμψας αὐτοὺς εἰς Βηθ- 8
 λεὲμ, εἶπε· Πορευθέντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παι-
 δίου· ἐπὶ δὲ εὗρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν
 προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπο- 9
 ρεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν
 αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ᾗ τὸ παιδίον. Ἰδόντες 10
 δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα. ^c Καὶ 11
 ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς
 μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοί-

^c Psal. lxxii. 10. Isa. lx. 6.

9 — ἐστάθη ἐπάνω

11 * εὗρον

7. ἠκρίβωσε παρ' αὐτῶν *inquired of them diligently*. So our English Trans. But ἀκριβοῦν is to learn by diligent inquiry. Theophylact explains it by ἀκριβῶς ἀναμανθάνειν. The verb signifies to get exact information, in consequence of inquiry. And agreeable to this are most of the ancient Versions. This will be then perfectly consonant with the sense of v. 16. κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν μάγων, which our Translators have rendered, 'according to the time, which he had diligently inquired of the wise men,' but which in a more accurate manner Doddridge has translated, 'according to the time of which he had got exact information from the Sages,' and Schleusner 'pro temporis ex Magis cogniti ratione.'

8. Πορευθέντες, ἀκριβῶς ἐξετάσατε· *go, and search diligently*. The verbs πορευθῆναι and ἐλθεῖν are here used pleonastically, after the Hebrew manner. See also Ephes. ii. 17. 1 Pet. iii. 19. Concerning the verb προσκυνῶ see above v. 2. The hypocrisy, subtilty, and true disposition of Herod are accurately painted in these words. Our Translation has, *that I may come and worship him also*, which makes the pronoun him emphatical. Wickliff has rendered this with greater precision: "that I also come and worships him."

9. ἀκούσαντες τοῦ βασιλέως *when they had heard the king*. Rosenmüller renders it, *obeying the king*, as also ch. xvii. 5. answering to the Heb. שָׁמַע, in which sense, of being attentive to, it is also used by Gr. and Lat. writers. This acception, and the intended compliance of the Magi, may be inferred from ver. 12. where we learn that it was in consequence of a divine warning that they did not return to the king. * *On*

Gr. Test.

εἶδον *which they saw*, or rather, *which they had seen*. Προῆγεν αὐτοὺς *went before them*. προάγω is here to go before, though it is also interpreted by some, to lead, divesting πρὸ of all force, as if it was simply ἦγεν. See Viger. c. ix. s. 7. r. 11. note. Ἐπάνω οὗ· i. e. τοῦ τόπου, understood.

10. Ἰδόντες . . . σφόδρα *when they saw the star . . . ἔσῳρα* understood, that it stood still, and pointed out the house to them. See Viger. c. i. r. 19. and the force of the article, τὸν ἀστέρα, and in the next verse, τὴν οἰκίαν, and τὸ παιδίον. The joy they felt is strongly marked by the accumulation of words expressive of that joy. There is also an Attic elegance in the addition of the cognate substantive to the verb, ἐχάρησαν χαρὰν, as βουλὰς βουλεύειν, &c. and Lat. servire servitutum, pugnare pugnam.

11. καὶ πεσόντες . . . αὐτῷ *and falling down they worshipped him*. It was the practice never to approach eastern monarchs but with costly presents, with expressions of the most profound reverence, and with the lowest prostration: and the same practice continues to this day. Θεσαυροὺς αὐτῶν *their treasures*. theσαυροὺς in several places is applied to treasure, but properly and here it signifies the repository for treasure, box, or vessel. Ancient Grammarians assert that λίβανος is the tree, and λίβανωτός the fruit, frankincense; but this distinction is not generally observed. Suidas: λίβανος αὐτὸ τὸ δένδρον καὶ τὸ θυμώμενον. These presents proved a providential assistance for the sustenance of Joseph and Mary and the child Jesus, in their exile, or flight in Egypt. Δῶρα might be considered as a noun in apposition, and

I.

B

- ξαντες τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα,
 12 χρυσὸν, καὶ λίβανον, καὶ σμύρναν. Καὶ χρηματισθέντες
 κατ' ὄναρ, μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ
 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
 13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνε-
 ται κατ' ὄναρ τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ
 παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ
 ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ
 14 παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
 παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς
 15 Αἴγυπτον. ^d Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα
 πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγον-
 16 τος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης

^d Hosea xi. 1.

rendered, *by way of presents*. It was the opinion of the early fathers that the gifts of the wise men were symbolical. "Matthæus," says Irenæus, "Magos ab oriente venientes ait dixisse, Vidimus stellam ejus in Oriente et venimus adorare eum, deductosque a stellâ in domum Jacob ad Emmanuel, per ea quæ obtulerunt munera ostendisse, quis erat qui adorabatur; myrrham quidem, quod ipse erat qui pro mortali humano genere moreretur et sepeliretur: aurum verò quoniam Rex, cujus regni finis non est; thus verò quoniam Deus qui et notus in Judæa factus est, et manifestus iis qui non quærebant eum."

12. *χρηματισθέντες κατ' ὄναρ* and *being warned of God in a dream*: Being warned from heaven would be more appropriate. That the warning came from God there can be no doubt; but it is not expressed, though implied in the original. *Χρηματίζεσθαι* occurs in Greek writers, but in a different sense from that in the N. T. With them it is merely *to speak to*, or *converse with*, another about some business; or *to be engaged in*, or *treat about any thing*, from *χρῆμα*, *negotium*. In Josephus and the LXX it is applied in the sense of *receiving*, and *being directed by a divine oracle or communication*. It might be deduced however in this view from *κέχρημαι* perf. pass. of *χρέω* or *χράω*, which is used in the best writers for *uttering a divine oracle*. Schleusner: *χρηματίζομαι*, *oraculum*, *vel responsum divinum accipio*.

13. *ἄγγελος Κυρίου* the angel of the Lord: rather, an angel (et passim).

Egypt, after the death of Antony and Cleopatra, had been reduced into a Roman province. Numbers of Jews were settled in Egypt; which would render their abode there more comfortable than otherwise it would have been.

14. Ὁ δὲ . . . *when he arose* . . . δὲ is here a transitive particle. It should be, *then he arose and* . . . That Christ learnt magic arts in Egypt is a calumny of the Jews too absurd to need refutation. It was repeated by Celsus, but a complete answer was given to it by Origen, c. Cels. l. i. p. 30. Edit. Spenc.

15. ἕως . . . *προφήτου* until the death of . . . Not long after the inhuman murder of the children in Bethlehem, Herod died, having suffered the most excruciating pains, in March, A. U. C. 751. Christ was born in September or October, A. U. C. 749. Concerning the expression *ἵνα πληρωθῇ*, see note chap. i. 22. Ἐξ Αἰγύπτου out of Egypt. This is cited from Hosea xi, 1. St. Matthew makes Israel a type of Christ in this regard, that they were called out of Egypt, as he was: and a type is then fulfilled, when that is done in the antitype, which was done in the type before. But these words he cites not as a prophecy of the Messiah, but he applies or accommodates them to his person; as if he said: "Then might that be truly said, which was spoken of Israel by Hosea." The same love which moved the Almighty to deliver the Jews from Egyptian bondage, induced him also to recall Jesus Christ from Egypt, that he might offer his heavenly doctrine to his own.

ιδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν· καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλὲμ, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τότε 17 ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος·

17 — διὰ Ἱερεμίου

16. ἐνεπαίχθη he was mocked. It was not the intention of the wise men to illude or deceive Herod. But this was an interpretation dictated by his dark and suspicious disposition. Ἀποστείλας . . . τοῖς ὁρίοις αὐτῆς sent forth and slew all the children . . . and in all the coasts thereof. It is not improbable that Herod caused the infants at Bethlehem to be put to death by assassins, whom he kept in his pay. There is here an ellipsis of the word soldiers or assassins. See Bos Ellips. ad nom. ἄγγελος. This mode is frequent in Hebrew and Classic authors. We find in Plutarch, καὶ ὁ μὲν πέμψας ἀνείλε τὸν Θεόκριτον. And Corn. Nep. has *locum qui explorarent mittunt*. Τοὺς παῖδας should be translated, male children, and τοῖς ὁρίοις the borders. Ἀπὸ διετοῦς . . . from two years old and under. Though διετῆς or διετὲς signifies of two years' continuance or the age of two years, from δις and ἔτος, yet we find it explained by Hesychius and Phavorinus, that which lives a whole year, δι' ὅλου τοῦ ἔτους, and the verb διετίζω is used by Aristotle for living a whole year. And therefore these words may be rendered, from a year old and under, even so much under as κατὰ τὸν χρόνον, even to the time of the first appearance of the star, of which time he had diligently inquired. And these words will thus afford no semblance of an argument, as some have inferred from them, that the Magi came above a year after our Saviour's birth. The method used by the Jews in reckoning time should also be considered; which is, to count or to speak of a period begun, as if it were ended. Thus we are told by our Lord that he was to be three days and three nights in the bosom of the earth; that his enemies would kill him, and that after three days he would rise again. Yet certain it is, that our Lord was not two days, or forty-eight hours (though still part of three days), under the power of death. He expired late on the sixth day of the week, and rose early on the first of the ensuing week. We may therefore conclude with Campbell, Whitby, and Doddridge, that Herod meant to make the objects of the bloody commission he gave, those who

entered, not finished the second year. The credit due to this relation of St. Matt. is not weakened by the silence of Josephus concerning this massacre of the infants, which not being likely to be preserved in the Jewish records, it is not so wonderful that he who wrote ninety-four years after the perpetration of this deed, should make no mention of it. Besides, among so many other atrocious acts of Herod, the slaughter of about fifty infants might not appear deserving of this particular distinction. Macrobius, a heathen author who lived about the end of the fourth century, mentions it in the following terms: "Augustus," says he, "having been informed that Herod had ordered a son of his own to be killed, among the male infants, about two years old, whom he had put to death in Syria, (Judea was at that time part of the province of Syria,) said, 'It is better to be Herod's ἄνθρωπος, than his son'" (ὅν ἡ υἱόν). The massacre of the infants is likewise noticed in a rabbinical work called Toldoth Jeshu.

17. 18. Τότε ἐπληρώθη· then was fulfilled. Passages in the O. T., in which there are no prophecies, are sometimes, as here, said in the N. T. to be fulfilled; for any thing may be said properly enough to be fulfilled, when it can be pertinently applied. And when at Ramah, a small town in the tribe of Benjamin, but not far from Bethlehem in Judah, Nebuzaradan, the Chaldean general, disposed of his Jewish prisoners after their capital was taken, the great lamentation, which it then occasioned, in the daughters of Rachel, is applied by St. Matt. by accommodation to the mourning occasioned by the massacre of the children at Bethlehem and its vicinity. See Jer. xxxi. 15. and xl. 1-3. Rachel, by the figure antonomasia for the daughters of Rachel, the image of affectionate Israelitish mothers. The words themselves θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς are elegantly accumulated to paint the magnitude of their anguish, their loud and exceeding bitter cry. The Vul. has only *ploratus et ululatus multus*. And in some manuscripts θρήνος καὶ are wanting, and in many versions of St. Matthew. All the three words are in the Sep. in the passage

- 18 ° Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς
πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε
19 παρακληθῆναι, ὅτι οὐκ εἰσί. Τελευτήσαντος δὲ τοῦ Ἡρώ-
δου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ
20 ἐν Αἰγύπτῳ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ
τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι
21 γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς
παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς
22 γῆν Ἰσραὴλ. Ἀκούσας δὲ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ
τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ
ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ
23 μέρη τῆς Γαλιλαίας. Καὶ ἐλθὼν κατώκησεν εἰς πόλιν
λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προ-
φητῶν, ὅτι Ναζωραῖος κληθήσεται.

* Jer. xxxi. 15.

† Judg. xiii. 5.

18 † θρῆνός καὶ

22 † ἐπὶ

23 || Ναζαρέθ

referred to. "Οτι οὐκ εἰσί is a phrase familiar to the Greeks, and signifies, *they are dead*. These words are not to be joined with παρακληθῆναι, but with κλαίουσα, the evangelist giving the reason *because they are not*, not why Rachel would admit no comfort, but why she wept. See Viger. de Idiot. c. vi. s. 4. r. 12. note.

20. τεθνήκασι γὰρ . . . παιδίου for *they are dead which (who) sought the young child's life*. From the tenor of the narration this must apply to Herod. This enallage of the plural for the singular is not unusual in classical authors. The expression, *which sought the young child's life*, or, in other words, who sought the destruction of the new-born Jesus, occurs Exod. iv. 19. respecting Moses.

22. ἐφοβήθη ἐκεῖ ἀπελθεῖν. *he was afraid to go thither*. Archelaus appears to have been the heir of his father's cruelty. For in the beginning of his reign as Ethnarch, or chief of the nation, Augustus having refused him the title of king unless he rendered himself worthy of it, he ordered his soldiers to attack the Jews during a tumult, and three thousand of them were slain on that occasion. This was the circumstance which probably induced the Holy Family by the divine admonition to return to their former residence at Nazareth in Galilee, and which deterred them from settling in Judea on their return from Egypt. See note above, vs. 1.

23. διὰ τῶν . . . κληθήσεται spoken by the prophets, *He shall be called a Nazarene*: better translated "The Nazarene," as the article could not be inserted in the Greek; the noun being preceded by the nuncupative verb κληθήσεται. See Middleton. *And he came and dwell* might also be simply *he dwell*, ἐλθὼν being an expression taken from the Hebrews, with whom these pleonasmis are frequent, as, *he arose and went*, *he answered and said*, and similar expressions which continually occur. The Evangelist does not refer to any one prophecy, διὰ τῶν προφητῶν, plur. but to the general sense of prophecies, such as Ps. xxii. Isa. lii. liii. The Nazarene was a taunt, a name of contempt and infamy put upon Christ; and the Jews and Mahometans still call Christians Nazarenes to this day. Nazareth was a contemptible place, so that it was, as it were, proverbially said, "Can there any good thing come out of Nazareth?" and as the Jews supposed that Jesus was born at Nazareth, they thought it a conclusive argument that he was not the Messiah. Others consider the word Nazarene, as of the same import with Nazarite; and as derived from Nazar, 'to separate.' And they think that, notwithstanding this contempt and ill-treatment, Christ is here designated as the real Nazarite, the great antitype of that emblematic character, the particulars of whose vow we have Num. vi. And Judg. xiii. 5.

Κεφ. γ'. 3.

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ 1
βαπτιστῆς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, Καὶ 2
λέγων· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

^a Mark i. 4. Luke iii. 3.

1 † δὲ

is supposed to be more immediately respected by the Evangelist, as Samson was a remarkable type of Christ, both as delivering his people by his own strength, without their help; and as triumphing over his and their enemies even by his death.

CHAP. III.

1. Ἐν δὲ . . . ἐκείναις in those days: while Jesus was living in obscurity at Nazareth. After the account of the nativity and infancy of Christ follows the second part of the Gospel, containing the narration of John's proceedings as they relate to our Saviour, preparatory to his public ministry; Ch. iii. iv. 1—11. *John the Baptist*, so called from his office, a title equivalent to that given him Mark vi. 14. ὁ βαπτίζων, the Baptizer, by which also he is distinguished from John the Apostle. It is probable that John began to preach when he was 30 years of age, agreeable to the practice of the Levites, Numb. iv. 3. about six months before the baptism of Jesus. See note Luke i. 13. *Κηρύσσων . . . Ἰουδαίας preaching in the wilderness of Judea.* The primitive κήρυξ signifies properly both *herald and crier*. The verb κηρύσσω, *I proclaim, prædico*, denotes a *warning*, by crying out, to advertise people openly of any thing done, or to be done, or danger to be avoided. This primitive sense in which it is oftenest employed in the N. T. is not so nearly synonymous with διδάσκω *to teach*, as is commonly imagined; though certainly in some parts the term is employed with greater latitude. Thus Mark i. 45. and Rom. ii. 21. Now in those days when John came, *making a proclamation in the wilderness of Judea*: what was it that he cried, or proclaimed in the wilderness? It immediately follows, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν *repent ye, (reform,) for the kingdom (reign, et passim) is at hand.* This is literally the κήρυγμα, in which sense it occurs in the LXX, the pro-

clamation or preaching of our Lord's precursor, stript of the allegorical language in which it is clothed by the prophet, as quoted in the 3rd ver. Hence we may learn what the evangelists call βάπτισμα μετανοίας, which John preached for the remission of sins. He proclaimed to all within hearing, that if they would obtain the pardon of former offences, they must now enter on a new life; for that the reign of the Messiah was just about to commence; and, as a pledge of their intended reformation, and an engagement to it, he called on all to come and be baptized by him, confessing their sins. See Campbell Diss. vi. p. v. John's address was calculated to strike an awe into the people; for he spake with authority as a messenger from God, "Repent ye, for the kingdom of heaven is at hand." Here we observe the nature and the grand subject of his preaching. He declared that the Lord God was about to establish in the earth that holy and spiritual kingdom which had been foretold, especially by Daniel, (see next note,) and that no one could be admitted into it, who did not abhor and forsake his sins, and with a contrite heart return unto the Lord. He considered all persons, without exception, as in a state of depravity, guilt and condemnation. He unreservedly exhibited the doctrine, which alone prepares for a renewal of heart. Those who professed a deep compunction, were required to conform to the significant rite of baptism, which he administered; thereby publicly acknowledging their pollution, their need of a spiritual washing, and determination to abandon every evil way. See Robinson. The wilderness of Judea is mentioned Judg. i. 16. It is that tract of country adjacent to the lake Asphaltites, and the river Jordan, a country mountainous, woody, and thinly inhabited, but abounding in pastures. In the time of Joshua it had six cities with their villages; Josh. xv. 61. 62.

2. Μετανοεῖτε . . . οὐρανῶν *repent ye . . .*

- 3 ^b Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν
 4 Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. ^c Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ
 5 ἦν ἀκρίδες, καὶ μέλι ἄγριον. ^d Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περί-
 6 χωρος τοῦ Ἰορδάνου· ^e Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’

^b Isa. xl. 3. Mark i. 3. Luke iii. 4. John i. 23.^c Mark i. 6.^d Mark i. 5. Luke iii. 3.^e Mark i. 5.

3 — διὰ Ἡσαίου

See ver. above. The verb μετανοεῖν expresses not merely *repentance*, but total *reformation*. It implies a change of conduct, as well as sorrow for the past. Every one who reforms, repents; but every one who repents, does not reform. It is a *μετάνοις τοῦ νοῦ*, a *conversion*. See Mal. iv. 6. The call which the Apostles gave to all hearers was, μετανοήσατε, καὶ ἐπιστρέψατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν, *to reform their lives, return to God, and be baptized*; Acts ii. 38. iii. 19. The necessity of this change for preventing final ruin, is thus repeatedly expressed by our Lord, εἰ μὴ μετανοήτε, πάντες ἀπολείσθε; Luke xiii. 3. 5. Ἠγγικε is a present perfect, as we say *perii, I am undone*. The words ἡ βασιλεία τῶν οὐρανῶν, which are synonymous with ἡ βασιλεία τοῦ Θεοῦ, are not here applied to the state of future happiness, but imply the coming of that happy period, when the people of God should be redeemed from their enemies, and made joyful in the Messiah. The word βασιλεία thus referring to the time, and not to the place, should be rendered, *reign*. It is a manifest allusion to Daniel vii. 13. 14. 27. It is proper to remark, that the form ἡγγικε γάρ, first used by the Baptist, then by our Lord himself, and lastly by his disciples in his lifetime, is never repeated after his resurrection.

3. ὁ ῥηθεὶς *he that was spoken of*. See note above, under κηρύσσω. The words of Isa. xl. 3. exactly describe the office of John the Baptist, who prepared the way of the great Redeemer of mankind, by humbling the proud, detecting the hypocrites, smoothing and counteracting the prejudices of the people, as pioneers level the road for a monarch, who is about to march his army through deserts, mountains, or morasses. The Rabbins asserted that this prophecy would have its full accomplishment at the coming of the Messiah. See

also Mal. iii. 1. But see notes Mark i. 2. 3. and Luke iii. 4.

4. ἐνδυμα ... καμήλου *his raiment of camel's hair*. "As our shepherds," says Harmer, "now pick up the wool the sheep lose from their backs by means of the bushes or other accidents, which they spin into the coarser yarn, and knit into stockings for their own wear; so it is sufficiently apparent that the inhabitants of the Jewish deserts, where John resided, made a very coarse stuff of the hair that came off their camels, for their own immediate use, which dress the Baptist adopted." That dress, with the abstemiousness and rigor of his life, well suited the doctrine he preached of repentance and contrition. Chardin assures us the modern dervishes wear such garments, as they do also great leather girdles, and sometimes feed on locusts. Ἡ δὲ τροφή ... ἀκρίδες *and his meat was locusts*. The law allowed the Jews to eat locusts and grasshoppers, Lev. xi. 22. and they are at this day eaten in Asia by the poorer sort. Pliny assures us that they made a considerable part of the food of the Parthians and Ethiopians. The *wild honey* might be found in hollow trees, or in the clefts of the rocks. Compare 1 Sam. xiv. 26. Judg. xiv. 8. and Psalm lxxxi. 16.

6. Καὶ ἐβαπτίζοντο ... αὐτῶν *and were baptized of him in Jordan, confessing their sins*. The rite of this baptism must be considered as the initiatory seal of the new dispensation; to which baptism were admitted adult Jews, professing repentance, and a disposition to become the Messiah's subjects. John's baptism and Christian baptism were not however the same. See below ver. 11. The law of Moses prescribed divers washings or baptisms. This rite, as practised by John, was by total immersion, of which sprinkling has properly taken place. For the force and virtue of this

αὐτοῦ, ἑξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [†] Ἰδὼν δὲ 7
πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ
τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεννήματα ἐχιδνῶν, τίς
ὕπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [‡] Ποιή- 8

[†] Infra xii. 34. and xxiii. 33. Luke iii. 7. Rom. v. 9. 1 Thess. i. 10.

[‡] Luke iii. 8.

sacrament is not in the application of water in this or that mode, or quantity; but the use of water is essential to the sign, because that is the universal purifier. This baptism of John was a washing with water, to show the Jews that they should be cleansed both from their prejudices and vices, in order to their becoming fit members of the Messiah's kingdom, in whom also they were exhorted to believe. Accordingly they who were baptized *confessed their sins*. This was a general confession; not of particular sins, which, from the number of persons, would be impossible. This confession of sins was absolutely required as a condition without which there could be no expiation, Levit. xvi. 21.

7. Ἰδὼν δὲ . . . βάπτισμα αὐτοῦ· *but when he saw many of the Pharisees and Sadducees come to his baptism.* Josephus Antiq. xiii. 5. 9. mentions three principal sects of the Jews, the Pharisees, the Sadducees, and the Essenes; which triple philosophy may not inaptly be compared with the three celebrated sects in Greece, the Pythagoreans, the Epicureans, and the Stoics. Their origin is obscure, but they seem to have gradually arisen soon after the captivity. The Pharisees take their name from פָּרָשׁ as *separated* from the עַם הָאָרֶץ, *people of the earth*, as they contemptuously called the vulgar, *who knew not the law*; John vii. 49. In opposition to the Sadducees they maintained the existence of angels and spirits, and the doctrine of the resurrection. They also admitted a kind of transmigration of the souls of good men, which might pass from one body to another. The Pharisees imputed all things to fate; though Josephus says that they did not hereby deprive the human will of its freedom. Their superior sanctity, and exact observance of the law was vitiated by pride, ostentation, and hypocrisy. But the main distinguishing character of this sect was their zeal for the tradition of the elders, to which they made additions as they thought fit. They overburdened the law with a vast number of trifling observances, and even altered and corrupted it, in important articles, by perverse interpretations; as our Saviour reproaches them Mark vii. 10. 11. 12. The

Sadducees are so denominated from Sadoc. His master Antigonus taught that we must give to the Lord a pure and disinterested worship. But Sadoc gave this maxim a quite contrary turn, inferring that there was no recompence to be hoped for, nor punishment to be feared, after this life. The Sadducees pretended also that the existence of angels, and a bodily resurrection are illusions. Some, without referring to Sadoc, think that the word Sadducees comes from the Hebrew *Sedec*, which signifies *justice*. Joseph. observes, de Bell. lib. ii. c. 12. that they were very severe in punishing faults. The Sadducees rejected the traditions of the elders, which the Pharisees maintained. The men of rank and wealth were chiefly of this sect, as the people adhered to the Pharisees. See more concerning the Sadducees at note Luke xx. 27. The Essenes, the third principal sect among the Jews, are not expressly named in the Scriptures. But those whom our Lord terms *Ennuchs*, who have made themselves such for the kingdom of heaven's sake (Matt. xix. 12.), are supposed to be the contemplative Essenes. And St. Paul is generally understood to have referred to them in Col. ii. 18, 23. where "voluntary humility" and "neglecting the body" are peculiarly applicable to them. Γεννήματα ἐχιδνῶν . . . μελλούσης ὀργῆς; *O generation of vipers, who has warned you to flee from the wrath to come?* i. e. ye, who are more like to broods of venomous creatures than the progeny of Abraham, who under the cloak of sanctity and authority infuse the poison of your pestilent dogmas into the minds of the simple and unwary. Thus Sophocles, δεινῆς ἐχιδνῆς θρέμμα: and Euripides οὐκ ἐχιδναν τήνδ' ἐφυσας. See xxiii. 33. Well might John, who flattered no man's pride or prejudices, wondering to see some of these men coming to his baptism of repentance, who were of such contrary principles, ask them, Who had taught these proud teachers of others (the import of ὑποδεικνύειν here is *to teach*) to make use of this means to escape the wrath to come? John seems to understand both the punishment of this life, and that which awaits those who do not repent, after life.

8. Ποιήσατε . . . μετανοίας· *bring forth*

- 9 σατε οὖν καρπὸν ἄξιον τῆς μετανοίας. ^h Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
- 10 τῷ Ἀβραάμ. ⁱ Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν,
- 11 ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. ^k Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος

^h John viii. 39. Acts xiii. 26.ⁱ Infra vii. 19. John xv. 6.^k Mark i. 8. Luke iii. 16. John i. 26. Acts i. 5 ii. 4. xi. 16. xix. 4.

S * καρπὸς ἀξίους

10 ‡ καλ·

11 ‡ καὶ πυρί

therefore fruits meet for repentance. Καρπὸν ποιεῖν, to bear, or bring forth fruit, is not a mere Hebraical phrase; for it is repeatedly used by Aristotle, cited by Wetstein on this place; and see Bos Ellips. nom. καρπός. For μετανοίας see note on ver. 2. supra. καρπὸν ἀξίον is the genuine reading; it is that of a very great number of Gr. Mss., several ancient versions, and of some of the earliest Fathers. As Luke iii. 8. has the plural, it has probably found its way also into St. Matth. through the negligence of some transcriber, who attempted to correct one Gospel by the other.

9. Καὶ μὴ δόξητε . . . ἑαυτοῖς and think not to say within yourselves, i. e. pretend not, do not persuade yourselves, through arrogance. But μὴ δόξητε λέγειν may signify merely μὴ λέγετε, say not. For the Greeks use the verbs δοκεῖν, φαίνεσθαι, νομίζεσθαι, as not expressing doubt or ambiguity, not what seems, but what really is. πατέρα ἔχομεν we have Abraham to our father, or rather, for our father. At this time the Jews held the preposterous opinion that, because they were the offspring of Abraham, God would not impute their sins unto them, even if they continued in them. ἐκ τῶν λίθων τούτων of these stones. God is not bound by the law of succession in his dealings with the Church; he can of these very stones, which are before your eyes, animate and sanctify those who in the truest sense shall be the spiritual children of Abraham, to whom the promises made to Abraham as truly belong, as to the proudest Jew.

10. Ἦδη δὲ καὶ ἡ ἀξίνη . . . κεῖται and now also the axe is laid unto the root of the trees. ἤδη δὲ καὶ, yea moreover; the Baptist rises in his denunciations, and intimates by this proverbial phrase not the adoption of others merely in the place of the Jews, but the signal punishments which were hanging over them, if they did not repent.

Good or bad men are often compared to good or corrupt trees. ἐκκόπτεται, is hewn down, is expressed in the present tense to show that their punishment would be quick and certain.

11. ἐν ὕδατι, εἰς μετάνοιαν with water, unto repentance. Ἐν is used by the purest Greek writers in the sense of with, by. Thus Euripides, ἐν βέλει πληγῆς, struck with a dart. Thus also our Evangelist below vii. 6. ἐν τοῖς ποσὶν αὐτῶν. See Bos Ellips. prepos. ἐν. Unto repentance, i. e. to engage you to the exercise of repentance, which, by submitting to that rite, you solemnly profess. See below xi. 2. 3. οὐ οὐκ εἰμι . . . βασιτάου whose shoes I am not worthy to bear. i. e. whose servant I am not worthy to be. This does not differ in sense from what Mark says, λῶσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, i. 7. for it was the office of the same menial servant to unloose and to take away the shoes or sandals of persons on coming into the house. ἐν Πνεύματι ἁγίῳ καὶ πυρί with the Holy Ghost, and with fire. Πνεῦμα is here not the person of the Holy Spirit, but his influence or operation. Πνεῦμα joined with ἅγιον, says Bishop Middleton, has only two senses; and the Holy Spirit in his personal acceptance cannot well be associated with fire. In the connexion of fire with the influence of the Spirit, there is nothing unnatural or violent. The Saviour, says Scott, whose forerunner John was, would communicate to his disciples the divine Sanctifier, as purifying water, to wash away their internal pollutions; and as refining fire, to consume all their dross, and the remains of their corrupt affections; to kindle in their hearts the holy flame of divine love and zeal; to illuminate their minds with heavenly wisdom, and to convert their whole souls into his own pure and holy nature. This verse represents the manner in which Jesus will admit his disciples; the next, 12th, that in which he will judge them at the end

ισχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα
 βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ
 πυρὶ. ¹ Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν 12
 ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθή-
 κην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

^m Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν 13
 Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
 Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω 14
 ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἐρχῃ πρὸς με· Ἀποκριθεὶς δὲ 15
 ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἀφες ἄρτι· οὕτω γὰρ πρέπει
 ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν
 αὐτόν. ⁿ Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ 16

¹ Luke iii. 17. Infra xiii. 30.^m Mark i. 9. Luke iii. 21.ⁿ John i. 33.

12 ‡ αὐτοῦ alterum

of the world. In confirmation of the manner of admission, see Acts ii. 3.

12. Οὗ τὸ πτύον . . . αὐτοῦ· whose fan is in his hand, and he will thoroughly purge his floor. The Baptist alludes in this allegory to the custom of burning the chaff, (the word ἄχυρον denotes also the stalks or straw,) after winnowing, that it might not be blown back again, and so be mingled with the wheat. By πτύον, the fan, or rather the broad winnowing-shovel with which the corn was thrown up to the wind and separated from the chaff, (see Greek Schol. on Homer Il. xiii. 588.) is signified the mean by which Christ will separate believers from unbelievers; by ἄλωνα αὐτοῦ, his floor, (by metonymy for σῖτον, the containing for the contained,) is meant his Church and believers; by ἄχυρον, the chaff, the reprobate; by ἀποθήκην, the garner, is signified the heavenly kingdom, and by πυρὶ ἀσβέστῳ, unquenchable fire, is denounced that eternal punishment which will be finally executed against the impenitent sinner. Several Mss. add αὐτοῦ τὸ τὴν ἀποθήκην, and reject it after τὸν σῖτον, but the article alone has in such instances the force of the possessive pronoun. See Midd. art.

14. διεκώλυεν αὐτόν· forbad him. John endeavored to prevent it, being aware of the superior dignity, wisdom, and sanctity of Jesus. He might have known further that he was a prophet, and highly honored of God. See note at John i. 31. 33. There is no particular emphasis here in διὰ, as is contended by Beza and others, no more than in διεγείρειν, διανέειν, &c.

15. Ἀφες ἄρτι· suffer it to be so now. Gr. Test.

Ἀφίεσθαι is here to suffer, as vii. 4. and is opposed to διεκώλυεν. Schleusner makes ἄρτι in this place a particle of exhortation, as the Greek δὲ, and renders it by *quaso*. Πληρῶσαι πᾶσαν δικαιοσύνην· to fulfil all righteousness, i. e. to perform fully every religious rite. It becometh us, it is a part of my duty to attend this institution, it is therefore a part of thine to administer it. For thus God has appointed to inaugurate me to my ministry, by sending down his Spirit upon me at that time, and giving me testimony from heaven. The Apostolical Constitutions (l. vii. c. 22.) say that Christ was baptized, not that he needed any purgation, ἀλλ' ἵνα καὶ Ἰωάννη ἀλήθειαν προσμαρτυρήσῃ, καὶ ἡμῖν ὑπογράμμον παρασχῆται, but to testify the truth of St. John's baptism, and to be an example to us.

16. Καὶ βαπτισθεὶς . . . τοῦ ὕδατος· and Jesus, when he was baptized, went up straightway out of the water. All other persons, whom John baptized, confessed their sins, but Jesus straightway went out of the water; and, as soon as he came out of the water, he prayed to his father, Luke iii. 21. καὶ ἰδοὺ, ἀνεώχθησαν . . . and lo, the heavens were opened. But Grotius remarks that the adverb εὐθὺς, though joined with the first verb, properly belongs to the second, according to the idiom, of which we have examples, Mark i. 29. and xi. 2. and then this might be translated, *Jesus no sooner arose out of the water, than the heavens were opened unto him. Τὸ πνεῦμα τοῦ Θεοῦ . . . περιστερᾶν the Spirit of God descending like a dove.* These words do not express or define the bodily shape in which

ὕδατος· καὶ ἰδοὺ, ἀνέφχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ
 πνεῦμα τοῦ Θεοῦ καταβαῖνον ὥσει περιστερὰν, καὶ ἐρχό-
 17 μενον ἐπ' αὐτόν. ° Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα·
 Οὗτός ἐστιν ὁ υἱός μου, ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Κεφ. δ'. 4.

1 ° Τότε ὁ Ἰησοῦς ἀνέχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύ-

° *Infra* xii. 18. xvii. 5. *Isa.* xlii. 1. *Ps.* ii. 7. *Luke* ix. 35. 2 *Pet.* i. 17.

° *Mark* i. 12. *Luke* iv. 1.

the Holy Ghost appeared. That he did visibly appear there is no doubt. εἶδε, Christ saw him descend, ὥσει περιστερὰν, as it were a dove, i. e. as a dove visibly descends on any thing, first hovering and overshadowing it. The σωματικῶς εἶδει, *St. Luke* iii. 22. implies not the real form of a dove, but a visible appearance, as a body or flame of fire, similar probably to the lambent flames or tongues of fire so called, *Acts* ii. 3. Whitby on *Luke* iii. 22. properly observes, that if the σωματικῶς εἶδει had related to the bodily shape, it should have been ὥσει περιστέρως, as of a dove, not ὥσει περιστερὰν, as a dove.

17. Οὗτός ἐστιν ... εὐδόκησα· this is my beloved son, in whom I am well pleased; or rather, my son, the beloved. This is the completion of *Isaiah* xlii. 1. of which verse a part, "I have put my Spirit upon him," is here really supplied at this time, the Holy Ghost coming visibly upon Jesus. Compare also *Matth.* xvii. 5. but particularly xii. 18. Schleusner justly observes that where ἀγαπητός is spoken of Christ, as here and xii. 18. *Luke* ix. 35. xx. 13. it stands for only-begotten. Suidas expounds ἀγαπητός by μονογενής. Hesychius gives μονογενής as the equipollent expression to ἀγαπητός. *Julius Pollux* l. iii. c. 2. says, that an only son is called υἱὸς ἀγαπητός; and that *Hesiod* calls an only daughter, θυγάτηρ ἀγαπητή. Εὐδοκεῖν ἐν τινί is an Hellenistical phrase formed after the analogy of the Heb. בְּרַצְנָה. It is observed by *Raphelius*, that by this aoristic or indefinite tense the Greeks include the past, the present, and future, and accordingly in a note to *Viger.* c. v. s. 3. r. 11. it is well rendered, in quo ego ab aeternitate usque acquiescere soleo, acquiesco, et in aeternitatem acquiescam. It may be remarked that this voice was directed to Christ himself; as *Mark* i. 11. *Luke* iii. 22. the words run thus, "Thou art my beloved son, in thee

I am well pleased:" φωνή, ἐφέρετο und. See *Bos Ellips.* at φέρεσθαι.

CHAP. IV.

1. ἀνέχθη ... Πνεύματος· led up of the Spirit into the wilderness. Carried by the Holy Spirit; he was inwardly moved by the Spirit to go. Some expositors think that the temptation took place in the Desert of Quarantaria, (so named from the forty days,) a rugged and wild ridge of mountains, to the north of the road which leads from Jerusalem by the Mount of Olives to Jericho: others think it more probable, that it was in the wilderness of Sinai, where Moses, and after him Elijah, fasted forty days and nights. Πειρασθῆναι ὑπὸ τοῦ Διαβόλου· to be tempted of the Devil. The infinitive πειρασθῆναι does not denote the design or intention of Jesus, but only marks the event. The LXX have translated the Hebrew word שָׂטָן, Satan or adversary, διάβολον. The word διάβολος, in its ordinary acceptance, signifies calumniator, but, though it is sometimes applied in the New Testament to men and women of this character, yet, by way of eminence, especially being as here attended with the article, it is employed to denote that apostate angel who is exhibited to us as the great enemy of God and man. The word πειράζων, tempter, with the article is also used, by way of eminence, to express the same malignant being. This temptation of our Saviour has been thought by some commentators to be only a prophetic trance or visionary representation; but there is not in any part of the narrative the slightest intimation that it was so, but, on the contrary, a real transaction, a personal contest between the great enemy and the great Redeemer of mankind. Though *St. Luke* iv. 1. has ἐν τῷ Πνεύματι, the preposition ἐν sometimes means by; and that

ματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου. Καὶ νηστεύσας 2
 ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὥστερον
 ἐπείνασε. Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ 3
 υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
 ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ 4
 ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ
 διὰ στόματος Θεοῦ. Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος 5

^b Deut. viii. 3.

4 X ὁ ante ἄνθρωπος

ib. || ἐν παντὶ ῥήματι

passage is explained by the ὑπὸ here in St. Matt. Compare also 1 Cor. vi. 2. Heb. i. 1. Irenæus answers to this objection of the Ebionites, the same as that of the Socinians, "that if Christ were God, why should he be thus tempted, since there could be no doubt that he was able to overcome the temptations of the Devil?" ὥσπερ γὰρ ἦν ἄνθρωπος ἵνα πειρασθῇ, οὕτω καὶ λόγος ἵνα δοξασθῇ, ἡσυχάζοντος μὲν λόγου ἐν τῷ πειράζεσθαι καὶ σταυροῦσθαι, καὶ ἀποθνήσκειν as he was man, that he might be tempted, so he was the Word, that he might be glorified; the Word being quiescent, that he might be tempted, crucified, and die. One great consolation we receive from our Lord's temptation, that he "suffered being tempted, that he might afford suitable help to us when we are tempted." Heb. ii. 17. 18. iv. 15. 16.

3. ὁ πειράζων the tempter. See note above. The particip. used as a N. after the Heb. Εἰ υἱὸς εἶ τοῦ Θεοῦ if thou be the Son of God. This must appear only a contemptuous sneer at our Lord's known pretensions, and not ignorance or doubt in Satan, since even the Demoniacs knew, see Mark iii. 11. Luke iv. 41. that Christ was, in the highest sense, the Son of God. Christ is styled the Son of God, in respect of his miraculous conception by the Holy Ghost, Luke i. 35. and comp. 32. From the omission of the definite article before υἱὸς Campbell renders it indefinitely a son. But Bp. Midd. proves that υἱὸς is to be taken in the highest acceptation; that in this particular phrase there is a licence arising out of the nature of the word Θεός, which makes it allowable to write either ὁ υἱὸς τοῦ Θεοῦ, or υἱὸς Θεοῦ indifferently: not to mention other places, we have Matt. xxvii. 43. the crime laid to Christ, that he said, "I am the Son of God," Θεοῦ υἱὸς, which the High Priests would hardly palliate; and Luke i. 35. and the reason why we meet with both σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, and σὺ εἶ υἱὸς τοῦ Θεοῦ, is, that after verbs substantive the first article should be omitted; yet where σὺ precedes, it is not un-

frequently inserted. Εἰπὲ . . . ἄρτοι γένωνται command that these stones be made bread, or rather loaves; as ἄρτος in the plural ought almost always to be rendered loaves; and in this place it would make the association more picturesque. It may be observed here, that the Tempter acknowledged two things; that there was such a Being as the Son of God, and that this Being possessed the power which he tempted our Saviour to exert. Indeed the devils always addressed our Lord with a reference to his divine nature.

4. Οὐκ ἐπ' ἄρτῳ . . . στόματος Θεοῦ man shall not live by bread alone, but by every word that proceedeth out of the mouth of God: i. e. by any thing which God is pleased to appoint. The Heb. כֶּחָיִים, to which ῥῆμα in the LXX. often answers in this view, has frequently the meaning of thing, as has also λόγος. Thus Jer. xlv. 17. ποιήσομεν πάντα λόγον ὃς ἐξελεύσεται ἐκ τοῦ στόματος ἡμῶν we will do whatsoever thing goeth forth out of our own mouth; i. e. we will do whatsoever we have purposed. Our Saviour answers the tempter by a pertinent quotation from Deut. viii. 3. purporting, that when the Israelites were in a like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food from heaven, by which their lives were preserved; to teach us that in our most pressing wants we ought to rely on the gracious providence of God, and never let go our confidence in him. It must be observed that in this quotation, as the original is rendered by the Septuagint and St. Matthew, there is a deviation from the Hebrew. There is no corresponding term in the original to ῥῆμα, which in the Sep. supplies the ellipsis, and which in our Bible is rendered by the term word, in Italics; and therefore it might have been literally rendered from the Heb. every thing. The article is omitted before ἄνθρωπος on the principle of exclusive propositions. See Bp. Midd.

5. παραλαμβάνει . . . ἁγίαν πόλιν then

εἰς τὴν ἁγίαν πόλιν, καὶ ἴστησιν αὐτὸν ἐπὶ τὸ πτερύγιον
 6 τοῦ ἱεροῦ. ^c Καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε
 σεαυτὸν κάτω· γέγραπται γάρ· ^d Ὅτι τοῖς ἀγγέλοις αὐτοῦ
 ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε
 7 προσκόψῃς πρὸς λίθον τὸν πόδα σου. ^d Ἐφῇ αὐτῷ ὁ Ἰησοῦς·
 Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.
 8 Πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν
 λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου

^c Ps. xci. 11.^d Deut. vi. 16.

the Devil taketh him up into the holy city. παραλαμβάνει is here to take as a companion to some place. Thus also xvii. 1. Ἄλιαν. παραλαμβάνειν τινὰ κοινωνόν. St. Matth. writing for the Jews calls Jerusalem the holy city; thus also xxvii. 53. See note above ii. 3. Ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ on a pinnacle of the temple; or rather, the pinnacle. Various are the opinions of commentators on the meaning of the word πτερύγιον in this, and the parallel place, St. Luke iv. 9. Lightfoot fixes the spot upon the roof of the Great Eastern Porch, the height of which roof was 385 feet. Others, and with greater probability, understand it of the battlement of the outer court of the Temple, where the Royal Porch was raised, which overlooked the precipice to the East and South of the Temple, and which, says Josephus, was "one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it; on the edge of this Herod raised the immense height of the portico." Michaelis, in his Introduction, supposes πτερύγιον to have been a kind of side-wall inclosing the Temple: but then there were several such porches or colonnades, each of which might thus be called πτερύγιον; but, as the article shows, the πτερύγιον could be only one. See Monadic nouns, Luke ii. 7.

6. βάλε σεαυτὸν κάτω· cast thyself down; i. e. that thou mayst give undeniable evidence to the assembled Jews of the truth of thy pretensions by the sight of such a miracle. Ὅτι τοῖς ἀγγέλοις . . . τὸν πόδα σου· he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. As our Lord had produced Scripture to refute the former temptation, so the tempter supports this by urging this verse of Psal. xci. 11. in which psalm the divine assistance is promised to believers in their afflictions, but

not to those who without a just cause expose themselves to unnecessary trials, in an expectation, unwarranted in such a case, of a divine interposition in their behalf. Προσκόψῃς πρὸς λίθον τὸν πόδα is a proverbial expression to signify any danger or misfortune. St. Luke iv. 9. 10. 11. mentions this temptation last, see below ver. 9. note. μήποτε should be rendered simply *lest*, or *lest by chance*; but, in the use of the sacred penmen, it rarely signifies more than the simple *μή*. Our translators have rendered it *lest* in several passages, Matt. vii. 6. xiii. 29. xv. 32. xxv. 9.

7. Οὐκ ἐκπειράσεις· thou shalt not tempt: from Deut. vi. 16. Ἐκπειράξῃς τὸν Θεόν, according to Rosenmüller, is to *make trial of*, or to require additional proofs of his power and protection, after he had given sufficient demonstrations of both for trust and affiance. It was God's love to him, and faithfulness in the performance of his promise, that the Devil desired our Lord to *make trial of*, by throwing himself headlong from a precipice, for a further attestation that he was the Son of God. Πάλιν in this verse is not a particle of iteration; it should be rendered *also*. If Satan is baffled in one point, he tries another. But with admirable wisdom our Lord wrests the Scripture out of the hands of his adversary, and confounds him with it.

8. καὶ δείκνυσιν αὐτῷ . . . δόξαν αὐτῶν and sheweth him all the kingdoms of the world, and the glory of them. There are several opinions about the meaning of κόσμος in this passage; but it implies no more here than the land of Judea in its large extent, the same meaning as οἰκουμένη Luke ii. 1. xxi. 26. the Tempter pointing to Jesus, and offering him the kingdoms or governments of the Jewish world, viz. all that Herod Antipas then possessed in Galilee, Philip in Iturea and Trachonitis, Lysanias in Abilene, and lastly Judea properly so called, which was then governed by a Roman Procurator. This view was

καὶ τὴν δόξαν αὐτῶν· Καὶ λέγει αὐτῷ· Ταῦτα πάντα σοι ὁ
δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. ° Τότε λέγει αὐτῷ ὁ 10
Ἰησοῦς· Ὑπάγε ὀπίσω μου Σατανᾶ· γέγραπται γάρ· Κύ-
ριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.
Τότε ἀφίησιν αὐτὸν ὁ Διάβολος· καὶ ἰδοὺ, ἄγγελοι προσ- 11
ῆλθον, καὶ διηκόνουν αὐτῷ.

† Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώ- 12
ρησεν εἰς τὴν Γαλιλαίαν. § Καὶ καταλιπὼν τὴν Ναζαρέτ, 13
ἔλθων κατόκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν

° Deut. vi. 13. x. 20.

† Mark i. 14. Luke iii. 19. 20. iv. 14. John iv. 43.

§ Luke iv. 16. 31.

10 * ὑπάγε Σατανᾶ

12 † ὁ Ἰησοῦς

13 || Καφαρνοὺμ et alibi

probably very similar to that which Moses had of the whole region of the Holy Land, including the East side of Jordan, from Mount Nebo, Deut. xxxiv. 1—3. Δόξα is every thing that appears glorious to men—wealth, honors, magnificence of cities, abundance and fertility of country, &c. Πάλιν means here *at another time*; for these things seem to have taken place at different intervals.

9. προσκυνήσῃς μοι *worship me*. See above note, ii. 2. Luke makes this the second temptation; but that this was the last in the order of time appears from the next verse. But, says Le Clerc, *hoc repugnantiæ haberi non potest, cum neuter Evangelistarum profiteatur se hâc in re ordinem temporis accuratè secutum*.

10. Ὑπάγε ὀπίσω μου Σατανᾶ· *get thee hence, Satan*; rather, *Get thee behind me, Satan*. The same texts occur Matt. xvi. 23. and Mark viii. 33. where our Saviour rebukes St. Peter with some vehemence and indignation, as showing himself an *adversary*, as the word Satan signifies, and doing the work of Satan, by tempting him to disobey his Father's will and command. שׂטן in Heb. signifies an *adversary*, and is used for the Devil, Job i. and ii. et al. Campbell observes that Satan, though conceived by us as a proper name, was an appellative in the language spoken by our Lord; for from the Heb. it passed into the Syriac, and signified no more than *adversary* or *opponent*. It is naturally just as applicable to human, as to spiritual, agents, and is in the O. T. often so applied. Καὶ αὐτῷ μόνῳ λατρεύσεις· *and him only shalt thou serve*. λατρεύω from λα an intensive particle, the same as λῶν, and τρεῖν *to tremble*, is used by the profane writers in

a civil sense, as *to serve, to be a servant*; by the Evangelists in a religious sense, *to serve, to worship*; Heb. viii. 5. ix. 9. x. 2. xiii. 10. *to perform the Levitical service*. This quotation is from Deut. vi. 13. Our Saviour cites not the exact words, but the sense. And now the great Adversary being baffled leaves the Redeemer; and angels come, as it were, to congratulate him on his victory, to do him honor, and to minister to his wants.

12. ὅτι Ἰωάννης παρεδόθη· *that John was cast into prison*. εἰς φυλακὴν is und. after παρεδόθη; see Bos, noun φυλακή, who also makes an ellipsis of the noun τράπεζα after διηκόνουν in the former vs. We have διακονεῖν τραπεζῶν Acts vi. 6. Our Saviour, to provide for his safety, departed into, not the Galilee of Herod, but of Philip, to whom had devolved that share of dominion of which the coast of the lake of Tiberias, where Bethsaida and Capernaum are situated, formed a part. Christ had three cities which he called his own; Nazareth, where he was bred; Bethlehem, where he was born; and Capernaum, where he dwelt.

13. κατόκησεν... παραθαλασσίαν· *dwelt in Capernaum, which is upon the sea-coast*. The reason why Jesus left Nazareth and came to Capernaum we find Luke iv. 16—30. Παραθαλασσίαν· *situated near the sea*; i. e. near the lake of Tiberias, or Gennesareth. τὰ γὰρ συστήματα τῶν ὑδάτων θαλάσσης ἐκάλεσεν ἡ θεία γραφή, says Theophylact, for the Holy Scripture is wont to denominate collections of waters, *seas*. It was on this lake that Peter and Andrew, James and John, before they were called to the Apostleship, exercised the occupation of fishers.

- 14 ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. Ὡς πληρωθῇ τὸ ῥηθὲν
 15 διὰ Ἑσαίου τοῦ προφήτου, λέγοντος· ἡ Γῆ Ζαβουλὼν καὶ γῆ
 Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία
 16 τῶν ἐθνῶν· Ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα·
 καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέ-
 τειλεν αὐτοῖς.
 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Με-
 τανοεῖτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.
 18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε

^b Isa. ix. 1. 2.ⁱ Supra iii. 2. Infra x. 7. Mark i. 15.
John i. 42.^k Mark i. 16. Luke v. 2.

18 * περιπατῶν δὲ ὁ Ἰησοῦς

14. Ὡς πληρωθῇ· that it might be fulfilled. For the meaning of this expression see note i. 22. The quotation that follows is from Isa. ix. 1. 2.

15. ὁδὸν θαλάσσης... τῶν ἐθνῶν· by the way of the sea, beyond Jordan, Galilee of the Gentiles; or, as the trans. should be, near the Jordan. For with respect to Isaiah, who exercised his prophetic office in Jerusalem and Judea, Zabulon and Nephthali were on this side. But that πέραν has sometimes the signification of about, near, will appear by comparing Josh. xii. 1. 7. and Numb. xxx. 19. in the LXX. κατὰ or παρὰ und. before ὁδόν. Upper Galilee, from its vicinity to the Gentiles who inhabited the cities of Tyre and Sidon, is called Galilee of the Gentiles. It was peopled with a mixture of Phœnicians, Egyptians, and Arabians.

16. Ὁ λαὸς... μέγα· the people which sat in darkness saw great light. Κάθημαι is used in the sense of, to dwell, to live, to be, by Greek writers: see Pindar Olymp. i. Epod. 3. as the Latin sedeo, Cic. ad Div. xvi. 7. so Luke i. 79. xxi. 35. This is in imitation of the Heb. שָׁבַע. Though God had once made these nations vile, yet he would hereafter render them glorious. Ἐν χώρᾳ καὶ σκιᾷ θανάτου· in the region and shadow of death; by the figure ἐν δὲ δυοῖν, for χώρᾳ σκιάς θανάτου, as the Sep. has it literally from the Heb. in the passage referred to: i. e. in the region where dreary superstition and spiritual darkness reigned, before the appearance of our blessed Saviour. We often meet with the pleonasm or repetition of the pronoun αὐτὸς, as here, after ἀνέτειλεν; see also viii. 1. 5. 23. et al. We find similar repetitions in the profane writers: thus Xenoph. Instit. lib. ii. τοῖς μὴ θέλουσιν ἑαυτοῖς προστάττειν ἐκπονεῖν

τὰγαθὰ, ἔλλους αὐτοῖς ἐπιτακτῆρας δίδωσι. See Viger. c. iv. r. 12. note by Zeunius.

17. Ἀπὸ τότε· from that time; i. e. ἀπὸ τοῦ τότε χρόνου. Our Saviour did not yet publicly announce himself to be the Messiah, but prepared the minds of men, as John had done, by preaching repentance. See notes above iii. 1. 2.

18. Περιπατῶν... ἀδελφοῦς· and Jesus walking by the sea of Galilee, saw two brethren. This calling of Simon and Andrew, which we have also Mark i. 16. does not militate against what is related John i. 37. and sqq. which is plainly a different and separate history from this. They had before received the Baptist's testimony to Jesus; and had probably attended our Lord, and experienced proofs of his more than human knowledge and power. But they had not, it seems, till now been required to forsake their ordinary employments, and to follow him constantly, with a view to the Ministry and Apostleship. The miracle which is recorded Luke v. 1—11. must also have happened at this time, and formed a part of this same transaction. It happened at the same place, the sea of Galilee, i. e. the lake of Genesareth, the same persons being present, and following Jesus, having left all to do it. They were all fishermen. Thus would it become evident, that the doctrine of Christ rested on its own powerful evidence; thus would every suspicion be removed that his religion was established by mere human means, by the charms of eloquence, or the influence of power. Though St. Matthew does not record the miraculous draught of fishes of which we have the account in St. Luke, yet the readiness of the several disciples on the occasion to follow Jesus, which he records at ver. 20. and the coincidence of

δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. Καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω 19 μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. Οἱ δὲ εὐθέως 20 ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖ- 21 θεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ 22 τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.

¹ Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων 23

¹ Infra ix. 35. Luke iv. 31.

their mending their nets, ver. 21. with the incident mentioned by St. Luke, that in the miraculous draught their nets brake, bear harmoniously upon the circumstance and the truth of the miracle itself.

19. Δεῦτε... ἀνθρώπων follow me, and I will make you fishers of men. The call is accompanied with power; and that power is strongly expressed by the verb ποιήσω. That skill, patience, and endurance of hardships which you manifest in your present employment, will be effectually exerted in bringing men out of the world and its vanities. See note at Mark i. 17.

21. καταρτίζοντας τὰ δίκτυα αὐτῶν mending their nets. Καταρτίζω in the proper original sense of the word is to compact, or knit together; Luke vi. 40. Heb. xiii. 21. it is used in the moral sense of fully instructing and rendering perfect. Interpreters have generally preferred here and Mark i. 19. the signification given in the Engl. transl. to mend. And the fishing barks, which Josephus describes to have been used in this lake, (l. ii. c. 43. de Bello,) though improper for manufacturing nets in, might be commodious enough for repairing small injuries which the nets might suffer. Ἐν τῷ πλοίῳ, in this verse, would be more correctly rendered in the bark, or in the boat: see viii. 23. Zebedee probably was a disciple of Jesus, and seems readily to have acquiesced in the will of the Lord concerning his sons; though not called to this service, but left to continue in his former occupation. This James is named the Great, probably because he was larger in stature, or because the first called, to distinguish him from James the Less, the son of Alphaeus or Cleophas, Mark xv. 40.

23. Καὶ περιῆγεν... αὐτῶν and Jesus

went about all Galilee, teaching in their synagogues. Περιάγω used here absolutely, εἰσαγὼν und. αὐτῶν must refer to Γαλιλαίους und. not to Γαλιλαίαν; Cornel. Nepos has followed the same form of expression, life of Timoth. c. ii. Idem classi praefectus, circumvehens Peloponnesum, IACONICAM populatus, classem eorum fugavit. Viger. c. iii. s. i. r. 9. The word Synagogue signifies either an assembly, or the place where an assembly meets; commonly a building in which the Jews assembled, to pray, to read, to worship. Christ, and his Apostles, frequented and preached in the synagogues. There were, it is said, not fewer than 480 at Jerusalem. The Jewish authors give this general rule for the construction of synagogues. Wherever there are ten Babelnim, a synagogue ought to be built. These were persons of a mature age, free, and competent to assist constantly at the service, at least two days in a week besides the Sabbath. There was a difference between the synagogues and the proseuchae, or oratories, which latter were without the walls, in sequestered spots, usually on the banks of rivers, and sometimes erected on a mountain, Luke vi. 12. Acts xvi. 13. Τὸ εὐαγγέλιον τῆς βασιλείας· the gospel of the kingdom; or, the good tidings. See notes above iii. 1. 2. The gen. Θεοῦ is omitted after βασιλείας. Bos Ellips. note by Schoettgenius, under Θεός. Πᾶσαν μαλακίαν all manner of disease. μαλακία is properly languor of body, chronic disorder, but it sometimes includes all manner of disease: Suidas and Hesychius, μαλακία νόσος. πᾶσαν here, as πάντας in the next verse, and in many other texts, as common sense dictates, must be taken in a general manner: i. e. the diseases of those among whom he came, and of those who were brought to him.

- ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον
 τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
 24 μαλακίαν ἐν τῷ λαῷ. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην
 τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντα τοὺς κακῶς
 ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ
 δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς·
 25 καὶ ἐθεράπευσεν αὐτούς. ^m Καὶ ἠκολούθησαν αὐτῷ ὄχλοι
 πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύ-
 μων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

^m Mark iii. 7.

St. Matthew says the *Gospel of the kingdom*, here and ix. 35. xxiv. 14. he says *this Gospel*, xxvi. 13. It would seem from hence, says Dr. Townson, that it was then considered as a word of general meaning that signified *good tidings*, and was not yet become an appropriate term of the church for the good tidings declared by Christ and his Apostles. When St. Mark wrote, this word was grown to be the settled and familiar sense of it: for he says simply *the Gospel* in several places. From this, among other circumstances, Dr. T. concludes that St. Matthew's Gospel was several years anterior to St. Mark's and St. Luke's.

24. πάντας τοὺς κακῶς ἔχοντας . . . καὶ παραλυτικούς· *all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy.* Κακῶς ἔχειν, *to be sick*, ἐάντων und. Bos Ellips. under ἐαυτοῦ. Βάσανος is used by profane writers for a *touchstone* to try gold; hence *examination, examination by torture*; here it signifies *torments* arising from distempers. Δαιμονίζομαι, *to be possessed of a demon or devil*, is the same as δαιμόνιον ἔχειν, *to have a demon*, John vii. 20. The persons possessed with devils are here expressly distinguished from lunatics, and could not be exactly the same. This doctrine of demoniacal possession has been explained in a manner different from the literal interpretation by some pious and learned men, who think that the style employed by the Evangelists was adopted in conformity to popular prejudices, and used for a natural disease. But though the miraculous exertion of power in our blessed Lord is equally conspicuous, and may even be thought superior and greater in curing those dreadful and incurable maladies, to which

human nature is subject, than in the expulsion of demons, yet "when I find," says Dr. Campbell, "mention made of the number of demons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe, it is impossible for me to deny their existence." We may surely allow according to the literal language and sense of the Holy Scriptures that Satan was particularly at this time permitted to exercise an extraordinary power in many instances over the human body. The Son of God was now manifested that he might destroy the works of the Devil. During his abode on earth, the conflict was to be determined, when once the divine Redeemer had entered the lists against our great adversary. These extraordinary cases therefore of demoniacal possession might be suffered at this time, in order that the complete victory and triumph of our great Deliverer over the prince of darkness might be more clearly displayed. Σεληνιαζομαί *to be epileptic, or lunatic*, according to the opinion of Dr. Mead, Galen, and others, that the moon governs the periods of epileptic cases. Matth. xvii. 15.

25. Δεκαπόλεως *Decapolis*. The canton of Decapolis derives its name from the ten cities it contained, and is considered as part of the region of Perea. Among the cities we may reckon Gadara, where our Saviour wrought some miracles, and Damascus. See Plin. Hist. Nat. l. v. 16.

Κεφ. ε'. 5.

Ἰδὸν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος 1
αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἀνοίξας 2

CHAP. V.

1. ἀνέβη εἰς τὸ ὄρος· *he went up into a mountain*; rather, to the mountain. The Greek article is not without meaning here, as some have imagined, nor, as most commentators suppose, is Mount Tabor meant. But τὸ ὄρος signifies the *mountain district*, the sense in which the LXX often use it, and not any particular mountain, which otherwise would have been named. The whole of Palestine, says Bp. Midd., is intersected by a ridge of mountains running nearly in the direction of North and South. And if our Saviour's object was, as may reasonably be supposed, to lead his disciples into the nearest place of retirement, he would not conduct them to Mount Tabor, the part of the ridge nearest to Capernaum being at a much less distance. See below viii. 5. Καὶ καθίσαντος αὐτοῦ and *when he was set*: rather, and when he had set. It was the custom of the Jewish doctors to stand up, through reverence, when they read the law and the prophets; see Luke iv. 16. where we find our Saviour conformed to the custom; and to sit down and teach in their schools and synagogues, which custom also he appears to have followed, see below xxvi. 55. The word *μαθηταὶ* must not be restricted here to the 12 or the 70; it includes all who followed and heard him favorably; and it is obvious from vii. 28. that he taught the multitude. Many of the precepts indeed of this admirable discourse, called the Sermon on the Mount, are applicable to all men, of whatever condition they may be.

2. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ· *and he opened his mouth*. This is not merely a Hebraism; for the expression is used by ancient Greek writers; see Æschyl. *Prometh.* 631. It here marks the gravity with which the divine teacher taught, and the importance of what he was going to deliver. The fifth and two following chapters contain the sermon on the mount; which St. Luke also recites, but more concisely. For we may safely admit the discourse, Luke vi. to be the sermon on the mount; in which the beginning, order of instruction, and conclusion, are the same as in St. Matt. St. Luke passes over those things which were spoken more immediately to

the Jews, to correct their false conceptions concerning the kingdom of the Messiah, and the nature and measures of obedience due to the laws of God. This sermon of our Lord upon the mount is a rich and invaluable treasure, containing instructions of the highest moment. We do not say, that it is an explicit and entire declaration of the Gospel method of salvation; for the season was not then come for the wondrous plan to be so fully disclosed, as it afterwards was. During the continuance of Jesus upon earth, before he had finished the mystery of redemption by the sacrifice of himself, he thought it not proper to insist, very minutely or very publicly, on the nature and reasons of his death, or on the spiritual benefits to be received through faith in his blood. On these subjects, indeed, he was not wholly silent, but he left them to be further opened to the Apostles themselves by the teaching of the Holy Spirit, that they might communicate them to the world, after the grand event had taken place. We are, therefore, to look for a more perfect summary and clearer account of evangelical doctrines in the Apostolical writings, than in the history of our Lord's life. Some have asserted, that nothing more need be preached to the people, than what the sermon on the mount contains; yet perhaps these very persons would not be willing, that every part of this discourse should be closely pressed upon their consciences. We must pay all possible deference and respect to every word of Jesus, and endeavour to enter into the full meaning and importance of this solemn address: but we must not presume to say, what some have absurdly and impiously maintained, that this alone is sufficient; as if every other portion of the Scriptures might be safely expunged or disregarded. It seems to have been the design of Jesus, on this occasion, to prepare his hearers for a more cordial reception of the Gospel, and to lead them gradually to the knowledge of himself. With that view he endeavoured to correct the false notions they had imbibed concerning his kingdom, and to impress upon their minds a deeper sense of spiritual and eternal things. He spoke, therefore, in such a manner, as to display the dignity of his own character, and to

3 τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων· ^a Μακάριοι οἱ
 πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν
 4 οὐρανῶν. ^b Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακλη-
 5 θήσονται. ^c Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι
 6 τὴν γῆν. ^d Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιο-
 7 σύνην· ὅτι αὐτοὶ χορτασθήσονται. ^e Μακάριοι οἱ ἐλεή-
 8 μονες· ὅτι αὐτοὶ ἐλεηθήσονται. ^f Μακάριοι οἱ καθαροὶ τῇ

^a Luke vi. 20.
 Isa. lv. 1. lxx. 13.

^b Luke vi. 21. Isa. lxi. 2.
^c Infra vi. 14. Mark xi. 25. James ii. 13.

^d Ps. xxxvii. 11.

^e Luke vi. 21.
^f Ps. xxiv. 4.

Heb. xii. 14. 1 Cor. xiii. 12. 1 John iii. 2.

4. 5. — Versus transpositi.

show the necessity of their submission to him. He pronounced benedictions, as being invested with supreme authority; he interpreted the divine law, not as a common expounder, but as the sovereign Law-giver, with "I SAY UNTO YOU," and represented the grand decisions of the universal judgment as depending upon himself, everlasting life or everlasting misery being awarded to the sons of men according to his irreversible sentence. See Robinson.

3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· *blessed are the poor in spirit*; or rather, happy the poor. A distinction should be made between μακάριοι, *happy*, and εὐλογημένοι, *blessed*. There is a diversity of opinion respecting the import of the term πτωχός, whether the *poor* in the proper sense are meant, as opposed to the *rich*, or whether it conveys the sense of *ταπεινός*, *ταπεινόφρων*, *humble*, low in self-opinion, contrite in spirit. In the parallel place, Luke vi. 20. the like declaration is pronounced to the *poor* simply, without the addition, *in spirit*; and ver. 24. the characters contrasted to those pronounced *happy*, begin, *Woe unto you that are rich*: and, as the same beatitude is ascribed to the same by both evangelists, *Theirs is the kingdom of heaven*, a kingdom begun on earth and consummated in heaven; to announce which dispensation, prophesied many ages before by the title of *glad tidings to the poor*, was one great end of the Messiah's mission; the probable conclusion would be, that it is literally the *poor* that are meant. According to this interpretation, πτωχὸς τῷ πνεύματι will denote one whose mind is suited to the poorness of his circumstances, unrepining, not covetous of earthly riches. The word however may include both meanings; see note at xi. 5.

4. οἱ πενθοῦντες· *they that mourn*. Πενθεῖν by metonymia, the effect for the cause; i. e. those who bear afflictions with resignation.

Παρακληθήσονται· *they shall be comforted*: they are of a fit temper and capacity to receive that comfort which Christ and the Spirit offer to all who are capable of it, and who *mourn* under a penitent sense of their sins, (for this also is the import of the words,) and accordingly their present sadness shall be repaired here, and rewarded with future joys. See Luke xvi. 25.

5. οἱ πραεῖς· *the meek*. Meekness is not apathy: it does not destroy but balance the affections: when it has reference to God, it is resignation, acquiescence in his will: when we consider it with regard to ourselves, it is patience or contentedness: exerted towards other men, it is mildness and gentleness to all. Αὐτοὶ κληρονομήσουσι τὴν γῆν· *they shall inherit the earth*. This, as quoted from Ps. xxxvii. 11. is spoken with reference to the promised land, the type of heaven, of which this meekness proves the possessor an heir. *The meek shall delight themselves in the abundance of peace*.

6. οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· *they which do hunger and thirst after righteousness*. The verb πεινώω is applied by some Greek writers to the mind as well as to the body, for, *to desire earnestly*. Thus Xen. πεινώσι τοῦ ἐπαινοῦ, *they hunger after praise*, ἐνεκα und.; and διψᾶω is used by Gr. authors metaphorically, for, *to desire vehemently*; and particularly by the sacred author, for the desire of spiritual good things. Thus διψῶντες τὴν δικαιοσύνην are *those who feel a vehement desire for true piety*, κατὰ being und. according to Bos under κατὰ. Phavorinus however asserts that διψᾶω is sometimes used actively with an accusative of that which is the object of our thirst. Gilpin has well paraphrased this: "Blessed are they who have formed such a habit of piety in their minds, that it acts spontaneously, like their appetites."

7. ὅτι αὐτοὶ ἐλεηθήσονται· *for they shall obtain mercy*. As we deal with others,

καρδία· ὅτι αὐτοὶ τὸν Θεὸν ὕψονται. Μακάριοι οἱ εἰρηνο- 9
 ποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. ^g Μακάριοι οἱ 10
 δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασι-
 λεύα τῶν οὐρανῶν. ^h Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν 11
 ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ'
 ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. ⁱ Χαίρετε καὶ ἀγαλλιᾶσθε, 12
 ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν
 τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

^k Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μαρανθῇ, 13

^g 1 Pet. iii. 14. 2 Tim. ii. 12. James i. 2. Acts vii. 52. Infra xxiii. 34. &c.

^h Luke vi. 22. 1 Pet. iv. 14.

ⁱ Luke vi. 23.

^k Mark ix. 50. Luke xiv. 34.

God will deal with us. If we are forward to pity and pardon, to relieve and to help others, we shall be blessed both in the inward comforts arising from these dispositions, and in that mercy which penitent believers shall obtain from God at the great day of accounts.

8. οἱ καθαροὶ τῇ καρδίᾳ· *the pure in heart.* A pure tongue, or a pure hand, might be required before; but they were little solicitous about the innocence of the heart, not expecting the punishment of the thoughts. *Ὅτι αὐτοὶ τὸν Θεὸν ὕψονται for they shall see God.* As external impurity is excluded from the temple of God, so internal purity alone will be admitted into his presence in heaven. 1 John iii. 2. 3. and 1 Cor. xiii. 12.

9. οἱ εἰρηνοποιοὶ· *the peacemakers.* Εἰρηνοποιοὶ in Greek writers is one who interposes his good offices to reconcile others, an ambassador of peace. Theophylact gives it this additional definition, οἱ διὰ διδασκαλίας τοὺς ἐχθροὺς τοῦ Θεοῦ ἐπιστρέφοντες· *those who by their doctrine convert the enemies of God.* Schoetgen understands εἰρηνοποιοὶ to be, qui evangelium pacis prædicant, Eph. vi. 15. et Christo, qui est pax nostra, Eph. ii. 14. nos conciliant: neque tantopere inter se digladiantur, aut lites movent, quemadmodum Pharisei, de rebus etiam levissimis. The verb εἰρηνοποιέω occurs Col. i. 20. where, as the connexion shows, it signifies actively *to reconcile, to make peace.* Κληθήσονται, *they shall be called,* a Hebrew phrase, i. e. they shall be; and see note Luke i. 31—35. God is often called the God of peace. As they resemble him in the benevolence of their character, they shall be owned by him in that relation, and be, by a Divine adoption, *the children of God.* John i. 12. and 1 John iii. 1. Luke vi. 35. Eph. v. 1. 2.

10. οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· *they which are persecuted for righteousness' sake.* They who, in the opposition and

persecutions they will meet with, give proof of their sincerity and constancy in the belief and profession of their Christian faith, shall be owned and crowned by God as his martyrs or confessors. On the subject of these beatitudes see note at Mark x. 30.

11. ὅταν ... ψευδόμενοι· *when men shall revile you, and persecute you, and shall say all manner of evil against you falsely.* Ὀνειδίζειν refers to the opprobrious names and calumnies which their adversaries invented against Christians, before magistrates, and with which they stigmatised them in public. Polybius uses the verb in this sense. Διώκειν in reference to judicial proceedings, and in a forensic sense, relates to the prosecutions of the disciples on account of their religion before human tribunals. Εἰπεῖν πᾶν πονηρὸν ῥῆμα κατὰ τινος, with ψευδόμενοι, is to bring false accusations, to criminate, answering to the Greek expression διαβάλλειν τινὰ ψευδῶς. Διώκειν in the preceding and in the following verse is used in the utmost latitude as referring to general persecution. This Heb. idiom of using an active verb with ἄνθρωποι und. instead of a verb passive, pervades the gospels: i. e. when ye are reproached.

12. Χαίρετε καὶ ἀγαλλιᾶσθε· *Rejoice and be exceeding glad.* Ἀγαλλιᾶω is far more expressive than χαίρω, and properly signifies *to leap for joy, to exult, gestic, exultare;* see at John viii. 56. Μισθὸς signifies here a reward of mere grace, not a debt, nor wages; see Rom. iv. 4. Τοὺς προφῆτας· see Mat. xxiii. 29. James v. 10. 11. This is abundantly evident from the known histories of Moses, Samuel, Elijah, &c.

13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· *Ye are the salt of the earth.* Livy calls Greece *sal gentium, the salt of all the nations,* on account of those intellectual improvements they learned from thence; in the same sense our Saviour tells the disciples, and indeed all Christians, *ye are, or, are to be,*

- ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι
 14 ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ¹ Ἦμεῖς ἐστε
 τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους
 15 κειμένη. ^m Οὐδὲ καίουσιν λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ
 τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν
 16 τῇ οἰκίᾳ. ⁿ Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν
 ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι
 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προ-

¹ Phil. ii. 15.^m Mark iv. 21. Luke viii. 16. xi. 33.ⁿ 1 Pet. ii. 12.

the salt of the earth; the means of preventing or curing the growth of that corruption which prevails in it, and of seasoning men's minds with wisdom and grace. Salt was the symbol of wisdom. Ἐὰν δὲ τὸ ἅλας . . . ἀλισθῆσεται; but if the salt have lost his (its) savour, wherewith shall it be salted? For μαρναθῆναι, Mark ix. 50. has ἄναλον γένηται, as it were without salt, insipid; μαρναίνομαι to be insipid, applied to men, includes the sense of its primary signification, from μαρῶς, to be foolish. Salt is good, says St. Mark, and ye also, if you answer that character, will purify the world from corruption by your doctrines; but if the salt itself be grown insipid, with what will you season it? or what can restore you, if you are corrupted, who should be the means of restoring others? Mr. Maundrell, Journey to the Euphrates, says, that "in the Valley of Salt near Gebul, when he broke a piece of it that was exposed to the rain, sun, and air, though it had the sparkling of salt, yet it had perfectly lost its savour, as in Mat. v." Πῶς ἀλισθῆσεται, how shall its saltiness be restored?

14. Ἦμεῖς . . . κόσμου· ye are the light of the world. The sun is properly τὸ φῶς τοῦ κόσμου, the light of the world; see John xi. 9. This is metaphorically applied to the disciples of Christ and to holy men, who by the lustre of good example, by their knowledge and doctrine, enlighten the darkness of the world. Οὐ δύναται . . . κειμένη· a city that is set on a hill cannot be hid. There is here an ellipsis of the particle of comparison καθὼς, and the application of the comparison is in ver. 16, as indicated by the adverb οὕτω. Men will form a judgment of religion from the character and doctrine of its professors: Christ intends that they should be thus conspicuous and observed, that they may communicate their light around: as we do not light a candle to conceal it, but that it may be placed conveniently to lighten the room.

15. Οὐδὲ καίουσιν . . . τὴν λυχνίαν· neither do men light a candle, and put it under a bushel, but on a candlestick: rather, a lamp λύχνον, and, the stand λυχνίαν, candles not being used at that time in Judea for lighting their houses; ἑνθρωποι und. before καίουσιν. See Bos ἄνθρωπος. The article is not redundant before μόδιον and λυχνίαν, but they are here used as Monadic nouns, as we should say, "Take the bushel, and mete the grain; bring the stand for a lamp;" thus we name any utensil, of which there is but one of the kind in the house. Μόδιος, a bushel, or rather a peck, is not, as Erasmus and others have thought, a Latin word, but it came from the Greeks to the Latins: and indeed all kinds of measures seem to have come from the east to the west. For the sense of this, see note to the verse above.

16. Οὕτω λαμψάτω . . . καὶ δοξάσωσι· let your light so shine before men, that they may see your good works, and glorify: or rather, thus let your light, &c. οὕτω is not a causal conjunction, as the Eng. Trans. indicates, but the adverb of comparison, corresponding to the first part of the comparison, verse 14. οὐ δύναται πόλις, see note to it. "Ὅπως ἴδωσιν καὶ δοξάσωσι is a Hebraism for ὅπως ἴδοντες δοξάσωσι. Glorify, i. e. praise, magnify.

17. Μὴ νομίσητε . . . προφήτας· think not that I am come to destroy the law or the prophets; i. e. to subvert, to supersede. The import of ὁ νόμος in the four Evangelists and the Acts is clearly, the Law of Moses. There are various meanings to the word νόμος in the Epistles of St. Paul; but it may be remarked that where the Law as promulgated in the Pentateuch is spoken of, and even where the whole body of the Jewish Scriptures is meant, there νόμος has the article prefixed, subject however to those exceptions, by which words the most definite are frequently affected; such as, Rom. vii. 7. διὰ νόμου, which,

φήτας· οὐκ ἤλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ° Ἀμήν 18
 γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν
 ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα
 γένηται. ^p Ὁς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν 19
 ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος
 κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ
 καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν
 οὐρανῶν. ^q Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ 20

° Luke xvi. 17.

^p James ii. 10. Rom. ix. 31.^q Infra xxiii. 25-27. Luke xi. 39.

from the whole tenor of the passage, must be interpreted "of the Law of Moses;" where, as is frequently the case before nouns the most definite, the preposition causes the absence of the article. Christ shows throughout this discourse, that, in its genuine and spiritual sense, he establishes and perfects the Moral Law, which is principally referred to here. *The prophets*, by a common metonymy, for the prophetic writings; the prophets being the interpreters and supporters of the law. The Scribes cavilled at our Lord, that he was abolishing the law, when he reprobated their traditions. The sense of *πληρῶω* in this vs. must be the opposite of *καταλύω*, to subvert, and will be therefore to confirm, to ratify, to reinforce.

18. Ἀμήν... ἡ γῆ· for verily I say unto you, Till heaven and earth pass. Ἀμήν is a Heb. word, which is sometimes affirmative as here, and answers in general to ἀληθῶς or to *val* of St. Luke, as in Matt. xxiii. 36. Luke xi. 51. But see also Luke xxiii. 43. And sometimes it is optative or supplicatory, in the sense of *γένεοιτο*, so be it, in which sense it concludes prayers, as Matt. vi. 13. et al. This meaning is also expressed by the particle *val*. Ἀμήν is also applied as a Noun to our blessed Lord, ὁ ἀμήν, the Amen, the faithful witness: Rev. iii. 14. "Ἔως ἂν παρ... is a proverbial expression denoting an impossibility. See Luke xvi. 17. The moral law will to the end of time continue the standard of sin and holiness to all men, and the believer's rule of duty.

ἰῶτα ἐν... γένηται· one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Similar expressions are found among the Rabbis; thus, "If all the nations were gathered together to abolish Yod, which is the least letter in the law, they could not effect it." By ἰῶτα our Saviour probably meant the Hebrew *yod*. *Kepala*, which we render *tittle*, is that slight mark or trifling addition which makes

the distinction between one letter and another, as י and י, or כ and כ. Ἔως ἂν πάντα γένηται. The fulfilment of legal types and prophecies is intended, as well as the establishment of the moral law in its full honor and authority.

19. Ὁς ἐὰν... ἐλαχίστων· whosoever therefore shall break one of these least commandments. The illative particle οὖν shows that the precepts of the moral law, of which he has discoursed in the two preceding verses, are here intended by our Saviour. The Scribes and Pharisees made many frivolous distinctions between great and small commandments. See Mat. xxii. 36. 37. One of these least, or rather, one of the least of these, τῶν ἐντολῶν τούτων being governed by the superlative ἐλαχίστων, and not in concord with it. *Λύειν ἐντολήν* is to violate the precepts by their lives and doctrine. Καὶ διδάξῃ... τῶν οὐρανῶν· and shall teach men so, he shall be called the least in the kingdom of heaven. The copulative καὶ has here the force of a disjunctive, and should be translated *or*: not so at the end of the ver. ποιήσῃ καὶ διδάξῃ, where the verbs are more intimately connected. *he shall*, or rather *shall be called*, i. e. shall be ἐλάχιστος, i. e. as rightly explained by Chrysostom, ἔσχατος, unworthy to be reckoned one of the members of my kingdom, not a true disciple: observe the dialogia of ἐλαχίστων and ἐλάχιστος, with the two different meanings. Διδάξῃ includes the authority of example as well as words. Μέγας in the latter part of this ver. is put for the superlative μέγιστος.

20. ἐὰν μὴ περισσεύσῃ... Φαρισαίων· except your righteousness shall exceed the righteousness of the Scribes and Pharisees. Ἡ δικαιοσύνη is here integrity of life, obedience to the divine commands, what Chrysostom calls τὴν πᾶσαν ἀρετὴν; but, as in the sort of righteousness which they practised, the Scribes and Pharisees were not easily to be outdone, it is plain that it is in a spiritual sense, by purity of heart and

- δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων,
 21 οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἦκού-
 σατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν
 22 φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι
 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἐκκῆ, ἔνοχος ἔσται τῇ

† Exod. xx. 13. Deut. v. 17.

§1 John iii. 15.

22 † ἐκκῆ

inward dispositions that their legal righteousness is to be exceeded, or rather excelled. Their zeal and strictness consisted in the observance of outward ceremonies, and in their own traditions, by which they made void the law of God. But our Lord in setting up *his kingdom* declared that he would not acknowledge any one as his subject whose righteousness did not exceed theirs.

21. Ἦκούσατε . . . ἀρχαίοις· *ye have heard that it was said by them of old time*; or rather, to the ancients. Beza was the first who translated it, *by them*, &c.; but all the English versions of an older date, the Vul. several other Lat. versions, and all the late translators Fr. and Eng. are against him. And we find *λέω* always with a dat. of the person spoken to, and with a gen. with *ὑπὸ* of the person by whom the thing is spoken. It corresponds to, *I say unto you*. Thus also below v. 33. Ἐνοχος ἔσται τῇ κρίσει· *shall be in danger of the judgment*. ἡ κρίσις is here meant the court of justice consisting of 23 men, which before the government of the Romans had power of life and death. The Sanhedrim, the supreme Jewish court, consisting of 72, punished with stoning, which was thought a more terrible death than the former, which was by strangling or beheading. The Eng. trans. *in danger of the judgment*, or obnoxious to the judgment, may to the unlearned, says Dr. Midd., seem to signify the punishment of a future state. Campbell says, “to the judges.” Deut. xvi. 18.

22. ὅτι πᾶς ὁ ὀρ. . . τῇ κρίσει· *that whoever is angry with his brother without a cause shall be in danger of the judgment*. The great error which our Lord, in this chapter, severely reprehends, is a disposition to consider the divine law as extending merely to the criminal and overt acts expressly mentioned. But our Saviour shows that we must correct those evil passions which lead to crime. Whosoever uses contemptuous or opprobrious language, in the heat of his passion, calling his brother “an empty worthless fellow,” or “a

wicked, abandoned profligate,” (his brother i. e. any one, a Hebraism,) should be, proportionably to the degree of virulence or malignity contained in those revilings, punished by the same tribunals as the malefactors were condemned. We have here three gradations of crimes mentioned by our Saviour, and three degrees of punishment, all three of temporal nature, respectively annexed to each. Ῥακά . . . συνεδρίῳ· *Raca, shall be in danger of the council*. Raca is a word of scorn and contempt, and signifies a vain, empty fellow. Hesychius explains it by κενός, *empty*: but the guilt lies in the malevolence of mind, not in the word itself, since St. James says *ἄνθρωπε κενὸς* 11, 20. and our Saviour himself uses harder language to the Pharisees. ἐκκῆ ὀργιζόμενος is to be again joined with it. Τῷ συνεδρίῳ, *to the Sanhedrim*, the council of 72 elders, who had cognizance of more grievous offences, and who received appeals from the former, which was composed of twenty-three. Μωρὲ . . . τοῦ πυρός· *Thou fool, shall be in danger of hell-fire*. μωρὲ in this place ought, as well as Ῥακά, to be understood as an oriental, and not a Greek word. For מורֵ moreh, differs only in number from *morim*, ye rebels; see Numb. xx. 10. The word may be rendered *wretch* or *miscreant*. It is expressive of the greatest abhorrence and detestation; and thus the gradation of crimes as well as of punishments is preserved. Γέεννα is not a Greek word; it is originally a compound of the two Heb. words גֵּי הִינּוֹם *ge hinnom*, the valley of Hinnom, a place near Jerusalem. It was there that the cruel sacrifices of children were made by fire to Moloch, the Ammonitish idol. See Jos. xv. 8. 2. Chron. xxxiii. 6. Here the lowest of the people were employed in burning the carcasses of animals, and every sort of offal, which might otherwise have infected the air. This place was, in process of time, considered as an emblem of hell, or the place of torment reserved for the punishment of the wicked in a future state: but here it was most probably understood in its literal sense, to mark the wretched state to which he de-

κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακὰ, ἔνοχος ἔσται
 τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, μωρὲ, ἔνοχος ἔσται εἰς τὴν γέ-
 ενναν τοῦ πυρός· Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ 23
 θυσιαστήριον, καὶ κεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ
 σοῦ· Ἀφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, 24
 καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε
 ἔλθων πρόσφερε τὸ δῶρόν σου. Ἵσθι εὐνοῶν τῷ ἀντιδίκῳ 25
 σου ταχὺ, ἕως ὅτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε
 παραδῷ ὁ ἀντιδίκος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ
 ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. Ἀμὴν λέγω σοι, οὐ 26
 μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

¹ Luke xii. 58.

serves to be reduced, who does not repress the ebullitions of an impetuous anger. Ἐνοχος liable, obnoxious, has the force of, held or bound, as a slave to his master. There is an ellipsis of βληθῆναι before εἰς τὴν γέενναν, according to Bos.

23. Ἐὰν οὖν . . . καὶ κεῖ μνησθῇς· therefore if thou bring thy gift to the altar, and there rememberest: rather, remember. Our Saviour here, and in the subsequent parts of this divine discourse, lays down some important principles of forgiveness, chastity, simplicity, meekness, and extensive charity; which must centre in the heart, and animate the whole conduct of his followers, through the assistance which is offered them from above, (vii. 7—12.) if they hoped to be blessed by adhering to him. And he levels his doctrine against the false glosses, and the imperfect rules of Jewish expositors and moralists. Προσφέρῃς, if thou art desirous of offering; for the verb, to be willing, is often thus implied; see xxv. 26. Δῶρον is any free-will or peace-offering, any offering for atonement of sin. Ἐχει τι κατὰ σοῦ, has cause to complain of thee, has been injured by thee: the same as ἔχειν μομφὴν πρὸς τινά. See Col. iii. 13.

24. πρῶτον διαλλάγηθι . . . σου· first be reconciled to thy brother. διαλλάττομαι in the middle sense is to appease, or to regain to oneself the friendship of an injured person. Philo (de Sacrif.) will fully illustrate this text: "When a man had injured his brother, and, repenting of his fault, voluntarily acknowledged it (in which case both restitution and sacrifice were required,) he was first to make restitution, and then to come into the temple presenting his sacrifice, and asking pardon." Christ, besides and rather than gifts and

sacrifices, demands the reconciliation of the heart.

25. Ἵσθι εὐνοῶν . . . αὐτοῦ· agree with thine adversary quickly, whiles thou art in the way with him. Ἀντίδικος is the opponent in a law-suit. Our Saviour having told us what we ought to do, to gain our brother's favor when we had given him just cause of offence, here counsels us what to do, when we lie at his mercy for our debts due to him—amicably to compound the matter, when the mind is not yet too much irritated; lest being brought before the magistrates, we should be put in prison. Compare Luke xii. 58. 59. In this passage there is no reference whatever to a future state, nor to any punishments which will hereafter be inflicted on the implacable; neither can it be urged in favor of Purgatory. Ἵσθι εὐνοῶν be well minded, be friends with, the same as διαλλάγηθι. Ὅσων Attic for οὕτως, χρόνον und. the same as ἕως. Cities, if small, had a consistory of three judges; if large, 23 judges, styled ἄρχοντες Luke xii. 58. From them the creditor might appeal to the higher Sanhedrim, here styled the judge κατ' ἐξοχὴν; and these consistories had their Schoterims, officials, apparitors or executors of their sentence, called here ὑπῆρται, and Luke xii. 58. πράκτορες. The κοδράντης is a Latin word, and a Roman coin, the fourth part of an as, equal in value to three-fourths of our farthing. Bos und. ὁβολός. The λεπτὸν mentioned Mark xii. 42. and Luke xii. 59. is yet a smaller coin current among the Jews, two of which made nearly, not quite, a quadrans. These expressions are proverbial; as we, for a trifle, mention a half-penny or a farthing indifferently.

- 27 28 Ἡκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις. Ἐγὼ δὲ λέγω
 ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς,
 29 ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ
 ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξλε αὐτὸν, καὶ
 βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν
 μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
 30 Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν,
 καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν
 μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
 31 Ἐρρέθη δὲ, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω
 32 αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ

ἡ Exod. xx. 14. Deut. v. 18.

* Job xxxi. 1.

ἡ Infra xviii. 8. 9. Mark ix. 43-47.

* Infra xix. 7. Deut. xxiv. 1. Mark x. 4. Luke xvi. 18. 1 Cor. vii. 10.

27 * ἐρρέθη τοῖς ἀρχαίοις

28 || ἐπιθυμῆσαι αὐτήν

32 — ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα

27. Οὐ μοιχεύσεις. . . . *Thou shalt not commit adultery.* See note 21. The seventh commandment extends, says our blessed Lord, to a prohibition of all incitements to adultery, called by St. Peter, "the adulterous eye," 2 Pet. ii. 14. and by the poet *adultera mens*, the adultery of the heart, in lusting after any woman. St. Jerome says on this place, *dixerunt jurisperiti, si videat quis mulierem quam in deliciis prae uxore habeat; uxorem demittat, atque eam ducat.* This adulterous eye our Lord here styles adultery; and v. 31. 32. severely taxes their divorces.

28. πᾶς ὁ βλέπων. . . αὐτήν *that whosoever looketh on a woman to lust after her, hath committed adultery with her already.* Βλέπων has the force of ἐμβλέπων. Γυνή signifies both an unmarried woman, and another man's wife. Πρὸς τὸ ἐπιθυμῆσαι in order to cherish an impure desire. πρὸς before an infinitive with the article clearly marks the intention. Μοιχεύω transitively with an accusative is to commit adultery with a woman; μοιχεύομαι pass. is to commit adultery as a woman. John viii. 4. In the eye of God the searcher of hearts, "Nam scelus intrā se tacitum qui cogitat ullum, Facti crimen habet." Juv.

29. 30. Εἰ δὲ ὁ ὀφθαλμός. . . βάλε ἀπὸ σοῦ and *if thy right eye offend thee, pluck it out, and cast it from thee.* Σκανδαλίζει, entice thee to sin; it literally signifies, to be a stumbling-block in a person's way, or, metaphorically, an occasion of his fall, of his commission of sin. σκανδαλίζει is properly rendered by Beza, "facit ut tu offendas;" and by Schmidius, "te facit offendere."

See Rom. xi. 9. et passim. The mortification of sinful passions may be as painful, as "plucking out a right eye, or cutting off a right hand;" but every appetite and inclination must be governed and conquered, in subjection to the authority of God, and for the good of a man's own soul. Our Saviour's expressions are highly figurative. The eye to be plucked out is the eye of concupiscence, and the hand to be cut off is the hand of violence and vengeance. Compare Mat. xviii. 8. 9. Δεξιὸς that which is most precious, instrumental to the most grateful delights and the greatest uses. Καὶ μὴ, a Hebraism for *ne, less.* Εἰς γέενναν: see note above, 22. It is here the place of torment in a future state.

31. 32. Ἐρρέθη δὲ, . . . αὐτοῦ *it has been said, Whosoever shall put away his wife.* Divorce was permitted to the Jews by God himself, for other causes besides fornication; see Deut. xxiv. 1. but not without a bill of divorce. The Pharisees in consequence maintained it lawful to put away the wife upon every slight occasion. But our Saviour, in the most positive terms, declares that the only legitimate cause of divorce is fornication or adultery. See below xix. 9. Παρεκτὸς λόγου in the next verse is, *except on account of fornication: λόγος* is used in this sense also by heathen authors; thus Herod. ἐκ τούτου τοῦ λόγου, *on this account.* See also Acts x. 29. And ἀπολελυμένην is not, as in our trans., *her that is divorced* or dismissed, not τὴν ἀπολελυμένην, but any one that is divorced; though the force of the precept is here the same.

τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν
μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.
^a Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκή- 33
σεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σοῦ. ^b Ἐγὼ δὲ 34
λέγω ὑμῖν, μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
ἐστὶ τοῦ Θεοῦ· ^c Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν 35
ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ
μεγάλου βασιλέως· Μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι 36
οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. Ἔστω 37
δὲ ὁ λόγος ὑμῶν· Ναὶ, ναὶ, Οὐ, οὐ· τὸ δὲ περισσὸν τούτων,
ἐκ τοῦ πονηροῦ ἐστίν. ^d Ἠκούσατε ὅτι ἐρρέθη· Ὁφθαλμὸν 38
ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. ^e Ἐγὼ δὲ λέγω 39
ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει

^a Lev. xix. 12. Exod. xx. 7. Deut. v. 11. xxiii. 23. ^b James v. 12. ^c Isa. lvi. 1. ^d Exod. xxi. 24. Deut. xix. 21. Lev. xxiv. 20. ^e Prov. xxiv. 29. Luke vi. 29. Rom. xii. 17. 19. 1 Cor. vi. 7. 1 Thess. v. 15. 1 Pet. iii. 9.

33. Οὐκ ἐπιορκήσεις· *thou shalt not forswear thyself*. See note above, 21. The Pharisees taught that perjury was the only breach of the third commandment. Voluntary oaths in common conversation and discourse, to which the following prohibition of our Saviour is particularly directed, were in frequent use among the Jews, and were less scrupled by them, because they did not swear by the name of God, but by the creatures. The prohibition could not relate to their judicial oaths, because in them God only was invoked.

34. ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· *for it is God's throne*. The whole creation is the Lord's, and therefore to swear by any part of it, implies an appeal to God himself. Heaven is his throne, where he reveals his glory as the Ruler of the world: the earth is, as it were, the footstool of that throne: Jerusalem was the holy city, where the temple, the earthly palace of the great king, was erected: even the heads of the persons were more the Lord's than their own; they could not change the color of one single hair by their own exertion. These were usual forms of swearing among the Jews.

37. Ἔστω δὲ... οὐ, οὐ· *but let your communication be, yea yea, nay nay*. The particles are repeated for the sake of emphasis. But Campbell explains them in the manner in which they seem to be quoted by St. James v. 12. *Let your yes be yes, your no no*. The Jews used to characterise a man of strict probity and good faith, by saying, *his yes is yes, and his no is no*; that is, you may depend upon his word. Our Lord

Gr. Test.

is therefore to be considered here, says C. not as prescribing the precise terms wherein we are to affirm or deny, but as enjoining such an habitual regard to truth, as would render swearing unnecessary. That this manner of converting these adverbs into nouns is in the idiom of the sacred penmen, we have another instance, 2 Cor. i. 20. *For all the promises of God in him are yea, and in him Amen*; that is, certain and infallible truths. Ἐκ τοῦ πονηροῦ ἐστίν· *cometh of evil*: or, as some understand it, is the suggestion of the evil one; as Mat. xiii. 19. 38. according to this interpretation, this passage, as well as ἀπὸ τοῦ πονηροῦ in the Lord's prayer, and elsewhere, is to be understood of the evil Spirit. And so, in the Lord's prayer at least, the Fathers almost unanimously understood it. The *evil one* however is comprehended under the general term *evil*, τὸ πονηρὸν, the pravity of a man's own heart.

38. Ὁφθαλμὸν... ὀδόντος· *an eye for an eye, and a tooth for a tooth*. The law, see Exod. xxi. 24. Levit. xxiv. 20. pointed out the magistrate's rule in deciding causes, and allowed of retaliation to satisfy the offended party. But the Scribes explained it as authorising private revenge.

39. μὴ ἀντιστῆναι... *σαγόνᾳ*· *that ye resist not evil: but whosoever shall smite thee on thy right cheek...* The admonition of our Saviour is, rather to suffer with Christian patience things easy to be borne, than to contend before a judge about them, or to require compensation of him for them.

τῷ πονηρῷ is here the dative of ὁ πονηρὸς,

I.

E

ἐπὶ τὴν δεξιάν σου σιαγὸνα, στρέφον αὐτῷ καὶ τὴν ἄλλην.
 40 Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν,
 41 ἄφες αὐτῷ καὶ τὸ ἱμάτιον. Καὶ ὅστις σε ἀγγαρεύσει
 42 μίλιον ἐν, ὑπάγε μετ' αὐτοῦ δύο. ^f Τῷ αἰτοῦντί σε δίδου
 καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.
 43 ^g Ἠκούσατε ὅτι ἐρρήθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ
 44 μισήσεις τὸν ἐχθρόν σου. ^h Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε
 τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,

^f Deut. xv. 8. 10. Luke vi. 35. ^g Lev. xix. 18. Deut. vii. 2. ^h Luke vi. 27.
 &c. Rom. xii. 14. 20. 1 Pet. iii. 9. Luke xxiii. 34. Acts vii. 60. 1 Cor. iv. 13.

44 † εὐλογεῖτε usq. μισοῦσιν ὑμᾶς

not however meant the Devil: resist not the injurious. For each retaliation must render enmities eternal; being a fresh injury, it would consequently require fresh satisfaction, and thus no period could be assigned to the reciprocation of affronts. But to suffer injuries for the sake of peace, when no duty requires the contrary, would, if this disposition were universal, even with the limitations and exceptions which are implied in these admonitions, render the Christian world a happy society of friends. To give the cheek to be smitten, was a proverbial expression among the Hebrews, for a patient, meek, and unrevenging temper. These expressions cannot be understood literally. When Jesus himself was smitten, John xviii. 22. 23. and when Paul was smitten, Acts xxiii. 2. 3. so far from turning the other cheek to the injurious persons, they expostulated with them for the injury committed. These words mean in general, that the disciples of Christ should not be revengeful when they are ill used; and should suffer injuries of a slight nature rather than retaliate or even have recourse to the law to punish the injurious, from motives of personal resentment.

40. τῷ θέλοντί σοι κριθῆναι and if any man will sue thee at the law: rather, wishes to sue thee. Κριθῆναι is, to enter into a judicial contest with; as here with a dative, or with the prepos. μετὰ as 1 Cor. vi. 6. Christ requires his disciples to remit tolerable injuries, relating either to their reputation, as in the first instance, or to their possessions and estates, as in the second, or to their freedom, as in the third, which follows. Χιτῶν is the under garment, or coat; ἱμάτιον is the upper garment, the cloak or mantle.

41. ἀγγαρεύσει μίλιον ἐν shall compel thee to go a mile. This word, according to Michaelis, is derived from the Pers. Hangar

or Hunjar, a dagger, worn as a mark of authority by the couriers or ἀγγαροὶ of Persia, who when forwarding dispatches had the power to put horses and men in requisition, and to compel any person to accompany them, as guide or assistant. See Herod. lib. viii. c. 98. The Greeks after they became acquainted with the affairs of Persia formed the verb ἀγγαρεύω from the Persic name ἀγγαρος. The Romans no doubt in our Saviour's time exercised this kind of authority very frequently; witness Luke xxiii. 26. see also Mark xv. 21. Μίλιον is a word formed from the Latin mille, a Roman mile consisting of 'mille passuum,' each pace nearly equal to five feet English.

42. καὶ τὸν θέλοντα . . . ἀποστραφῆς and from him that would borrow of thee turn not thou away. We have several instances in the Greek writers of ἀποστρέφω pass. with an accusat. following; to turn, or be turned away from, to slight. But it might be rendered, without any difference of meaning, him that would borrow of thee put not away; from ἀποστρέφω. The import is, reject not his suit. Δανέζω, I lend, δανέζομαι midd. I procure money to be lent me, I borrow.

43. Ἀγαπήσεις . . . ἐχθρόν σου thou shalt love thy neighbour, and hate thine enemy. See Lev. xix. 18. The import of the word neighbour was confined by the Jews to their own people. And such was their abhorrence of idolatry, and so great their idea of the superiority of the law, that in direct contradiction to some other Scriptures, Deut. x. 19. they hated all those who worshipped false gods, and argued as if it had been added, Thou shalt hate thine enemy. Christ opposes the corrupt interpretation of the Scribes and Pharisees.

44. εὐλογεῖτε . . . ὑμᾶς bless them that curse you. Return kind words and wishes to their revilings and imprecations. A so-

καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ
 τῶν ἐπηρεάζοντων ὑμᾶς, καὶ διωκόντων ὑμᾶς. Ὅπως γέ- 45
 νησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον
 αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ
 δικαίους καὶ ἀδίκους. Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶν- 46
 τας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ
 ποιοῦσι; Καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, 47
 τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσι;
^k Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς 48
 οὐρανοῖς τέλειός ἐστι.

ⁱ Luke vi. 32.

^k Lev. xi. 44. xix. 2. xx. 7. 26. 1 Pet. i. 15. 16.

ib. * τοὺς μισοῦντας

47 || τοὺς φίλους ὑμῶν

ib. = οἱ ἔθνη οὕτω ποιοῦσι

48 || ὡς ὁ πατὴρ ὁ οὐράνιος

Iem form of blessing is not here intended. Some annotators understand by ἐπηρεάζω, to arraign, or accuse judicially, as our English Transl. in 1 Pet. iii. 16. But here and Luke vi. 28. *to use despitefully* seems preferable; in which sense it is used in the Greek writers; it is equivalent to ὑβρίζω, and frequently occurs in Demosth.

45. ὅτι τὸν ἥλιον... ἀδίκους· *for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*; or rather, on bad and good—on just and unjust; who indiscriminately share the providential bounties, and daily care of God. There is no occasion for the discriminative article. Ἀνατέλλω used transitively in imitation of the Heb. conjugation Hiphil. Yet Pindar, Anacreon, and Homer use it in the like transitive sense. See Hom. II. v. 777, and in the same manner βρέχει is to be referred to the great Author of nature, and joined to πατρός. Thus Jam. v. 17. Oeds is understood. Τίολ τοῦ πατρὸς in this verse are, *the sons of God* by profession, such as imitate him, or are governed by him. See 1 John iii. 10.

46. τίνα μισθὸν ἔχετε; *what reward have ye?* What reward can you expect from your Lord, for that of which even wicked men are capable, even publicans, οἱ τελῶναι? These publicans are to be distinguished from the *publicani* mentioned by Cicero, who were of the equestrian order, and farmed the revenue or taxes throughout the Roman empire. The τελῶναι mentioned here were inferior collectors, of the lowest rank, and chiefly Jews, the agents of the former, who levied their exactions with rapacity, and often with injustice, and were held in utter detestation by the Jewish people, as being the servants and abettors of those who had enslaved them. They

were a kind of custom-house officers, or *portitores*. Matt. ix. 9. Zaccheus ἀρχιτελώνης, Luke xix. 2. 9., seems to have farmed some part of the revenue, and to have had some of these inferior collectors under him. Though he was a Jew, it might be the policy of the Romans sometimes to employ Jews in offices of trust and emolument.

47. Καὶ ἐὰν... ποιεῖτε; *and if ye salute your brethren only, what do ye more than others?* The practice of embracing among relations and intimate friends was anciently observed, says Harmer, as it is among modern Asiatics. Though here it seems only the usual compliment of *Peace be to you*, which the Jews would not address to heathens or publicans; and which the Jewish publicans themselves used to the publicans of their own nation, but not to heathens. In opposition to this moroseness our Lord requires his disciples to express more extensive benevolence in their salutations. Τί περισσὸν ποιεῖτε refers manifestly to verse 20. ἐὰν μὴ περισσεύῃ, *unless your righteousness excel*; and therefore this would have been better translated, *wherein do ye excel?*

48. Ἔσεσθε... πατὴρ ὑμῶν· *be ye therefore perfect, even as your Father*. Thus St. James i. 4. Christians are to be τέλειοι, ἐν μηδενὶ λειπόμενοι, as far as frail mortality will admit; particularly in a more complete resemblance to God, in an indiscriminate love and charity to all. The preceding words of our Saviour lead to this concluding precept. Τέλειος, μῆτις, complete, perfect. Deut. xviii. 13. See below xix. 21. Comp. Luke vi. 36. Adverbs of comparison such as ὥσπερ, καθὼς, οὕτως, often do not denote equality, an equality with the divine perfections being impossible, but such a degree of resemblance as is pointed out by the

Κεφ. 5'. 6.

- 1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
- 2 ^a Όταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν
- 3 λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. Σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου· ^b Ὅπως ᾗ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν

^a Rom. xii. 8.^b Luke xiv. 14.

1 = προσέχετε τὴν δικαιοσύνην

4 ‡ αὐτὸς

nature of the things spoken of: As your heavenly father is merciful, *be ye merciful*. Imitate God in his mercy and beneficence. Ἐσεσθε has the force of an imperative. So above 21. and thus the Latins, *Referes ergo hæc, et nuncius ibis*. Virg. See Vig. c. v. s. 2. r. 7.

CHAP. VI.

1. Προσέχετε . . . αὐτοῖς *take heed that ye do not your alms before men, to be seen of them*; or that ye do not perform any religious act. Our Saviour here introduces a general admonition against ostentation in religion, which he illustrates in the three succeeding paragraphs in relation to alms, prayer, and fasting. They who, actuated by such a vicious motive, published their charities by sound of trumpet, who prayed standing in the streets, and fasted with a sad disfigured countenance, must expect no other reward from the performance of these duties, than the vain applause of the multitude, which was their great incentive. προσέχετε, τὸν νοῦν und. See Bos. We meet with the phrase complete in Plato. See εἰ δὲ μήγε below, note ix. 17.

2. "Όταν . . . συναγωγῇς *therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues*. Ἐλεημοσύνη, *pity*, from ἔλεος; but in the N. T. *almsgiving*: the Latin ecclesiastical writers use the word *eleemossyna*; hence our English *alms*. This latter

sense is to be sought in the Heb. word *הנח*, which conveys the meaning of *alms* as well as *pity*. The phrase of *sounding a trumpet before them* is a figurative or proverbial expression to signify publicity and ostentation. The word *hypocrite* properly signifies stage-players who *personate* characters, which do not belong to them, to obtain profit and honor. It may be observed that *θεαθῆναι* in the preceding verse is also a *theatrical* word and allusion. The word *συναγωγή* has here a more extensive meaning than a mere religious assembly, and seems to include places of public concourse, civil as well as religious. Ἀπέχουσι . . . αὐτῶν *they have their reward. ἀπέχω, to receive, as in our Trans. not to fall short of, in the classical sense, as some would suppose*. See Luke vi. 24. In the enjoyment of honors, pleasures, and worldly applause they placed their sole happiness, and in the enjoyment of them "they have their reward." Cicero Tusc. ii. 26. has well said, *Mihi quidem laudabilia videntur omnia, quæ sine venditione et sine populo teste fiunt—nullum theatrum virtuti conscientia majus est*.

3. μὴ γνῶτω . . . δεξιὰ σου *let not thy left hand know what thy right hand doeth*. This is a proverbial expression, signifying the privacy and unostentatious manner in which charitable acts should be performed.

4. ὁ βλέπων . . . ἐν τῷ φανερῷ *which seeth in secret, himself shall reward thee openly*. Let it be sufficient for thee that God, who is the searcher of hearts, and to whom nothing is hid, seeth thee. He will

τῷ φανερῷ. Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑπο- 5
κριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς
γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν
φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν
μισθὸν αὐτῶν. Σὺ δὲ, ὅταν προσεύχη, εἰσελθε εἰς τὸ 6
ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ
πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν
τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι 7
δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνικοί· δοκοῦσι γὰρ ὅτι ἐν
τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῆτε 8
αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ
ὑμᾶς αἰτῆσαι αὐτόν. ° Οὕτως οὖν προσεύχεσθε ὑμεῖς· 9
ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου.

° Luke xi. 2.

ib. ἐν τῷ φανερῷ

6 † τῷ prius ante κρυπτῷ

ib. ἐν τῷ φανερῷ

recompense thee at the resurrection of the just, though thou meetest with no return from ungrateful man. *Κρυπτῷ*, subintell. *χαριῶ*. See Bos at *χαρίων*.

5. Καὶ ὅταν . . . προσεύχεσθαι and when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the Synagogues. Οὐκ ἔσῃ, be not, a Heb. enallage of mood: οὐκ having the force of forbidding, for μὴ; see Vig. c. vii. s. 12. r. 3. 'Εστῶτες does not seem to have a reference to any particular posture, but to be used for *esse, to be*, as the verb καθίζω is used for any posture, as Luke xxiv. 49. καθίσαιτε ἐν τῇ πόλει tarry in the city. Thus Mat. xvi. 28. εἰσὶ τινες τῶν ὧδε ἐστηκότων some of those that stand, i. e. that are here. Mark xi. 25. ὅταν στήκητε προσευχόμενοι when you stand praying, i. e. when you pray. We know at the same time that the Jews prayed standing, except on occasions of penitence or mourning. See Luke xviii. 11—13. Christ does not here condemn public devotions in the house of God, since he and his disciples often prayed with the Jews in the Synagogues; but he speaks here only of private prayer, and condemns them only who, by an external instead of a secret homage, had only the admiration of the public for their object, by thus praying in the most conspicuous and frequented places; and that object, or reward, they did receive.

6. καὶ κλείσας . . . κρυπτῷ and when thou hast shut thy door, pray to thy father which is in secret. Different circumstances

may demand a different conduct: Daniel saw it right to be very open in his devotions, as not afraid or ashamed, in most perilous times, of being known to pray to his God. The pious and humble Christian, in the exercise of private prayer, only desires to be noticed and accepted by him, before whom, as into the bosom of his loving father, he pours out his whole heart.

7. μὴ βαττολογήσητε . . . ἔθνικοί use not vain repetitions, as the heathens do. This word is derived from one Battus, a trifling poet mentioned by Suidas, who wrote foolish and prolix hymns, full of vain repetitions and tautology. Not saying, Lord, Lord, while one continues in sin, not lengthening prayers on the idea of being heard for much speaking, or for vain and trifling objects, nor prayers offered with a view of enforcing or prescribing to him, who knows what we really want, even before we ask him, will avail aught with God, who knows the sincerity of our hearts. Ἐθνικοί, heathens, or men who neither acknowledge nor worship the true God. Our English word *Heathen* is from the Greek ἔθνη, the Heathens, or Gentiles, as distinguished from the Jews or believers, as below 32. x. 5. 18. often used in this sense by the LXX. for the Heb. עַמֵּי הַגּוֹיִם the nations: ἔθνη also often denotes in the N. T. in Acts x. 45. et al. Rom. Gal. et al. the believing or Christian Gentiles, in contradistinction from the Jews.

9. Πάτερ ἡμῶν Our Father. This most comprehensive prayer, emphatically termed the Lord's prayer, consists of six petitions

10 Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν
 11 οὐρανῷ καὶ ἐπὶ τῆς γῆς· Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός
 12 ἡμῖν σήμερον· Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ

to God; the three first of which call upon us to pray for the sanctification of his name, the coming and advancement of his kingdom, and the performance of his will: the three next respect—our daily sustenance, as being that, without which we cannot be able to promote his glory, or to do his will; the remission of our past sins, that they may not obstruct his blessing, and preservation from them for the future, that we may not lose his favor; and, lastly, says Whithy, an agnizing the supreme dominion, the power fit to be ascribed to, and the glory due to God for ever. God is the common Father of mankind; but the notion of a Father here applies to him in several senses; by right of creation, by right of providence and preservation, and particularly by right of vocation and adoption, through faith in Christ Jesus, and by the renovation of the Holy Spirit, who enables us to cry Abba, Father. Rom. viii. 15. The word *our* is joined to Father, saith St. Chrysostom, *that being taught we have one common Father, we may love as brethren*. It is added, *which art in heaven*; he fills heaven and earth; but he is not far from any of us. Thus the Psalmist, “The Lord’s throne is in Heaven, his eyes behold, his eye-lids try the children of men.” Ἀγιασθήτω τὸ ὄνομα σου· hallowed be thy name· ἀγιασθήτω, ἀντὶ τοῦ δοξασθήτω, says Chrysostom, *hallowed, that is, glorified*. We pray, that all men may so speak, so think of the divine Majesty, and so deport themselves towards him, that he may thus be glorified in their words, hearts, and actions. By the *name* of God, we are to understand himself; as in Scripture, τὸ ὄνομα, the name of any one is often put for his person.

10. Ἐλθέτω ἡ βασιλεία σου· *thy kingdom come, or thy reign come*. We are instructed in the direct and immediate sense of these words to pray, that all may own and worship God in truth, receive his son Jesus Christ as their King and Saviour, and humbly submit to his laws; consequently that his kingdom may reign in the hearts of all who do profess to own it; and work in them those fruits of righteousness and peace and joy in the Holy Ghost, in which this kingdom does especially consist. Rom. xiv. 17. Thus below 33. ver. That his kingdom may be advanced by the coming in of the Jews, and by the fulness of the Gentiles, that the Christian religion may obtain every where, as well in reality as profession, the minds of all men being subdued to the obedience of faith. Γενηθήτω...τῆς γῆς· *thy will be*

done in earth, as it is in Heaven; or rather, as in heaven, so on earth; with the Ellipsis of οὐτῶ: see Bos and Hoogveen. The import of this prayer is, that with readiness and alacrity we may yield obedience to God’s holy will, and imitate the holy angels in a sincere compliance with it: that God would vouchsafe us the assistance of his holy Spirit that we may rightly discern what is his acceptable and perfect will, and that he would incline our wills, and strengthen our faculties to a ready and constant obedience and resignation to the divine will. See also xxvi. 42.

11. Τὸν ἄρτον...σήμερον· *give us this day our daily bread*. These words seem to contain an allusion to the gathering of manna, which was only to be collected in quantities sufficient for the daily consumption of the Israelites in the wilderness. Exod. xiv. 4. 18. Under the name of bread, is comprehended all that is necessary for sustaining human nature, and so, meat, drink, and clothing; and having this, the Apostle enjoins us to be content, 1 Tim. vi. 8. The word ἐπιούσιος, which occurs in the Evangelists, formed from ἐπὶ, *for*, or *into*, and οὐσία, *being*, has been differently explained: but it may be interpreted with Chrysostom and Origen, τὸν ἄρτον τὸν ἐπιούσιον, *τούτ’ ἐστι τὸν ἐφ’ ἡμέραν· the bread of the day present*. Others interpret it, τοῦ ἐπιδόντος χρόνου, *of the time to come*, comporting nearly with St. Luke’s τὸ καθ’ ἡμέραν, *day by day*, which sense σήμερον might also sustain; *die in diem, from day to day*: so the sense will be, “Lord give us, day by day, that which shall be sufficient for the remainder of our lives.” Both senses are good, and may be incorporated.

12. Καὶ ἄφες...τοῖς ὀφειλέταις ἡμῶν· *and forgive us our trespasses, as we forgive them who trespass against us*. Ὁφειλήματα, *debts*, metaphorically for *sins* or offences against God. Christ requires all his disciples thus to pray daily: they must all therefore truly confess that they are sinners; if they deny it, “they lie, and the truth is not in them.” There is a condition annexed to our petitions in the clause, *as we forgive*, or a reason for the Divine forgiveness implied, *for we forgive*; we come therefore to God with a lie in our mouths, when we say to him, *forgive, for we forgive others their trespasses*; and we pray that *we may not be pardoned*, when we say, *forgive us, as we forgive others their trespasses*, if we do not from the heart forgive them their offences against ourselves. See

ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. ^d Καὶ μὴ εἰσενέγκῃς 13
 ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι
 σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς
 αἰῶνας. Ἀμήν. ^e Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ 14
 παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
 οὐράνιος· ^f Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώ- 15
 ματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα
 ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκρι- 16
 ταί, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως
 φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμήν λέγω ὑμῖν, ὅτι
 ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων, ἄλειψαί σου 17

^d Infra xiii. 19.^e Mark xi. 25. Eccclus. xxviii. 2. 3.^f Infra xviii. 35.

13 † ὅτι usq. αἰῶνας. Ἀμήν 16 † ὅτι

note Luke xi. 4. where the *ὡς* in this verse is explained by καὶ γὰρ. See also Hoogveen.

13. Καὶ μὴ εἰσενέγκῃς... τοῦ πονηροῦ and lead us not into temptation, but deliver us from evil. The temptations, against which we are here especially directed to pray, are such as lead to sin; for in the Scripture sense, to be led or enter into temptation, is to be drawn by the allurements of a temptation to commit iniquity. We pray therefore, says Whitby, that the Lord would not suffer us, either by the assaults of Satan, or the subtraction of his grace, or by the putting us, for the punishment of our sins, into those circumstances which may prove snares and stumbling-blocks unto us, to be led into or overcome by the power of temptation. The verb εἰσφέρειν denotes no more here than to permit; and the verb ῥύομαι does not here merely denote, deliver us from the evils into which we are fallen, but keep us from falling into evil. This supplicatory clause, says an eminent writer, "lead us not into temptation," contains an allusion to Christ's own temptation. "Deliver us from the evil one: for thine is the kingdom, the power, and the glory." As though he had taught them to say, "Deliver us from the tempter: for he will promise to us, as he did to thy servant Jesus, earthly power and glory, if we follow and worship him. He however promises what is not his to bestow: earthly distinctions are thine, and at thy disposal." See note above, v. 37. for τοῦ πονηροῦ. With respect to the doxology, it is at once so simple, so appropriate and sublime, that no Christian can wish to expunge it without more convincing proofs

than exist for its rejection. It is certainly very ancient, and has much internal evidence. Lightfoot remarks, that the insertion of the doxology in Matthew, and omission of it in Luke, seem to infer that the one was given as a public, when it was openly rehearsed, the other as a private form of prayer. It was a familiar doxology of the Jews.

14. Ἐὰν γὰρ... αὐτῶν for if ye forgive men their trespasses. This and the following are an illustration of the 12th verse. Παράπτωμα, properly a fall, is used in the N. T. in a moral or spiritual sense for an offence or trespass, either against God, or against men; as in this and the following verse.

16. Ὅταν δὲ νηστεύητε... τὰ πρόσωπα αὐτῶν moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces. This refers to the private fasts of the Pharisees, who, in order to show how they were employed, used to appear abroad with gloomy countenances, and with a sordid and slovenly neglect of their persons. Σκυθρωποί Scythian-eyed. So Eurip. Med. 273. σε, τὴν σκυθρωπὸν. The Scythian, a sour, morose, and austere race; though σκυθαλ seems to be derived from the Heb. שׁוּב to move to and fro, to wander. Ἀφανίζω properly to make to disappear, but here used as a general expression for disfiguring the countenance, by any kind of means, such as painting it with different colors, as the Pharisees are said to have done, to make it look more pale, wan, and dismal. A Paronomasia here observed ἀφανίζουσι—ὅπως φανῶσι.

17. ἄλειψαί σου... ῥίψαι anoint thine

- 18 τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀπο-
 19 δώσει σοι. ^ε Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσ-
 20 σουσι καὶ κλέπτουσι. Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου
 21 κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.
 22 ^h Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ

^ε Infra xix. 21. Luke xii. 33. 1 Tim. vi. 6. 9. 18. 19. Heb. xiii. 5.

^h Luke xi. 34.

18 * ἀποδώσει σοι ἐν τῷ φανερῷ

21 || σοῦ pro ὑμῶν bis

head, and wash thy face. But thou, when thou fastest, appear as usual. The Jews anointed their heads not only on feasts but at other times; and washed themselves daily; the interdict of both these was only on days of mourning and humiliation.

18. ἀλλὰ... τῷ ἐν τῷ κρυπτῷ· but unto thy father which is in secret: i. e. who himself is unseen, who does not appear. Thus the poet Philemon, ὁ πάνθ' ὄραν τε κ' αὐτὸς οὐχ' ὁρώμενος: who sees all things, and is himself unseen.

19. Μὴ θησαυρίζετε... κλέπτουσι· Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. Our Saviour now condemns the pursuits and cares of avarice. Θησαυρὸς, properly a repository for treasure or stores, is applied to earthly, and in the following verse to heavenly, treasure. Here it denotes garments particularly, as the mention of moths plainly shows. The illustrious and opulent among the ancients were employed not merely in accumulating silver and gold, but in amassing sumptuous and magnificent habits, which were regarded as a necessary and indispensable part of their treasures. Presents bestowed by Eastern princes and great men consisted also of garments and rich vestments. Ἀφανίζει, doth corrupt, or rather consume; a word more analogous to the sense implied in the action of the moth, and of the βρῶσις, rust, or rather canker. Διορύσσω, to dig through, as the walls of a house, is used also in this sense of breaking through, by ancient authors; see Thucydides ii. c. 3. οἰκίαν is und. See Bos at οἶκος. The Ellipsis is supplied below, xxiv. 43.

21. Ὅπου γάρ... ὑμῶν· for where your

treasure is. This verse appears to have been a proverbial expression, as we say *animus est in patinis*, &c. If a man's treasure be laid up on earth, his heart, affections, conduct, and conversation will be earthly; if heavenly things be his treasure, his very soul will be, as it were, in heaven, and this will give a heavenly savour to all his discourse, and the whole tenor of his actions.

22. ὁ λύχνος... φωτεινὸν ἔσται· the light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. The order of the words is inverted, for the eye is the light of the body; or rather it is an instance of a convertible or reciprocating proposition; either term being taken as a subject, the other may be affirmed as a predicate. See Midd. G. article. Ἀπλοῦς properly simple, is here, according to Doddridge, clear, as opposed to an eye overgrown with film, which would obstruct the sight: or, according to Chrysostom and Theophylact, it means, sound, synonymous with *single*. Now the literal sense of this and the next verse, is this: The eye is the lamp of the body; from it all the other members derive their light. Now if that which is the light of the body be darkened, how great will be the darkness of those members which have no light of their own, but depend entirely on the eye? Τὸ σκότος πόσον; how great is the darkness? not that darkness, as the Eng. Trans. has it. And in a moral sense, it is so with respect to the practical judgment you form of the choice and worth of earthly and heavenly pursuits and enjoyments: if the maxims you lay down to yourselves are wrong, how very erroneous must your conduct be!

ὀφθαλμός σου ἀπλοῦς ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.
 Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου 23
 σκοτεινὸν ἔσται· εἰ οὖν τὸ φῶς, τὸ ἐν σοί, σκότος ἐστὶ, τὸ
 σκότος πόσον; ¹ Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ 24
 γὰρ τὸν ἓνα μισήσκει, καὶ τὸν ἕτερον ἀγαπήσκει· ἢ ἐνὸς
 ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ
 δουλεύειν καὶ μαμωνᾷ. ^k Διὰ τοῦτο λέγω ὑμῖν· μὴ με- 25
 ριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίνητε· μηδὲ τῷ
 σώματι ὑμῶν, τί ἐνδύσθησθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς
 τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ¹ Ἐμβλέψατε εἰς τὰ 26
 πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ
 συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος

ⁱ Luke xvi. 13.^k Luke xii. 22. Phil. iv. 6. 1 Pet. v. 7. Ps. lv. 22.¹ Job xxxviii. 41. Ps. cxlvii. 9. Luke xii. 24.

24 * μαμμωνᾶ

25 ‡ καὶ τί πίνητε

24. Οὐδεὶς ... δουλεύειν no man can serve two masters. The particle of comparison is here omitted, which if expressed would complete the sentence in this way; ὥσπερ οὐδεὶς ... οὕτως ὑμεῖς οὐ δύνασθε Θεῷ. No man can be a true disciple of Christ, while he devotes his heart and chief pursuit to the acquisition of gain and riches; when the interests of two masters are opposed to each other, it becomes impossible to serve both. Μισεῖν in this verse is used comparatively for to postpone in love and esteem, opposed to ἀγαπᾶν; and with a similar antithesis the verb ἀντέχεσθαι, to adhere to, is opposed to καταφρονεῖν, to despise, which by the force of the preposition governs the genitive. For the correspondent particles ὁ μὲν, ὁ δὲ, the Greeks also use ὁ εἷς, ὁ ἕτερος, the one, and the other; for which we also have ὁ εἷς, καὶ ὁ εἷς. See below, xxiv. 40. and 41. See Viger. c. i. r. 4. de art. Μαμμωνᾶς or Μαμωνᾶς, a Rabbinical and Syriac word, signifying riches. Our Saviour beautifully represents wealth, which he personifies, as a master who rivals God in our hearts. St. Luke xvi. 9. 11. makes mention not only of the deceitful Mammon, but of τὸ ἀλήθινον. Sallust says, ubi divitiæ claræ habentur, ibi omnia vilia habentur: fides, probitas, pudor, &c.

25. μὴ μεριμνᾶτε ... τί πίνητε take no thought for your life, what ye shall eat, or what ye shall drink; or, rather, take no anxious thought: especially if it be accompanied with a distrust of the goodness and protecting care of Providence. See St.

Gr. Test.

Paul's admonition, Phil. iv. 6. μηδὲν μεριμνᾶτε, but in every thing by prayer, &c. And surely that which is worthy to be the subject of prayer to God demands some thought from us, but not an anxious solicitude. But formerly in our own language the phrase, to take thought, seems to have denoted, to take deep or anxious thought. 1 Cor. vii. 32. 33. 34. ψυχὴ here is life. τῇ ψυχῇ for περὶ τῆς ψυχῆς. The clause καὶ τί πίνητε is wanting in two Mss. in the Vul. Sax. Æth. Vss. but it is a genuine reading. Our Saviour repeats both clauses at the 31st ver. Τροφὴ is mentioned as referring to ψυχὴ, and ἐνδυμα to σῶμα. We may humbly rely that he who gave life and the body, will also give us that which is secondary to them, i. e. food and raiment. This passage shows that the notion of number is not included in every application of the word πλεῖον. Thus also below xii. 41. πλεῖον, greater.

26. Ἐμβλέψατε ... σπεύρουσιν Behold the fowls of the air: for they sow not. Ὅτι appears to have the power of ἄ, which sow not. Καὶ is properly rendered yet, as the Heb. γ. Exod. v. 18. Reflect on the divine care of inferior creatures. If God provides for the birds of the air, by his heavenly care, without any of their own, will he not much more for you who are so much more valuable than they? And this regards not merely the apostles, whose excellence was to be so supereminent, but also Christians and believers. For ἀποθήκη see above iii. 12.

I.

F

- 27 τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
 28 πῆχυν ἓνα; Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νῆθει.
 29 Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
 30 περιέβαλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
 31 Μὴ οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί πίνωμεν,
 32 ἢ τί περιβαλώμεθα; Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ·

27. Τίς δὲ... ἓνα; *which of you by taking thought can add one cubit to his stature?* 'Ηλικία signifies *age* here, or *time of life*, not *stature*; as John ix. 21. where see note: i. e. *which of you can, by his anxiety, prolong his life one hour?* Our Saviour had, 25th ver. divided these human cares, into that which regards *life* and that which regards *raiment*. He is still treating of the first; the following verse will embrace the second; the two essential articles of food and raiment engrossing the particular attention of the much greater part of mankind. The phrase *πηχύον ἐπὶ χρόνον*, literally *for a cubit of time*, that is, for a very short time, is found in Mimermus, an ancient poet. The word *cubit* is here employed metaphorically; analogous to which we commonly compare *life* to a *race* or to a *journey*. For though *πῆχυς*, properly a measure of length, may be thought inapplicable to time, yet few tropes are more familiar than those by which such measures are applied to the age of man. So David, "my days are as it were a span long." See Luke xii. 25. and particularly 26. where our Saviour speaks of *προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα*, as being *ἐλάχιστον* a very small thing, whereas adding a cubit to a man's stature would indeed be a great one.

28. *καταμάθετε... νῆθει* consider the lilies of the field, how they grow; they toil not, neither do they spin. Palairer thinks there should be a full stop at *ἀγροῦ*, and the remaining words marked as an interrogation, which would be so far preferable, as giving it a greater degree of vivacity. These lilies are supposed to be the Crown Imperial, a plant common in the meadows of the East, and abounding in Judea. *Αὐξάνω*, to grow, as vegetables or animals. *Κοπιᾶω*, to labour even to fatigue and weariness. This applies to men, husbandmen; and the latter, *νῆθω*, to spin, to women, to domestic cares.

29. ὅτι οὐδὲ Σολομὼν... ἐν τούτων *that even Solomon in all his glory was not arrayed like one of these.* Δόξα is here *splendor, brightness*, a Hellenistical word, not used in this sense by Greek authors. See 1 Cor. xv. 41. No beauties of art can vie with those of nature. Eastern princes were often clothed in white robes, which were accounted magnificent. *Περιβάλλομαι* mid. to *clothe oneself*, or *be clothed with*. Οὐδὲ has here the force of *ne quidem*; this particle is then solitary, with an ellipsis of its correspondent negatives, which may be thus supplied, *ὅτι οὔτε οἱ δυναστεύοντες, οὔτε βασιλεῖς, ἀλλ' οὐδὲ Σολομῶν.* See Hoo-geveen.

30. Εἰ δὲ τὸν χόρτον... ἀμφιέννυσιν. *Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven.* Χόρτος, grass, or herbage, is here meant to include the lilies, of which our Lord has been speaking, and consequently herbs in general. From scarcity of fuel in the East, withered stalks of herbs and flowers are used, as we are told, for heating their baths and ovens. Grotius remarks that the Hebrews divided the whole vegetable system into two classes, trees and herbs; the former of which the Hellenists call *ξύλον*, the latter *χόρτος*, under which they comprehend grass, corn, and flowers. *Κλίβανος* by substitution of λ for ρ formed from *κρίβανος*, an oven, from *κρί* barley, and *βαῦνος*, a furnace. *Σήμερον*... a proverbial expression denoting the shortness of duration. Our Saviour's sentiment is, that if God clothes with so much glory things which only serve the meanest uses, he will doubtless take care of his servants, who are so precious in his eye, and designed for such important services in the world. Ὀλιγόπιστοι, *distrustful*, those who torment themselves with anxiety about the future, and do not rely as they ought on the providence and promises of God.

32. τὰ ἔθνη ἐπιζητεῖ *the Gentiles seek.*

οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρεῖζετε τούτων
 ἀπάντων. ^m Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ 33
 καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσε-
 ται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ 34
 αὔριον μεριμνήσει τὰ ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
 αὐτῆς.

Κεφ. ζ'. 7.

^a Μὴ κρίνετε, ἵνα μὴ κριθῆτε. Ἐν ᾧ γὰρ κρίματι κρί· 1 2
 νετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται

^m Luke xii. 31. ^a Luke vi. 37. 38. Rom. ii. 1. xiv. 3. 4. 10. 13. 1 Cor. iv. 3. 4. 5.
 James iv. 11. 12. Mark iv. 24.

34 † τὰ ib. || ἐαυτῇ pro ἑαυτῆς 2 * ἀντιμετρηθήσεται

See above 7. ver. There seems here an allusion to the distinction made by the ancient Jews, who divided the whole world into two general parts, the land of Israel, and the land out of Israel, i. e. all the countries inhabited by the Gentiles. Samaria, notwithstanding the enmity between the Jews and Samaritans, was included in the former, also Idumea, especially after its inhabitants embraced Judaism. Christianity does not forbid necessary occupations; but that the Gentiles should be subject to this over anxiety, and instead of using should abuse the world, is not wonderful, who thought that the Gods either cared not for human wants, or knew not that men have need of all these things, that like men they were either asleep, or gone on a distant journey: they therefore supposed themselves left to their own prudence and resources. *Monstro, quod ipse tibi possis dare.* . . . *Nullum numen habes, si sit prudentia.* Ἐπιζητέω, to seek earnestly; from ἐπὶ with an intensive force.

33. Ζητεῖτε . . . προστεθήσεται ὑμῖν but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. With that seriousness and earnestness of endeavour which earthly-minded men use about the things of this world, see ver. above, with even a more intense care seek ye first the kingdom of God, πρῶτον in a superlative sense; labour to secure an interest in the promises of the Gospel, to attain that purer scheme of morality which was truly of God, which shall exceed the righteousness of the Scribes and Pharisees, which consists in a conformity to the declared will of God, by which you may be at last accepted as righteous before him. See Rom. iii. 21. 22. x. 3. where the

righteousness of God is opposed by the Apostle to the righteousness of the Jews, founded on the law, on tradition, and ceremonies. And as to temporal things, they will be added to you over and above, they will be, as it were, thrown in among more valuable blessings; they must at the same time be entirely referred to the divine goodness. See above 10. ver.

34. ἡ γὰρ αὔριον . . . ἡ κακία αὐτῆς for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. *Μεριμνήσει* is here a metonymy of the cause for the effect, implying not so much the care itself, as the remedying that care. The sense is, that the goodness of God will provide against future necessities as they arise, and that we ought not to anticipate future trials; for sufficient to the present time are the present troubles of life. A neuter adjective with a subst. masc. or fem. is found in the best Gr. and Lat. writers. *Triste lupus stabulis.* Ἐκδοτῇ und. after ἡμέρᾳ, see Bos, at ἕκαστος.

CHAP. VII.

1. Μὴ κρίνετε . . . κριθῆτε judge not, that ye be not judged. The prohibition is, not to judge our neighbour rashly, censoriously, or uncharitably. It bears no reference to the administration of justice. We are not to sit in judgment one upon another, to bear no ill-will, nor with blind zeal or intolerant spirit to condemn our neighbour's actions or opinions: for to judge others thus rashly and censoriously, will render us obnoxious to the righteous judgment of God, and the just retaliation of others.

2. μετρηθήσεται ὑμῖν it shall be measured to you again. "He shall have judgment

- 3 ὑμῖν. ^b Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς ;
 4 Ἡ πῶς ἔρεῖς τῷ ἀδελφῷ σου. Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ
 5 σου ; Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ
 6 ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ
 7 στραφέντες ῥήξωσιν ὑμᾶς. ^c Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
 8 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ

^b Luke vi. 41. ^c Infra xxi. 22. Mark xi. 24. Luke xi. 9. John xiv. 13. xv. 7. xvi. 23. James i. 5. 6. 1 John iii. 22.

without mercy, that hath showed no mercy," saith St. James, ii. 13. There is a remarkable concinnitas, or parallelism, in these words : ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε—καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται—ὑμῖν. This expression, as also that of the following verse, were common proverbs among the Jews.

3. Τί δὲ βλέπεις... ἀδελφοῦ σου· and why beholdest thou the mote that is in thy brother's eye? We are sharp-sighted in discerning the errors of others, while we are blind to our own faults or vices. *Fit, nescio quo pacto*, says Cicero de Off. i. 41. *ut magis in aliis cernamus, quam in nobismet ipsis, si quid delinquitur.* Κάρφος, from κάρφω to dry, is any thing that is dry and light, as straw, a little splinter of wood, which last best answers to its antithesis δοκὸν a beam, used figuratively for a great fault, or vice. Quum tua pervideas oculis mala lippus inunctis; Cur in amicorum vitis tam cernis acutum, Quam... aquila. Hor. Sat. i. 3.

4. Ἡ πῶς... ἐκβάλω· or· how wilt thou say to thy brother, let me pull out... Πῶς, i. e. with what appearance of justice, with what assurance? Ἄφες, see note iii. 15. *Ἰνα* und. before ἐκβάλω, see Bos at *Ἰνα*. Our reformation, continues our Saviour in the next verse, should begin at home; we should first correct the enormities of our life, before we attempt to reprove others. Hor. Sat. i. 3. Qui de tuberibus propriis, &c.

6. Μὴ δῶτε... τῶν χοίρων· give not that which is holy unto the dogs, neither cast ye your pearls before swine. Use however that caution, that your religious admonitions and holy doctrine may not be exposed

to contempt or abuse from the prejudiced, from profane and furious persecutors, or profligate sensualists. It is of the nature of dogs to bark at persons, before they have discovered whether they are friendly, or not: and men totally immersed in pleasures are compared to swine. The Jews called all sound and wholesome doctrine pearls. Καταπατέω, to trample under foot, to treat with indignity. Thus also Heb. x. 29. See also Hom. II. iv. 157. κατὰ δ' ὄρκια πιστὰ πάτησαν. Ἐν with, see note above iii. 11. Καὶ στραφέντες, and turning: this last clause must be applied to the dogs, though the words seem out of the natural order: but καὶ may be rendered or: καὶ (ἐκεῖνοι, sc. κύνες) στραφέντες. This kind of trajectory is observable below xii. 22.

7. Αἰτεῖτε... ἀνοιγήσεται ὑμῖν· ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. These three verbs, αἰτεῖν, ζητεῖν, κρούειν, denote the same thing, the duty of earnest prayer for the assistance of the Holy Spirit to guide them, the disciples, and indeed all Christians, in their difficulties, and animate them with fortitude against every hardship. See Luke xi. 13. And to this the faithful supplicant is encouraged by the assurance that if he asketh aright with faith, he shall receive; if he seeketh diligently, he shall find; and if he knocketh patiently, it shall be opened.

8. Πᾶς γὰρ... for every one. It must be observed that πᾶς relates equally to both the clauses, πᾶς ὁ αἰτῶν, and (πᾶς) ὁ ζητῶν: our translators therefore would have done stricter justice both to the form and to the sense of the original, if they had merely left

κρουντι ανοιγήσεται. ^a Ἡ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, 9
ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει
αὐτῷ; Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; 10
Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι 11
τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; ^e Πάντα οὖν 12
ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς
ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.
^f Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, 13
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. ^g Ὅτι στενὴ ἡ πύλη, 14
καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι
εἰσιν οἱ εὐρίσκοντες αὐτήν. ^h Προσέχετε δὲ ἀπὸ τῶν ψευδο- 15

^d Luke xi. 11. ^e Luke vi. 31. Infra xxii. 40. Rom. xiii. 8. 10. Gal. v. 14. 1 Tim. i. 5.

^f Luke xiii. 24.

^g Mic. iii. 5. 2 Tim. iii. 5.

9 † ἐστιν

14 = τί στενή

15 † δὲ prius

out the pronoun *he*, and had said, *Every one that asketh, receiveth, and that seeketh, findeth*. Every one, whether poor or rich, without exception. *Ἀνοίγεται*, quoted as a various reading by Griesbach, would be more consonant to the two other verbs which are in the present tense, both here and in the parallel place Luke xi. 10., but it does not rest on sufficient authority. Dr. Campbell in his translation has, "it is opened." And a French translation has, "et l'on ouvre à celui qui heurte."

9. **Ἡ τίς... ἄνθρωπος** or *what man is there of you*. *τίς* is here used hypothetically, *si quis*, and *μὴ* in the latter clause interrogatively; *will he give him?* The emphasis of *ἄνθρωπος* shows the goodness of the celestial Father as compared with that of human fathers, with all their imperfections, in a more conspicuous light; otherwise *τίς ἐστιν ἐξ ὑμῶν* would have been sufficient. *Will he give him a stone?* This Hebrew adage has been adopted by other nations: thus Plautus, *alterâ manu fert lapidem, panem ostentat alterâ*. The Greeks say also *ἀντ' περκῆς σκορπίον*, "instead of a perch, or fish, a scorpion:" see the next verse.

11. *Εἰ δὲ ὃν ὑμεῖς... ὑμῶν* *if ye then being evil, know how to give good gifts unto your children*: i. e. though ye are evil. The participle *ὢν* sometimes admits being interpreted *though*, thus Gal. ii. 3. In the latter clause of this verse, for *δώσει ἀγαθὰ*, St. Luke xi. 13. has *δώσει Πνεῦμα ἅγιον*, on

which verse see note.

12. *Πάντα οὖν... αὐτοῖς* *therefore all things whatsoever ye would that men should do to you, do ye even so to them*. *Ὅν* is supposed by some critics to be here redundant, and not to connect these words with the former. But they may be thus connected: that as our heavenly Father confers upon us those blessings which he sees needful for us, if asked with faith and importunity, so our Lord infers that we ought to be ready to afford to others all needful aid, which equity and Christian charity require. This is the great moral rule. See Luke vi. 31. Rom. xiii. 8. This rule obtained both among Jews and gentiles. *Quod tibi fieri non vis, alteri ne feceris*.

13. *Εἰσέλθετε διὰ τῆς στενῆς πύλης* *enter ye in at the strait gate*: i. e. strive to enter in. *Ἀγωνίζεσθε εἰσελθεῖν*, saith St. Luke xiii. 24. Christ warns his hearers and all men, to enter in at the strait gate, without delay and with all earnestness: for though the entrance is difficult, yet all who resolutely attempt it will succeed; and it leadeth to eternal life, whilst all other ways lead to destruction. That difficulty lies in mortifying human pride, prejudices, self-righteousness, and carnal lusts. The way to virtue and felicity is represented by Cebes under the same metaphor: *θύρα τίς μικρά, ἀλλά βαθεῖα* *a little gate, but very deep*; *ἀνάβασις στενὴ πάνυ, ἀλλά ζωὴ πολλή* *a very strait ascent; but very life*. *πάνυ ὀλίγοι πορεύονται* *very few walk in*.

15. *Προσέχετε... ψευδοπροφητῶν* *be-*

προφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβά-
 16 των, ἔσωθεν δέ εἰσι λύκοι ἄρπαγες. Ἀπὸ τῶν καρπῶν
 αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκαν-
 17 θῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; ^h Οὕτω πᾶν δένδρον
 ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρ-
 18 ποὺς πονηροὺς ποιεῖ. Οὐ δύναται δένδρον ἀγαθὸν καρποὺς
 πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.
 19 ⁱ Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
 20 πῦρ βάλλεται. Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώ-
 21 σεσθε αὐτούς. ^k Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσε-
 λεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ
 22 θέλημα τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσὶ

^h Infra xii. 33. Luke vi. 43. 44.

ⁱ Supra iii. 10. John xv. 2. 6.

^k Hos. viii. 2. Luke vi. 46. Rom. ii. 13. James i. 22.

ware of false prophets. False prophets signify such persons as falsely pretend a commission from God for what they teach, both in the Old and the New Testament, and who are false teachers in religion. 2 Pet. ii. 1. Ἐν ἐνδύμασι προβάτων in sheep's clothing: i. e. with hypocrisy and dissimulation: though it may also have a reference to the habit of the old prophets, who were clothed with sheep-skins: and some of these false teachers probably affected hypocritically a similar garb, in order to deceive the simple. That such false prophets were suddenly to come into the world, our Lord foretels, Mat. xxiv. 11. and that many did come, we learn from Pet. and 1 John iv. 1.

16. Ἀπὸ τῶν καρπῶν by their fruits. These false prophets are to be discovered, not only by their doctrines, but by their works, as being ravenous wolves, λύκοι ἄρπαγες, not sparing the flock, Acts xx. 29. Μήτι συλλέγουσιν ἀπὸ ... do men gather grapes of thorns, or figs of thistles? Of is an antiquated phrase, for which present use requires off or from. It is contrary to nature to expect the fruits of piety from a depraved and wicked man. Thus Theognis: οὔτε γὰρ ἐκ σκύλλης ῥόδα φύεται, οὐδ' ὑάκινθος. See Bos at ἄνθρωποι, which is und. before συλλέγουσι. Μήτι, in interrogations of this kind, where a question is asked, which we expect to be answered in the negative: τι added to μὴ, forming the particle μήτι, has a particular emphasis; see Hoogeveen.

17. τὸ δὲ σαπρὸν ... ποιεῖ but a corrupt tree bringeth forth evil fruit. Σαπρὸς is not here rotten, but bad, of a bad kind, by antithesis to ἀγαθόν. Καρπὸν ποιεῖν, to bring forth, or bear fruit, is not a mere

Hebraical or Hellenistic phrase: it is repeatedly used by Aristotle. "The article here," saith Midd. "is not without meaning, but is equivalent to πᾶν in the preceding clause. In the next verse neither πᾶν nor τὸ is used, because the proposition is there exclusive."

21. Οὐ πᾶς ... οὐρανῶν not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. The true professor of Christianity saith, Lord, Lord, as well as the false hypocrite; but obedience is the test of his sincerity: the faith which worketh by love. Οὐ πᾶς is a negation which marks the distinction. Εἰσερχεσθαι εἰς τὴν βασιλείαν τῶν οὐρανῶν includes here both the state of the kingdom on earth, and the state of glory in heaven. It is here declared, that even of his professed disciples and subjects, who openly avow their relation to him, some will be shut out of the kingdom of glory, as not having been true subjects of his kingdom on earth; and that they who do the will of his heavenly father shall be finally saved. Κύριε, Κύριε it is agreeable to the genius of the oriental tongues to raise the import of a title by doubling it. Thus Judas assuming the appearance of more than ordinary regard addresses our Lord, ραββί, ραββί, Mark xiv. 45. See also Mat. xxiii. 7.

22. Πολλοὶ ἐροῦσι ... ἡμέρα many will say to me in that day: i. e. in the day of judgment. The words they speak are accommodated to the character of the speakers. Οὐ τῷ σφ ... προεφητεύσαμεν have we not prophesied in thy name? To prophesy denotes to foretell what is future, in which sense it is applied by some in this place. But it signifies also, to preach, or to teach doctrines, whether by prediction or not.

μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι
προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν,
καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; ¹ Καὶ 23
τότε ὁμολογήσω αὐτοῖς· ὅτι οὐδέποτε ἔγνω ὑμᾶς· ἀποχω-
ρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

^m Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ 24
αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν
οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. Καὶ κατέβη ἡ βροχὴ, καὶ 25
ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον
τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν
πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ 26
μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μαρῷ, ὅστις ὠκοδό-
μησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον. Καὶ κατέβη ἡ 27
βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἔπεσε, καὶ ἦν ἡ πτώσις
αὐτῆς μεγάλη.

ⁿ Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού- 28

¹ Luke xiii. 26. 27. ¹ Cor. xiii. 2. *Infra* xxv. 12. 41. ^m Luke vi. 47. 48.

ⁿ Mark i. 22. Luke iv. 31. 32. John vii. 46.

᾽Ονόματι, i. e. thy authority, as being thy disciples, or relying on thy power, and using the form which thy true disciples used. See Mark ix. 38. Luke ix. 49. and Mat. xxiv. 24. "So prevalent is the name of Christ to cast out devils," says Origen, "ὥς ἔσθ' ὅτι, καὶ ὑπὸ φαύλων ὀνομαζόμενον ἀνέειν, that sometimes it avails when named by wicked Christians." We have also the examples of Baalam and Judas, one of the twelve: Mat. x. 1. *δυνάμεις*, mighty, or miraculous works.

23. Καὶ τότε... ὁμᾶς· and then will I profess unto them, I never knew you. In a direct sentence, where the words used by the speaker in his own language and person are introduced, the particle ὅτι is often prefixed to the words spoken, passing from the oblique to the direct style, both in the Test. and profane authors, so as to become redundant; or rather, it supplies the place of οὕτως, τὰδε, τοῦτο, referred to the former verb, as Mark xiv. 27. &c. *Nunquam vos novi*, not, *me nunquam vos novisse*. See Hoogeveen Part. ὅτι. Γινώσκω in the New Test. frequently denotes to approve, according to the acceptance of the Hebrew word *yā*, which means not only to know, but to acknowledge and to approve.

24. Πᾶς οὖν... ὁμοιώσω αὐτόν· there-fore whosoever heareth these sayings of mine, and doeth them, I will liken him.

Μου τοὺς λόγους for τοὺς λόγους μου. The collocation of the words in this whole clause conforms to the Hebrew. The simple Greek would be πάντα ὃν ἀκούοντα—ὁμοιώσω. Our Lord closes his discourse with a most affecting comparison: and the discourse itself or sermon contains the grand outlines of Christian practice. Ἐπὶ τὴν πέτραν· upon a rock. In the parable of the sower, Luke viii. 6. ἐπὶ τὴν πέτραν signifies on the rocky or stony ground, as Schleusner explains it from Mark iv. 5. The words in this place also, accounting for the presence of the article, have doubtless a similar meaning, especially when we consider that the foolish man is said to build ἐπὶ τὴν ἄμ-μον. See Bishop Midd.

25. Καὶ κατέβη ἡ βροχὴ· and the rain descended. The application is easy. He who leads a life conformable to Christian principles and doctrines, will remain unshaken and unmoved, whether assailed by calamities, temptations, or persecutions, and secure present and future happiness. Our Lord probably alludes to the rains which often descend in Palestine with great violence. ἡ βροχὴ, οἱ ποταμοὶ, &c. We usually find the article prefixed to the names of the great objects of nature. See Midd. τεθεμελίωτο for ἐτεθεμελίωτο.

28. Καὶ ἐγένετο... διδαχῇ αὐτοῦ· and it came to pass, when Jesus had ended these

29 τους, ἐξεπλήσσουντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ' ὡς οἱ γραμματεῖς.

Κεφ. η'. 8.

1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ
2 ὄχλοι πολλοί. ^a Καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνηι αὐτῷ,
3 λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. Καὶ
ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω,
καθαρίσθῃ. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

^a Mark i. 40. Luke v. 12.

3 † ὁ Ἰησοῦς

sayings, the people were astonished at his doctrine. See below xiii. 54. The wisdom which shone forth in our Saviour's discourses, and manner of teaching, excited the astonishment of all who heard him. See note above v. 1.

29. Ἦν γὰρ διδάσκων... γραμματεῖς for he taught them as one having authority, and not as the Scribes. Ὡς ἐξουσίαν ἔχων by periphrasis for ἐν ἐξουσίᾳ : see Luke iv. 36. His instructions had a commanding influence on their understandings, consciences, and affections : and he spake in a very different manner from the Scribes, who spent their time in vain disputations, inculcating ceremonial observances and their own traditions. The Scribes were so called, because they originally transcribed the law ; but in progress of time they became teachers of the people ; and on the sabbath days " sat in Moses' seat." They authoritatively determined the doctrines of the Scriptures, and became the oracles consulted in all difficult points.

CHAP. VIII.

1. Καταβάντι δὲ... πολλοί when he was come down from the mountain, great multitudes followed him. The antecedent substantive is supplied in Wicklif : " But whanne Ihesus was come down fro the hill &c." See note v. 1. concerning the article τοῦ ὄρους. See Hoogeveen δὲ, which is here a transitive particle, the evangelist passing in the narration from our Saviour's discourse to his miracles, as also verse 5. If the transition were perfect and full, it would be καὶ ταῦτα μὲν ἔλεξεν ὁ Ἰησοῦς, καταβάντι δὲ αὐτῷ. The repeated αὐτῷ is redundant, a Hebraism. See note iv. 16. and Viger. c. iv. r. 12.

2. Καὶ ἰδοὺ... Κύριε and behold there

came a leper and worshipped him, saying, Lord. The Jews and Romans were wont to address a stranger or unknown person by this appellation ; see John. xx. 15. Christ had not yet disclosed himself as the Messiah : the leper therefore probably esteemed him a prophet sent from God, with power of healing, and performing miracles. Mark i. 40. has γονυπετῶν αὐτόν. The introductory phrase, καὶ ἰδοὺ, and such as these καὶ ἰδὼν, καὶ ἐγένετο, &c. are designed for a transition from one story to another, regarding only the subsequent story, without a necessary reference to what immediately goes before. This miracle is not the first in order of time. See John ii. 11. St. Matthew seems to give it the precedence in order to prove to the Jews, on Scripture authority, the divine mission of Jesus. For by such a sign did Moses convince the house of Israel, that God had sent him to be their deliverer. Exod. iv. 7. 8. 31. The Jews themselves confess that leprosy is the finger of God ; and that it is not lawful for the physician (or any but the priest directed and appointed in his course) so much as to attempt the cure of it. See Townson. In St. Luke, who wrote for other readers, the miraculous cure of a person possessed stands foremost to view, as it displayed the power of Christ over those demons, to whom the Gentiles sacrificed. Luke iv. 33. For the signs of that horrible disease the leprosy, its cure, and the ceremonies and sacrifices required at the purification of the leper, in order to re-admit him into society, see Levit. xiii. and xiv. No man durst admit a leper into his house, eat with him, or so much as touch him. Our Lord expressly commands the lepers whom he healed to conform to the law. See below 4th verse, Mark i. 44. Luke v. 14. xvii. 14.

3. Καὶ ἐκτείνας... καθαρίσθῃ and Jesus

^b Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἶπῃς· ἀλλὰ 4
ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ
προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

^c Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοῦμ, προσῆλθεν αὐτῷ 5
ἐκατόνταρχος παρακαλῶν αὐτὸν, Καὶ λέγων· Κύριε, ὁ 6
παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασα-
νιζόμενος. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θε- 7
ραπέυσω αὐτόν. ^d Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· 8
Κύριε, οὐκ εἰμὶ ἱκανὸς, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. Καὶ 9

^b Lev. xiv. 2-10. Luke v. 14.

^c Luke vii. 1.

^d Luke xv. 19. 21.

5 * εἰσελθόντι δὲ τῷ Ἰησοῦ

8 * εἰπὲ λόγον

put forth his hand, and touched him, saying, I will; be thou clean. Our Lord did not violate the law by touching the leper, for the effect proved that it was done by the "finger of God," who himself gave the laws; and it was a rule among the Jews that their prophets might vary from the ritual law. So did Elijah 1 Kings xvii. 19. 21. So did Elisha 2 Kings iv. 34. The cure was instantaneous, with a touch, and with one word alone, καθάρσθητι, be thou clean; an instance, exclusive of the divine power displayed in the act, of that μεγαλοφροσύνη which Longinus admires in Moses.

4. Ὅρα... εἶπῃς· see thou tell no man. Our Lord gives this prohibition not only to avoid the show of ostentation, but to prevent the malice of the officiating priest, lest he hearing that the man had been cured by Jesus should refuse to own that he was actually cured. He wished besides to keep himself as private as the nature of his ministry would admit, not to give umbrage to the ruling powers, by a premature celebrity, before he had given sufficient proofs of his divine mission, and had sufficiently instructed his disciples in his doctrine. Where there was not the same danger, our Lord does not impose the same silence, as at Gadara, which was inhabited by Heathens as well as Jews, and was some distance from Judea. Mark v. 19. Εἰς μαρτύριον αὐτοῖς· for a testimony unto them. Αὐτοῖς here means the people, for it was only one priest to whom he was commanded to go; that they may have a testimony that Jesus was the Christ, or a prophet sent from God; they themselves owning, that the leprosy can only be cured by the finger of God. Thus Mat. xi.

Gr. Test.

I.

5. that the lepers are cleansed is made the sign of the advent of the Messiah. The law, to which our Lord commanded the lepers to be conformed, is Lev. xiv. 2—10.

5. Εἰσελθόντι δὲ αὐτῷ... αὐτόν· and when he (Jesus) was entered into Capernaum, there came unto him a centurion, beseeching him. It is plain from St. Luke's more circumstantial history of this miracle, for all the most esteemed commentators join in asserting their identity, that the centurion did not come at first in his own person (see Luke vii. 6. 7.); but he might properly be said to do that which he directed the elders to do in his name. The Jews have a saying, *Apostolus cujusque est ut quisque*. Thus Christ preached to the Ephesians by the Apostles, Eph. ii. 17. to the old world by Noah, 1 Pet. iii. 19. Αὐτῷ is the genuine reading: it is that of most Mss. verss. and Fathers. Capernaum was situated on the coast of the lake of Gennesareth. Near it was the custom-house; at which Matthew was sitting when Jesus called him to the Apostleship. Mat. ix. 9. And it is not unlikely that this Roman centurion was stationed in that city for the protection of the publicans and their officers.

6. ὁ παῖς μου... βασανιζόμενος· my servant lieth at home sick of the palsy, grievously tormented: or rather afflicted, as palsies are not attended with torment. Παῖς is here a servant, in which sense the Greek writers also use the word. Παραλυτικὸς, probably from a total seizure of the body, he lay without the power of motion; or apoplexy, which was also named παράλυσις, attended with stupor and total resolutio corporis.

8. ἀλλὰ μόνον... ὁ παῖς μου· but speak

G

γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν
στρατιώτας· καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται·
καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· ποιήσου
10 τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ
εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ
11 Ἰσραὴλ τοσαύτην πίστιν εὔρον. Ὁ λέγων δὲ ὑμῖν, ὅτι πολ-
λοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται
μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν
12 οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ

^c Mal i. 11. Luke xiii. 29.

^f Infra xiii. 42. 50. xxi. 43. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28.

the word only, and my servant shall be healed. The faith of the centurion concerning our Lord's divine power is thus represented in this and the following verse: If I, one of the Hastati, who am subject to the power of another, of one of the Principes, have so much power over my servants, that they instantly do whatever I would have them; how much more shall all things which thou requirest, be done at thy word of command, who art subject to the power of none? As by military discipline I pay prompt obedience to my commanders, and in the same manner am obeyed by those under me, so the powers of nature instantaneously obey thee.

10. οὐδὲ ... πίστιν εἶπον· *I have not found so great faith, no not in Israel.* Israel, by metonymy for all the posterity of Jacob, or the Israelites. *πίστις* signifies in this place a full persuasion and confidence in the divine power of Jesus. It was a belief of the Jews that the presence of Christ was necessary; but this heathen entertained the more sublime conviction, that by a word alone or command, without the necessity of entering his house, the healing would be effected.

11. πολλοὶ ... ἀνακλιθήσονται· *many shall come from the east and west, and shall sit down.* In this and the following verse the Jews are warned that their high descent from Abraham, in which they placed such confidence, would not profit them without true faith; that the privileges of their birth-right, being the *children of the kingdom*, to whom the adoption and the covenants appertained, and whose were the fathers, would be all forfeited by their unbelief: while on the contrary the believing Gentiles should be the heirs of the promises made to the Patriarchs, entitling them by faith to Christian adoption here, and to future happiness in heaven. These unbelieving Jews are they "from whom the

kingdom of God was taken away;" Matt. xxi. 43. they who shall say to Christ, "we have eaten and drunk before thee, and thou hast taught in our streets." Luke. xiii. 26. The joys of heaven and of a future state were often represented under the image of a banquet, but the explanation above embraces the meaning of our Saviour's words. The Jews at this time followed the Grecian and Roman custom of using a recumbent posture in eating, ἀνακλινεσθαι.

12. οἱ δὲ υἱοὶ ... τῶν ὀδόντων· *but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.* οἱ υἱοὶ τῆς βασιλείας are they to whom the Messiah, with the preaching of the Gospel, was principally sent. Many commentators see in this verse an allusion to banquets, which, especially the nuptial feasts, were in the evening. The house of reception was filled with lights. Those who were shut out were in darkness, exposed to shame, cold, and hunger; hence "there shall be weeping, and wailing, and gnashing of teeth." But the idea which pervades this passage appears to be the future punishment of perverseness and disobedience. And it may be easily supposed that τὸ σκότος τὸ ἑξώτερον is the Greek rendering of a Jewish phrase generally understood of the place of punishment after death: and with this the strong expression of βρυγμὸς τῶν ὀδόντων agrees. Schleusner refers to ζόφος τοῦ σκότους 2 Peter ii. 17. as a parallel expression. The insertion of the articles ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων is plain. The weeping and gnashing of teeth spoken of is that of the persons last mentioned; and the sense is, "there shall they weep and gnash their teeth." Without the articles the proposition would have asserted only that *some persons* should there weep; which falls short of the real meaning. And our English translations in general say nothing more. See Bishop

σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων. Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὑπα- 13
γε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἴαθη ὁ παῖς
αὐτοῦ ἐν τῇ ὥρᾳ ἐκεῖνῃ.

^a Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν 14
πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· Καὶ ἤψατο 15
τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἡγέρθη,
καὶ διηκόνει αὐτῷ. ^b Ὀψίας δὲ γενομένης, προσήνεγκαν 16
αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνύματα
λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·
ⁱ Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέ- 17
γοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους
ἐβάστασεν.

^a Mark i. 29. 30. Luke iv. 38. ^b Mark i. 32. Luke iv. 40. ⁱ Isa. liii. 4. 1 Pet. ii. 24.

13 * ἑκατοντάρχῳ

15 * διηκόνει αὐτοῖς

Middleton. See below xxii. 13. xxv. 30. *βρυγμὸς* a gnashing of teeth in great pain and agony, from *βρύχω* to gnash or grind the teeth in rage or anger, as Acts vii. 54. has sometimes τῶν ὀδόντων added, but by a pleonasm. Suid. *βρυγμός*· τρισμαὶ ὀδόντων. Galen. ὁ ἀπὸ τῶν ὀδόντων συγκρουομένων φόφος.

13. ἐν τῇ ὥρᾳ ἐκεῖνῃ in the self-same hour. i. e. at the same instant of time; the same moment our Lord spoke the word.

15. καὶ διηκόνει αὐτῷ and ministered unto them; but αὐτῷ unto him is preferable to αὐτοῖς them. It is the reading of 94 Mss. several of them ancient. It is supported by some of the old verss. and fathers, and approved by Mill, Bengel, and Wet. and none but Jesus is mentioned in the preceding verse. At the same time it may be conjectured from verses 18. and 23. that some of his disciples accompanied him. This ministering, in whatever mode it took place, is a proof of the completeness and speediness of the cure.

16. Ὀψίας... πολλούς when the even was come, they brought unto him many that were possessed with devils. ὥπως is und. with which ὀψίας agrees, and which we have Mark xi. 11. See note above iv. 24. for δαιμονιζομένους.

17. Αὐτὸς... ἐβάστασεν himself took our infirmities, and bare our sicknesses. The Evangelist's reference is to the 4th ver. of Isaiah, chap. liii. The expressions of the prophet seem to admit a full and comprehensive signification, which includes both

bodily and spiritual diseases, and which consequently received a twofold fulfilment. The Jews familiarly connected the ideas of sin and disease; the latter, νόσος, being considered by them the temporal suffering or punishment of the former: below ix. 2. That bodily diseases were not only deemed by the Jews, but were in reality, under the first dispensation, in many instances, the punishment of sin, we may fairly infer from John v. 14. It should be observed also, that what in Mark iv. 12. is expressed, "and their sins should be forgiven them," is given in Mat. xiii. 15. "and I should heal them." See also James v. 15. The prophet and the Evangelist will be found entirely to agree in the description of Christ, as to the prediction, and the verification of it in Jesus. The first clause in each relates to diseases removed, ἔλαβε, abstulit, and the second to sufferings endured, ἐβάστασεν, portavit, denoting both corporal and mental bearing or suffering. The sole object of the Evangelist, says Dr. Magee, in referring to the prophet concerning Jesus, was to prove him to be the Messiah; and that the distinguishing character of the Messiah was, "to give knowledge of salvation unto his people by the remission of their sins." Luke i. 77. So that the Evangelist may be considered as holding this leading character primarily in view; and at the same time that he marks to the Jews the fulfilment of one part of the prophecy, by the healing of their bodily distempers, he directs their attention to that other greater object of our

- 18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν
 19 ἀπελθεῖν εἰς τὸ πέραν. ^k Καὶ προσελθὼν εἰς γραμματεῦς,
 εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
 20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι,
 καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ
 21 ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ. Ἄλλος δὲ
 τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι
 22 πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. Ὁ δὲ Ἰησοῦς
 εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι

^k Luke ix. 57.

Saviour's mission, on which the prophet had principally enlarged, the procuring forgiveness of their sins by his suffering. Cocceius also on the word בָּרַב *basτάζειν* gives this excellent explanation; "he has taken on himself (*suscepit*) our sorrows or sufferings, eventually to bear them away, as he has now testified by the carrying away our bodily distempers." *καὶ λαμβάνειν*. See 1 Pet. ii. 24. Though the reference of St. Peter is not to the 4th ver. but to the 11th and 12th of the Prophet.

19. Διδάσκαλε... ἀπέρχῃ· *Master, I will follow thee whithersoever thou goest*. Εἰς in the preceding clause, is for *τις*, a sense in which we find it used by the Greek writers. Διδάσκαλος in the gospels is given as the Greek translation of the Syriac Rabbi, which term, having been conferred at first on actual teachers, began soon to be used with great latitude, and still denoted that though the person to whom it was applied as a mark of respect, might not be actually employed in teaching, he was well qualified for the office. Ἀκολουθήσω σοι, i. e. I am ready to become one of thy disciples. But our Saviour, by declaring his poverty, soon checked his zeal, and repressed the selfish views he had entertained on apprehending Jesus to be the Messiah, as being likely to share in his temporal kingdom. Ἐὰν for *ἂν*, see Viger. c. viii. s. 2. r. 1.

20. Αἱ ἀλώπεκες... κλίνῃ· *The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head*. By this our Saviour indicates his extreme poverty, which he affirms to be so great, that he wanted even a dwelling and a habitation. The title of "Son of Man" has every where a reference to the Incarnation of Christ, and is therefore significant of his acquaintance with our infirmities, having taken our nature upon him. It may be observed, says Bishop Middleton, that in a majority of the places in which our Saviour calls himself the Son of Man, the

allusion is either to his present humiliation, or to his future glory: and if this remark be true, we have, though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own. John v. 27. iii. 13. vi. 62. See note at Acts vii. 56. The term *υἱὸς ἀνθρώπου*, with or without the articles, (for the Bishop considers their absence as making no difference,) must therefore be considered, applied to Christ, to be significant of something very different from *ἄνθρωπος*, though several commentators would have the terms to be equivalent. *Christus ὁ υἱὸς τοῦ ἀνθρώπου vocatur κατ' ἐξοχὴν, ratione scilicet humane nature, quam interventu divine virtutis induit*. Schleusner. Κατασκηνώσεις are not nests, but roosts, or shelters for birds; thus κατασκηνοῦν Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Euripides, *Androm.* ἔχει γὰρ καταφυγὴν θῆρ μὲν πέτραν.

21. θάψαι... μου· *bury my father*. This follower, not one of the twelve, meant to return to Christ, to enjoy those benefits which he imagined the Messiah would confer on his followers. It was the custom of the Jews to bury their dead on the day in which they died, so that probably it was to attend the dying moments of his father, and pay the last offices to him. Ἄλλος does not always signify, *the one of two*; but it is here for *ἄλλος*, *alius quispiam*, *another*, *some other*.

22. ἄφες... νεκροῦς· *let the dead bury their dead*. This passage, and the parallel place Luke ix. 60. have given some trouble to commentators; and various conjectures have been formed, and explanations given of it. One conjecture is, that the Greek text was originally *ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς*, *leave the dead to those whose office it is to bury the dead*. But it is not probable that the same oversight should have happened in both places; and besides, a conjectural emendation is de-

τοὺς ἑαυτῶν νεκρούς. ¹ Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, 23
 ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδού, σεισμὸς 24
 μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι
 ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. Καὶ προσελθόντες 25
 οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον
 ἡμᾶς, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, 26
 ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ
 θαλάσσῃ· καὶ ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι 27
 ἐθαύμασαν, λέγοντες· Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ
 ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

^m Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν 28

¹ Mark iv. 35. Luke viii. 22.

^m Mark v. 1. Luke viii. 26.

25 † αὐτοῦ

servedly reprobated by the best critics. In that case also the article would not have been omitted before *θάλασσι*. see Acts v. 9. John i. 22. The words, by the figure Ananacsis, or Paronomasia, which uses the same word in the same sentence in two different senses, have one meaning in the beginning of this clause, and another in the end. The import is: Let the *spiritually dead*, those dead in trespasses and sins, or who are insensible to the concerns of the soul, employ themselves in burying those, who, in the common acceptation of the word, are *dead*: or in other words, Turn not aside to temporal affairs, but leave them to those solely attached to them.

23. Καὶ... πλοῖον· and when he was entered into a ship. In this and in some other places of the Evangelists we have πλοῖον with the article, which cannot be used in an indefinite sense. In this place, indeed, says Bishop Midd. it may be the vessel implied above, ver. 18. in the order given to cross the Lake; which also was the opinion of Bengel. In other instances also where it occurs, a particular vessel is uniformly specified. It seems to have been kept on the Lake, says Wakefield, for the use of Jesus and the apostles. And Bengel remarks, *Articulus navem innuit ibi haberi solitam*. And Mark iii. 9. our Saviour is said to have directed, that a small vessel "should constantly be in waiting for him," *προσκαρτερῇ αὐτῷ*. See below xiii. 2. John xxi. 3. It is not improbable that the vessel used by our Saviour was that belonging to Peter and Andrew; as in Luke v. 3. we find this ship declared expressly to be Simon's. For the repetition of the pronoun αὐτῷ, see note iv. 16.

24. σεισμὸς... θαλάσσῃ· there arose a great tempest in the sea. The Lake of Gennesareth is often greatly agitated by winds. Σεισμὸς is most generally applied to an earthquake, but it is also used for the agitation of the sea: *Sed motus præstat componere fluctus*. St. Matthew's expression καλύπτεσθαι was covered, is rendered by Mark iv. 37. γεμίξεσθαι, it was full. St. Luke xiii. 23. by a very common Catachresis applying that to the Apostles, which can only belong to the ship, has *συνεπληροῦντο, they were filled with water*.

26. Τότε... τῇ θαλάσσῃ· then he arose and rebuked the winds and the sea. We usually find the article prefixed to the names of the great objects of nature. See Midd. The immediate consequence of this rebuke of the divine Master to his turbulent servants, was a calm by which the winds were hushed and the sea became smooth; which sudden effect, especially in the latter case, was a most evident miracle.

27. Ποταπὸς... αὐτῷ; What manner of man is this, that even the winds and the sea obey him? They began to form more just conceptions of a power which could perform such things as these, which no human skill or effort could effect. "To still the raging of the sea," is made the property of God. See Psalms lxxv. 7. cvii. 25. 29. ποταπὸς expresses sometimes admiration, and here, as referring to the authority and dignity of the person to whom it is applied. See also Mark xiii. 1. John iii. 1. not *qualis*, but *quantus*.

28. εἰς τὴν χώραν... μνημεῶν· into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs. The territory of the Gergesenes or

Περγεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν
 μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν
 29 τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. Καὶ ἰδοὺ, ἔκραξαν
 λέγοντες· Τί ἡμῖν καὶ σοι, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἤλθες ὥδε
 30 πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν δὲ μακρὰν ἀπ' αὐτῶν
 31 ἀγέλη χοίρων πολλῶν βοσκομένη. Οἱ δὲ δαίμονες παρε-
 κάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον
 32 ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. Καὶ εἶπεν

28 || Γαδαρηνῶν it. Γερασσηνῶν

29 † Ἰησοῦ

31 = ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην

Gadarenes, (see Mark v. 1.) which is over Galilee, is that tract of land which fell to the half-tribe of Manasseh beyond Jordan, afterwards called Trachonitis in Peræa. The μνημεῖα mentioned here were in the wildest and most unfrequented situations, amid rocks and mountains. Some idea of their form and arrangement, says Bishop Midd., may be gained from the νεκροπόλεις, as described and represented by Denon in his Travels in Egypt. For δαιμονιζόμενοι see iv. 24.

29. Τί ἡμῖν . . . ἡμᾶς; *What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?* Or rather, what hast thou to do with us? The malignant spirits which possessed these two unhappy mad persons appear conscious that they are doomed to misery and torments, though their punishment be for a while suspended. They acknowledge Jesus to be the Messiah; they had probably seen and heard him before. Πρὸ καιροῦ refers to the appointed season when the wicked were to receive their final doom in Gehenna. Though the article is commonly prefixed to nouns, which are employed κατ' ἐξοχὴν, yet frequently such nouns become anarthrous after prepositions. Matthew mentions two demoniacs; Mark and Luke one only. But it follows not that, because they only mention one, there were not two. Farmer on the Demoniacs says, that "one might be remarkable for the inveteracy of his disorder, and for his superior fierceness; and that he alone might be of the neighbouring city, and a man of note and substance in it." We may also collect one reason from the Gospels themselves why Mark and Luke mention only one demoniac; because, one only being grateful for the miracle, his cure only was recorded by the two Evangelists who mention this prominent feature in the man, his gratitude. Mark v. 18. Luke viii. 38.

30 Ἦν δὲ . . . βοσκομένη. *And there was a good way off from them an herd of many*

swine feeding: or rather, at some distance. Μακρὰν seems to differ from the vicinity implied in Mark v. 11. who, as well as Luke viii. 32. has ἐκεῖ. Vul. *non longè*, probably from some copy which read οὐ μακρὰν. Thus Servius says of *procul*, Æn. iii. 13. *potest et satis longè significare, et non valde*. So *serta procul, capiti tantum delapsa, jacebant*. Ecl. v. 16. As there was a mixture of Gentiles and Jews in those towns which bordered on Judea, it is no wonder that swine were kept in those parts; and we learn from Josephus that many of the Jews who lived there complied with many Gentile customs, among others probably in eating swine's flesh.

31. Οἱ δὲ δαίμονες . . . ἐπίτρεψον ἡμῖν. *So the devils besought him, saying, If thou cast us out, suffer us . . .* This miraculous transmission of the mania into the swine, and their consequent destruction, while it served to show the exertion of supernatural agency, was at the same time a just punishment to the Jews, (see note above,) and, says Grotius, convinced the Greeks, who lived in this place, of the sacredness of the Jewish laws, which they were so apt to ridicule. It may be observed that there could be no collusion in these dispossessionings, as it was self-evident that a herd of swine could not be confederates in any fraud. The reality of these demoniacal possessions, is evinced by the circumstances relating to the devils ejected; as that Christ suffered them not to say, that they knew him to be Christ, Mark i. 34. Luke iv. 41.; that they expostulate with him, and entering into the swine hurry down into the sea, and beg they may not be sent out of the country; they acknowledge also their name to be Legion. Mark v. 1—14. Luke viii. 27—33. That these sayings are the effects of a disease, or that Christ spake thus to a disease, cannot be believed. See note iv. 24. Ἐπίτρεψον ἡμῖν, Christ sent them into the herd of swine, by permitting them to enter into them.

αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξεληθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων. Καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες 33 εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν 34 τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

Κεφ. θ'. 9.

^a Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς τὴν 1 ἰδίαν πόλιν. Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ 2 κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν 3

^a Mark ii. 1. Luke v. 18.

32 = ἀπῆλθον εἰς τοὺς χοίρους ib. † τῶν χοίρων post ἡ ἀγέλη 1 † τὸ

32. καὶ ἰδοὺ ... θάλασσαν· and behold, the whole herd of swine ran violently down a steep place into the sea: i. e. into the lake. Κατὰ has often the force of ἀπό: thus κατὰ πέτρης βαλέειν, Hom. This miracle, which is an exception to the many others of a beneficent and salutary nature wrought by our Saviour, might, among other motives, be also intended to strike terror into those whose torpid and obdurate senses could not be moved by his many benefits and heavenly precepts.

33. καὶ τὰ τῶν δαιμονιζομένων· and what was befallen to the possessed of the devils: or, and what had befallen the demoniacs. τὰ τῶν, see Bos at πρᾶγμα; and Viger. c. i. r. 1. article.

34. παρεκάλεσαν· they besought him that he would depart. They were conscious of their own sins and transgressions, and dreaded the effects of his divine power.

CHAP. IX.

1. Καὶ ἐμβὰς εἰς τὸ πλοῖον· And he entered into a ship. Here Wicklif supplies the antecedent substantive: "And Ihesus wente up into a boot, and passide

over the watir &cct." The vessel may be the same with that already mentioned, waiting to carry Christ back again. See note viii. 23. Capernaum is called Jesus' own city, because he made it his chief place of abode after leaving Nazareth. See Mat. iv. 13. St. Chrysostom says: ἡ μὲν γὰρ ἠνεγκεν αὐτὸν, ἡ Βηθλεέμ· ἡ δὲ ἔθρεψεν, ἡ Ναζαρέτ· ἡ δὲ εἶχεν οἰκοῦντα, ἡ Καπερναοῦμ.

2. ἀφέωνταί... σου· thy sins be (are) forgiven thee. ἀφέωνται is the perf. pass. Indic. for ἀφίηται, from ἀφίημι to forgive, remit. See also 1 John ii. 12. Some think, that our Lord remitted only the temporal punishment of this man's sins; for since the Apostles cured diseases, this could be no proof of authority to forgive sins, as to the eternal punishment. But the Apostles healed diseases in the name of Christ, and forgave sins by his authority: he did both, in his own name and by his own authority. See Scott. By remitting the sin, he manifestly showed who he was. The Jews said, that it was proper to God to forgive sins; and this Christ denies not; but only proves, that the Son of Man had this power also, leaving them to make the inference. See note above, viii. 17.

- 4 ἑαυτοῖς· Οὗτος βλασφημεῖ. Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυ-
 μῆσεις αὐτῶν, εἶπεν· Ἰνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν
 5 ταῖς καρδίαις ὑμῶν; Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν·
 Ἀφένωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείραι καὶ περι-
 6 πάτει; Ἰνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
 ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ·
 Ἐγερθεὶς ἄρῳ σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.
 7 Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ
 8 ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξου-
 σίαν τοιαύτην τοῖς ἀνθρώποις.
 9 ^b Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθή-

^b Mark ii. 14. Luke v. 27.

4 || καὶ εἰδὼς ὁ Ἰησοῦς 5 = ἀφένωνταί σου αἱ ἁμαρτίαι. ib. = ἔγειρε 8 || ὄχλοι ἐφοβήθησαν

3. Οὗτος βλασφημεῖ. *This man blasphemeth.* The simple and primitive import of the name *blasphemer*, is, *qui maledicit*, who reviles, or defames. The plea of the Scribes was, that this expression of our Saviour was an invasion of the prerogative of God. Grotius justly observes, *Dicitur hic blasphemē, non qui Deo maledicit, sed qui quod Dei est sibi arrogat.*

4. Καὶ ἰδὼν ... εἶπεν· *And Jesus knowing their thoughts, said.* The difference between *εἰδέναι* and *ἰδεῖν* is, that this refers to the ocular, and the former to the intellectual sense. But writers do not always strictly observe this distinction. Our Saviour, by thus manifesting that he knew the thoughts of their hearts, which the Scriptures always esteemed, no less than remission of sins, to be peculiar to the Deity, shows forcibly that he assumed and exercised the power of God. The impostor Barchochebas was put to death, because he did not possess this essential token of the true Messiah.

5. 6. Τί γάρ ... ἁμαρτίαι· *For whether (which) is easier, to say, Thy sins be (are) forgiven thee.* The reading *σοῦ* for the received *σοί*, which is admitted by Wetstein and Bengel, is supported by many Mss., and some Vss., amongst which are the Sy. and the Vul. The opinion of Bishop Midd. is that *σοῦ* was originally the correction of some one, who knew not that *αἱ ἁμαρτίαι* might signify "thy sins." A few Mss. add *σοῦ* after *ἁμαρτίαι*. Ἰνα δὲ εἰδῆτε· *But that ye may know:* there appears in this period an anacolouthon, the prodoxis or first member of the sentence being applied to the Scribes, and the apodosis being directed to the Paralytic. The sense is: "But that

ye may know (*εἰδῆτε*, as ver. 2. 4.) that I, the son of man, have power to remit sins on earth, I say to the Paralytic *ἐγερθεὶς ἄρῳ σου τὴν κλίνην, arise, take up thy bed.*" Then says he to ... The immediate and miraculous recovery of the man indicates that the sins which brought on him that disease, are pardoned. This *κλίνη*, for which Mark has *κράββατον* ii. 11. and Luke *κλινίδιον*, v. 19. 24. is a little portable bed, still used in the East. The account of this cure is more circumstantially detailed by St. Mark.

8. τὸν δόντα ... ἀνθρώποις· *which had given such power unto men.* i. e. to any man, by enallage of number. They acknowledged they never saw it so before; as Mark expresses it, ii. 12. For *ἐθαύμασαν*, *wondered*, the Vul. has *timuerunt*, according to the reading *ἐφοβήθησαν*, which is found in a few Mss. and which is more agreeable to St. Mark's expression of astonishment and admiration, *ὥστε ἐξίστασθαι πάντας*. But the common reading has the advantage of superior evidence.

9. Καὶ παράγων ... λεγόμενον· *And 'as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; or rather, at the toll-office.* The publicans had houses or booths built for them by the shore, where they took toll of persons who crossed the lake of Genesareth in pursuit of their traffic. See viii. 5. Matthew must have had many previous opportunities of seeing Christ and his miracles, and of hearing his doctrine. We may here observe the humility with which he names himself. He mentions indeed, that when called by Christ, "he arose and followed him," but not, as St. Luke relates,

μενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ 10 τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες, συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. Καὶ ἰδόντες οἱ Φαρισαῖοι, εἶπον 11 τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; Ὁ δὲ Ἰησοῦς ἀκούσας, 12 εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσι οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ^c Πορευθέντες δὲ μάθετε, τί ἐστιν 13 Ἐλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν. ^d Τότε προσέρχονται 14 αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ

^c Infra xii. 7. Hos. vi. 6. 1 Tim. i. 15.

^d Mark ii. 18. Luke v. 32. 33.

13 † εἰς μετάνοιαν

that "he left all to follow him;" nor that "he made a great feast at his own house," which our Lord honored with his presence. Luke v. 27. 29. And in enumerating the twelve apostles, (below, x. 3.) he places himself after St. Thomas, before whom he is ranked by St. Mark and St. Luke. Levi and Matthew are only different names for the same person. Παράγειν to pass forth or along from one place to another, from παρά, denoting transition, and ἄγω intrans. to go, for βαδίζω, as Ter. quò te agis?

10. αὐτοῦ ἀνακειμένου ... τελῶναι as Jesus sat at meat in the house, behold many publicans. Ἐν τῇ οἰκίᾳ αὐτοῦ, says St. Mark. Ἀνακλίνεσθαι (see above viii. 11.) and ἀνέκεισθαι are synonymous terms, analogous to the manner and posture in which the ancients took their meals. See Luke vii. 37. 38. For τελῶναι see above v. 46.

11. Διατί... ἐμῶν; Why eateth your Master with publicans and sinners? The Pharisees thought it a sin even to converse with publicans and great sinners, though it were to convert them from the evil of their ways, looking upon them as heathens; they objected this to the reproach of Christ, that he was a friend to publicans and sinners. See below xi. 19.

12. Οὐ χρεῖαν... ἔχοντες they that be whole need not a physician, but they that are sick. Christ justifies his conduct by an apt similitude. Those who are in perfect health have no need of the advice of the physician; but they who are sick eagerly seek it. And he, though their diseases may render their company unpleasant to him, visits and converses with them, Gr. Test.

out of compassion to their need of him. The Pharisees despised Christ, because they were whole in their own estimation: but the poor publicans and sinners evidently wanted, and gladly received from him, instruction and amendment.

13. Πορευθέντες ... θυσίαν but go ye and learn what that meaneth, I will have mercy and not sacrifice. i. e. rather than sacrifice. Καὶ οὐ has the force of a comparative, not a simple negation. Beneficence is more acceptable to me than sacrifice, by which word is signified the strict observance of the ritual law. Ἐλεος in Hosea is ἡμεῖς, beneficence, to the guilty and miserable, or act of mercy. God is more pleased with true and sincere piety and the kind offices of humanity, than with the mere observance of ceremonies. See Mark xii. 33. These words are in Hosea vi. 6. See also 1 Sam. xv. 22. But St. Matth. has quoted Hosea more literally than the LXX. who have ἡ θυσίαν. This pleonastic phrase πορευθέντες, which is familiar to the Scriptures, see xix. 21. and to the Rabbins, is to be found also in other languages; thus Æn. ix. 634. *I, verbis virtutem illude superbis.* Καλέσαι δικαίους to call the righteous, i. e. either those who are so in reality, the sincerely pious and obedient, or those who arrogantly imagined themselves to be so.

14. Διατί ἡμεῖς ... νηστεύομεν; why do we and the Pharisees fast oft, but thy disciples fast not? The disciples of John knew why they and the disciples of the Pharisees fasted, namely, they now especially

- Φαρισαῖοι νηστεύομεν πολλά· οἱ δὲ μαθηταί σου οὐ νηστεύ-
 15 ουσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ
 νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος;
 ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
 16 καὶ τότε νηστεύσουσιν. Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα
 ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα
 17 αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρόν σχίσμα γίνεται. Οὐδὲ
 βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
 ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπο-
 λοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς,
 καὶ ἀμφότεροι συντηροῦνται.
- 18 ° Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων εἰς ἐλθὼν

° Mark v. 22. Luke viii. 41.

17 = ἀμφότερα

18 * ἄρχων ἐλθὼν

it. — εἰσελθὼν

on account of John's imprisonment, and the others, in obedience to the orders and rules of the Pharisees; but they wished to know why the disciples of Jesus were subjected to no such rules or discipline. Private and not public fasting is here intended. See note vi. 16.

15. Μὴ δύνανται ... ὁ νυμφίος; can the children of the bride-chamber mourn, as long as the bridegroom is with them? The υἱοὶ τοῦ νυμφῶνος, the nuptial guests, a Hebraism, the friends and kindred of the bridegroom, who had free access to the bridal chamber, and who rejoiced with the bridegroom during the marriage festival, which was seven days. The expression figuratively denotes the disciples, who were the friends and companions of Christ, the bridegroom of the church. See John iii. 29. Would it be seasonable, μὴ δύνανται, *num decet*, for the companions of the bridegroom to fast during those nuptial days? Thus it would be improper for his disciples to fast, whilst he was present with them; but he should soon be taken from them, by his crucifixion, and by his ascension; and then would follow those trials which would render fasting seasonable. Ἐφ' ὅσον, χρόνον und. Bos at χρόνος.

16. Οὐδεὶς ... παλαιῷ· no man putteth a piece of new cloth unto an old garment. By the following similitudes our Saviour argues that, as common sense dictates a regard to the common agreement and disagreement of things, so prudence required him at present to accommodate the trials of his disciples to their strength, and not to discourage them by imposing immediately

such severities as the others had long practised. Many of John's disciples were Essenes, who were a kind of hermit Jews. Besides, his new and more perfect doctrines were not in unison, and had no agreement with the old superstitions and rules of the Pharisees. ῥάκους ἀγνάφου is unfurled and undressed cloth, which has not yet passed the hands of the fuller, and which being consequently much harsher than the old, will tear away the edges to which it is sewed. The word expresses well minds untrained and uninstructed. Αἶρει ἀπὸ is elliptical, *taketh from*; see Bos at μέρος τι.

17. Οὐδὲ ... παλαιούς· neither do men put new wine into old bottles. Ἀσκοὺς is a leathern bottle, formerly, and even now in some places, as in Spain, used to hold wine: those bottles when old could not so easily be distended, and were consequently more liable to burst by the fermentation of the liquor. Homer has ἀσκόφ' ἐν αἰγείῳ, i. e. in a bottle made of goat's skin. Βάλλουσι, i. e. ἀνθρώποι und. See Bos. Εἰ δὲ μήγε· otherwise; literally, but if not at least; it must be used elliptically, when preceded by a negative proposition, says Vigerus c. viii. s. 6. r. 9. But if they use not caution, or something similar, being und.

18. Ταῦτα ... ἐτελεῦσεν· while he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead. Ἀρχων here means only the ruler of the Synagogue. See Mark v. 35. It is not a very definite term, but St. Mark with more precision calls him, Jairus, ἀρχισυν-

προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύ-
τησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
ζήσεται. Καὶ ἐγερεῖς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ 19
μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ, γυνὴ αἰμορροῦσα δώδεκα ἔτη, 20
προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
αὐτοῦ· Ἐλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ 21
ἱματίου αὐτοῦ, σωθήσομαι. Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ 22
ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ
σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν 23
ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλη-
τὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς· Ἀναχωρεῖτε· 24
οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέ- 25

23 — ἔλεγεν αὐτοῖς

ἀγωγος, v. 22. as also St. Luke viii. 41. ἄρχων τῆς συναγωγῆς. See above viii. 19. for the use of εἰς, which is the reading of the Greek Vul. and almost all Vss. Προσκυνεῖν is equivalent to γονυπετεῖν, "he fell down at his feet." Ἄρτι ἐτελεύτησεν, is, at the point of death, or, even now dying. The aorist is an indefinite time, which may also include the present. Jairus speaks from conjecture; he had left his daughter dying, and feared that she would die before Jesus could reach his house. Ἄρτι does not only signify what is now come to pass, but what is just at hand; see Phavorinus. St. Mark's expression is ἐσχάτως ἔχει is in the last extremity. It was well known to the Jews that God gave power to the Prophets to convey his gifts by prayer and imposition of hands. See note at Luke vii. 14.

20. Καὶ ἰδοὺ . . . ἱματίου αὐτοῦ· and behold a woman, which was (had been) diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. The κράσπεδον was a tassel or tuft of the garment which the Jews in general, and our Saviour in particular, wore in obedience to the Mosaic law; see Num. xv. 37. 38. The Scribes and Pharisees had theirs remarkably large as badges of extraordinary piety. These tufts, or, more properly, hoops, are mentioned in Num. as serving to make them remember the commandments of the Lord to do them; and there was conceived to be a special sacredness in them, (see below xxiii. 5.) which must have probably led the woman to think of touching that part of our Lord's garment, rather than any other.

22. Θάρσει . . . σέσωκέ σε· daughter, be

of good comfort; thy faith hath made thee whole. This poor woman came to Christ trembling; for the legal impurity attached to that disease, and a sense of shame led her to have recourse to this clandestine method of application; but she went away triumphing. The virtue lay not in her finger, but in Christ, which her faith, or full persuasion that he possessed that virtue, instrumentally drew forth. See note Mark ix. 23.

23. τοὺς αὐλητὰς . . . θορυβούμενον· the minstrels, and the people making a noise. Αὐλητὰς signifies people that played on the pipe, and is accordingly translated pipers Rev. xviii. 22. It appears from Josephus de Bel. lib. iii. c. 8. that this kind of mourning the absent dead was a Jewish custom. He says, that on a particular occasion there was mourning in single houses, in which the slain had left connexions, and that many hired pipers, αὐλητὰς, led the way in these wailings. See Amos v. 16. Jeremiah xlviii. 36. From Homer and Virgil we may learn that the heathens exhibited a similar display of sorrow, and from the testimony of several travellers, that the same custom is to this day universally prevalent in the East. Θορυβεῖσθαι· this verb in the N. T. is particularly applied to the noise made in lamenting the dead.

24. οὐ γὰρ ἀπέθανε . . . αὐτοῦ· for the maid is not dead, but sleepeth. And they laughed him to scorn; or rather, they laughed at him. It does not follow from these words that she was not dead; but our Saviour makes use of them, as intimating his purpose to raise her up, and awake her, as out of a sleep. Καθεύδειν is often by a kind of euphemismus used to express death.

- λων αὐτοῦ· "Οτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε
 26 τῆς χειρὸς αὐτῆς· καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ
 φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
 27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο
 τυφλοὶ, κρᾶζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς υἱὲ Δαβίδ.
 28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ
 λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, ὅτι δύναμαι τοῦτο ποιῆ-
 29σαι; λέγουσιν αὐτῷ· Ναὶ, Κύριε. Τότε ἤψατο τῶν ὀφθαλ-
 μῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν.
 30 Καὶ ἀνέφχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο
 31 αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε, μηδεὶς γινωσκέτω. Οἱ
 δὲ ἐξελθόντες διεφήμεσαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
 32 Ἀὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρω-
 33 πον κωφὸν δαιμονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου,
 ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες·

^f Luke xi. 14.

27 — υἱὸς Δαβὶδ

Thus the beautiful line in an ancient Epigram:
 κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.

25. "Οτε δὲ ... κοράσιον· but when the people were put forth, (out,) he went in, and took her by the hand, and the maid arose. The word ἐκβάλλειν signifies here in a milder sense to dismiss, to send out. The parents of the damsel, Peter, James, and John, were present. See Mark v. 37. 40. But even them, the parents, he charged strictly (see Luke viii. 56.) that they should tell no man what was done, though he well knew that the fame of so illustrious a miracle would soon be spread abroad, even more than he desired; as indeed it soon was; see next ver. As we find also ver. 28. that, to avoid exciting the people to take any steps in his favor, and being also superior to any views of popular applause, he preferred curing the blind in the house.

27. Ἐλέησον ... Δαβίδ· thou son of David, have mercy on us. Ὁ υἱὸς Δαβὶδ is equivalent to ὁ Χριστός. See also xii. 23. The frequent miracles of our Saviour had now produced the effect with many, of acknowledging him to be the Messiah who, as it was now universally understood, would be a descendant of David.

28. Ἐλθόντι ... οἰκίαν· and when he was come into the house. i. e. the house in which he usually dwelt at Capernaum. This is

the first instance recorded, in which Jesus proved himself to be the Messiah by fulfilling those prophecies, in which it had been expressly and repeatedly foretold that he, the Messiah, should open the eyes of the blind.

30. Καὶ ... αὐτοῖς· and their eyes were opened: and Jesus straitly charged them. Ἀνεφχθησαν 1 aor. pass. after the Attic dialect from ἀνοίγω, to open, i. e. they received their sight. Ἐμβριμάσθαι, followed by a dat. is nearly similar in signification to ἐπιτιμᾶν, and contains no threatening of any kind, though it is rendered by the Vul. *comminatus est*, as is ἐπιτιμᾶσε Mark ix. 25. It expresses a rational, not a passionate, earnestness and vehemence, a strict and earnest prohibition: from ἐν and βριμάσμαι, fremo, it is properly *infremo*.

32. Αὐτῶν ... δαιμονιζόμενον· as they went out, behold they brought to him a dumb man possessed with a devil. i. e. the people brought to him, &c. "allatus est ei mutus homo," as Castalic renders it. Κωφός seems to denote both deaf and dumb, because they who are naturally deaf, are also dumb. See Luke i. 22. where it is plain from ver. 62. that Zacharias had lost his hearing, as well as his speech. For δαιμονιζόμενον, see iv. 24.

Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. ^ε Οἱ δὲ Φαρισαῖοι 34
ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαι-
μόνια.

^h Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώ- 35
μας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων
τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον
καὶ πᾶσαν μαλακίαν. ⁱ Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγ- 36
χνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρρίμμενοι, ὥσπερ
πρόβατα μὴ ἔχοντα ποιμένα. ^k Τότε λέγει τοῖς μαθηταῖς 37
αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. Δεή- 38
θητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς
τὸν θερισμὸν αὐτοῦ.

^ε Infra xii. 24. Mark iii. 22. Luke xi. 15.

^h Mark vi. 6. Luke xiii. 22. Supra iv. 23.

ⁱ Mark vi. 34. Numb. xxvii. 17. Zech. x. 2.

^k Luke x. 2. John iv. 35.

33 * ὅτι οὐδέποτε

35 * πᾶσαν μαλακίαν ἐν τῷ λαῷ

36 * ἐκκελυμένοι καὶ ἐρρίμμενοι

33. Οὐδέποτε... Ἰσραήλ. *it was never so seen in Israel.* Well might they be amazed at the greatness and multitude of his miracles; for in the course of one afternoon he had healed a woman of an issue of blood, had raised Jairus' daughter from the dead, had cured the two blind men, and ejected the evil Spirit—all displays of the power of Christ in the work of beneficence.

34. ἐν τῷ ἄρχοντι... δαίμονια. *he casteth out devils through the prince of the devils.* This is the prince of the powers of darkness, the same with Satan, the grand adversary; but see below x. 25. and xii. 24.

35. Καὶ... αὐτῶν. *and Jesus went about all the cities and villages, teaching in their Synagogues:* see note iv. 23. It appears from this passage that Synagogues were built and became general, not only in the cities, but also in the villages. The Levites and Scribes commonly officiated in them, but this service was not restricted to them; the reading or expounding the law might be performed by any person with leave from the ἀρχισυνάγωγος.

36. ἐσπλαγχνίσθη... ἐρρίμμενοι. *he was moved with compassion on them, because they fainted, and were scattered abroad.* The verb σπλαγχνίζομαι occurs nowhere in the LXX. nor in any profane Greek writer. The proper meaning of this verb is, that our Lord was moved with deep and tender compassion for the neglected Jews: from σπλάγγιον, a bowel. Ἐσκυλμένοι, *worn out and fatigued*, is the reading of a very great number of Mss., many fathers, and versions. The multitudes, collected from

Galilee, and from beyond Jordan, were ἐρρίμμενοι, *scattered*, and exposed to danger; or, as Kypke shows, that it is often used by the Greek writers, *neglected and abandoned*, as sheep by their shepherd: they were without that good shepherd, καλοῦ ποιμένος, John x. 11. who, having no regard to distinct personal interests, cares only for the spiritual welfare of his flock.

37. Ὁ μὲν... ὄλγον. *the harvest truly is plenteous, but the labourers are few.* In the prospect of the vast multitudes, says Scott, which would in a short time be gathered into the church, our Saviour declared that a plenteous harvest was growing in the field which would require many active laborers to reap it, but there were few who deserved that character. We may learn from this, that where the harvest is great, and there be many who are *white for the harvest*, John iv. 35. or ready to receive instruction, we should be the more diligent to afford it to them.

38. Δεήθητε... αὐτοῦ. *pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.* Ἐκβάλλειν is here *emittere*, ἀποστέλλειν. Yet so as, considering the immense difficulties and opposition the ministers of Christ's kingdom had to encounter in those early days, the verb may still convey an import of the necessity of that powerful energy and impulse with which, in order to carry on the work successfully, they were to pray the Lord of the harvest to inspire their hearts. In the argument to Hom. II. β. we find, κελεύειν αὐτῷ ἐκβάλλειν πάντας τοὺς Ἕλληνας εἰς

Κεφ. ι'. 10.

- 1 ^a Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
 2 μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης
 3 ὁ ἀδελφὸς αὐτοῦ· Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεβ-
 4 βαῖος ὁ ἐπικληθεὶς Θαδδαῖος· Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

^a Mark iii. 13. vi. 7. Luke ix. 1.

3 † Λεββαῖος ὁ ἐπικληθεὶς

4 || Καναναῖος

ib. * ὁ Ἰσκαριώτης

τὴν μάχην. This is well connected with the mission of the Apostles in the next chapter; and, indeed, these concluding verses, from ver. 35. might form the commencement of the xth chap.

CHAP. X.

1. τοὺς δώδεκα . . . ἀκαθάρτων' *his twelve disciples, he gave them power against (or, over) unclean spirits: the prep. κατὰ being und. See Bos at prep. κατὰ. Thus also the prep. is und. John xvii. 2. Rom. ix. 21. So βλασφημία τοῦ πνεύματος, Matt. xii. 31. is rendered, blasphemy against the Holy Ghost.* Christ here delegates power to the apostles, and afterwards to the seventy disciples, Luke x. 9. 17. and, after his resurrection, to believers in the general, to do this in his name, Mark xvi. 17. 18. And this gift was imparted to many Christians, for some centuries: see Justin Martyr and Tertullian, Irenaeus, &c. The power to perform miracles by invocation of his name, strongly manifests the divine origin of our Lord. See note above vii. 22. This expression, *called unto him his twelve Apostles*, shows that, according to Luke vi. 12—16. Mark iii. they had been elected before.

2. 3. Τῶν δὲ δώδεκα . . . πρῶτος Σίμων . . . *Now the names of the twelve Apostles are these; the first, Simon.* The word 'Apostle' is applied to J. Christ, who was by the father sent into the world, not to condemn, but to save it. Heb. iii. 1. The apostles of J. C. in which sense the word is now commonly

used, were his chief, his most distinguished disciples: he invested them with his authority, filled them with his spirit, trusted them particularly with his doctrine and services, and chose them to raise the edifice of his church. Πρῶτος is properly translated, *the first*, because being an ordinal it is naturally definite, without the necessity of an article, though it not unfrequently assumes it. But there is not any thing in this text to support the pretensions of Rome. Peter is here reckoned the first of the Apostles, not as being so in dignity. He was not the first of Christ's disciples; see note at John i. 42. Our Saviour does not seem to have observed any certain order of dignity among his disciples. Simon was surnamed Cephas, or Peter, Πέτρος, which signifies a stone, a foundation stone; such the Apostles were, see Eph. ii. 20. Concerning James and John, see above iv. 21. Bartholomew, i. e. the son of Tholomeus, is probably the same as Nathanael, mentioned John i. 45—49. by his own name, as he is here by that of his father. Lebbeus, whose surname was Thaddeus, was also called Judas, or Jude, the brother of James, as appears from comparing the catalogues given us in this place, in Mark iii. Luke vi. and Acts 1. Lebbeus, being derived from Lob, the heart, and Thaddeus probably from Thad, the breast, may signify the hearty Judas, perhaps to distinguish him from Judas Iscariot.

4. Σίμων . . . ἀδρών' *Simon the Canaanite, and Judas Iscariot, who also betrayed him: rather Cananite.* It is the same with Ζηλωτής, Luke vi. 15. The Syriac word

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας 5 αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σάμαρειτῶν μὴ εἰσέλθῃτε. ^b Πορεύεσθε δὲ μᾶλλον πρὸς 6 τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ^c Πορευόμενοι 7 δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, 8

^b Infra xv. 24. Acts xiii. 46.

^c Supra iii. 2. iv. 17. Luke ix. 2. x. 9.

8 = νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε

used by Mat. and Mark being of the same import with the Greek word employed by St. Luke. Some suppose that this name had been given to Simon on account of his religious zeal; or because he had been of a religious sect, called Zealots, who were addicted to the Pharisees, and justified themselves by the example of Phineas for punishing offenders without waiting for the sentence of the magistrate. Ἰσκαριώτης the majority of commentators suppose that this name has a reference to the town of Kerioth, in the tribe of Judah; but Bishop Midd. thinks that the frequent absence of the article before it authorizes a suspicion that the word is a surname, and not an epithet significant of a place of birth or residence.

5. Εἰς ὁδὸν . . . εἰσέλθῃτε *go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.* The ministry of the divine Saviour was confined to the Jews; nor, while he remained upon earth, did he permit his apostles or disciples to extend their labors beyond this distinguished nation. The Samaritans are the inhabitants of the city of Samaria, and of that province of which Samaria was the capital. They were in part descended from the ten tribes blended with other distant nations. There existed an inveterate enmity and schism between them and the Jews, in whose estimation the Samaritans were nearly parallel to Heathens. See note above vi. 7. The Samaritans erected a temple on mount Gerizim, in opposition to that at Jerusalem. They admitted the divine authority of the Pentateuch, while they held all the other books of the Jewish canon to be of inferior authority. It is evident however from John iv. 25—42. that the Samaritans expected that the Messiah would not only be a prophet, but also the Saviour of the world—an expectation under these titles of Messiah and Saviour derived partly from the Psalms and prophetic writings. Various conjectures have been formed concerning the reason of Christ's fixing the

number of the Apostles to twelve, and that of the disciples to seventy. See Luke x. 1. As it appears from the words of our Saviour himself, (see below, xix. 28.) that he intended the number of the 12 Apostles as an allusion to that of the tribes of Israel, it can scarcely be doubted, that he was willing to insinuate by this appointment that he was the supreme Lord and high priest of the 12 tribes into which the Jewish nation was divided. And as the number of the disciples answers to that of the Senators who composed the Sanhedrim, it is probable that Christ, by the choice of the 70, designed to admonish the Jews, that the authority of the Sanhedrim was now at an end, and that all power in religious matters was vested in him alone. See Mo-sheim i. 57.

6. πρὸς τὰ πρόβατα . . . *to the lost sheep.* By this comparison of the lost sheep, our Saviour alludes to the deplorable ignorance, dissoluteness of manners, and wickedness of the Jews, and of their teachers and doctors. See also below xv. 14. 24.

7. Πορευόμενοι δὲ κηρύσσετε· *and as ye go, preach.* See above note iii. 1.

8. Ἀσθενοῦντας . . . ἐγείρετε· *heal the sick, cleanse the lepers, raise the dead.* Many Mss. and the Arm. and Eth. versions omit νεκροὺς ἐγείρετε. The genuineness of the reading is doubted by Grotius, Mill, and others: and Rosenmüller observes that the disciples would have mentioned this miraculous power, Luke x. 17. and elsewhere, if it had been conferred on them. Yet the oldest versions have this clause, and the likelihood of this omission, because the apostles did not before Christ's resurrection raise the dead, holds equally as to cleansing the lepers: and it is very evident that some passages refer to events which did not immediately take place. See ver. 18. 21. 23. Dr. Hales thinks the arguments for the rejection of the clause to be stronger. Griesbach retains the words, but inserts them before λεπροὺς καθαρίζετε. Δωρεάν, *freely*, adverbially, for κατὰ δω-

νεκρούς ἐγείρετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε,
 9 δωρεὰν δότε. ^d Μὴ κτήσῃσθε χρυσόν, μηδὲ ἄργυρον, μηδὲ
 10 χαλκὸν εἰς τὰς ζώνας ὑμῶν. ^e Μὴ πήραν εἰς ὁδόν, μηδὲ δύο
 χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργά-
 11 τῆς τῆς τροφῆς αὐτοῦ ἐστίν. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην
 εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακῇ μεί-
 12 νατε ἕως ἂν ἐξέλθῃτε. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν,
 13 ἀσπάσασθε αὐτήν. Καὶ ἐὰν μὲν ἡ ἡ οἰκία ἀξία, ἐλθέτω ἡ

^d Mark vi. 8. Luke ix. 3. xxii. 35.

^e Luke x. 7. 8. 1 Cor. ix. 7. 1 Tim. v. 18.

8 ‡ νεκρούς ἐγείρετε

10 || ῥάβδους

12 — αὐτήν, λέγοντες, Εἰρήνη τῷ οἴκῳ τούτῳ

peàn, as a free gift. The apostles were expressly and especially prohibited to make any personal advantages of these miraculous powers, as if they would sell the gift of God for money: freely they must confer the benefit as they had received it. These words only relate to the dispensing of miraculous gifts, and they very much pervert them, who plead from them against the maintenance of the ministry. Christ bids the 70, when investing them with the same power, and sending them on the same commission, "into whatsoever house they entered, to eat and drink what was set before them, because the laborer was worthy of his hire." Luke x. 7.

9. Μὴ κτήσῃσθε . . . ὑμῶν provide neither gold, nor silver, nor brass in your purses: literally in your girdles, which were probably made into a kind of purse, as is still usual in the East, and came hence to signify a purse. Thus Hor. *qui zonam perdidit, who has lost his purse*. Jesus forbids them to take any thing which might retard their progress in their mission, which was only temporary and for a short time, through Judea. The Vulgate has not properly rendered *μὴ κτήσῃσθε, nolite possidere*. It should be, *nolite comparare*, or simply, *portare, habere*.

10. Μὴ πήραν . . . ἔστω. nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. The scrip is a travelling bag to carry provisions in. Commentators have observed two apparent contradictions between Matthew and Mark in this passage. Here ὑποδήματα are forbidden; in Mark, the apostles are commanded to be ὑποδεμένους σανδάλια. Again, Matthew in the common editions has *μηδὲ ῥάβδον*; and in Mark we read *εἰ μὴ ῥάβδον μόνον*. There is sufficient ground certainly for preferring the reading ῥάβδους, which is well supported by Mss., some old edi-

tions, and some versions, and is adopted by Wetstein. Thus the two Evangelists may be easily reconciled. The apostles were forbidden to carry any spare garments, or shoes, or staves, to avoid superfluity and incumbrance. The word δύο, put before χιτῶνας, may be considered as equally belonging to ὑποδήματα, two pair of shoes, and ῥάβδους, one staff being sufficient for the journey, and none being wanted for protection or defence, that they might be convinced by their own experience, that they were under the peculiar care of divine providence, and that they were entitled to a supply, of what they might want, from those on whom their labors were to be bestowed. The sandal was a piece of strong leather or wood, tied to the sole of the foot; the shoes were a kind of short boots, reaching a little way up the legs.

11. ἐξετάσατε . . . ἐξέλθῃτε enquire who in it is worthy; and there abide till ye go hence. Ἀξίος taken absolutely, or the ellipsis being supplied from the sense, i. e. *worthy that ye should abide in his house*. See Bos de Ellips. plur. voc. Enquire if any one reside there of good repute for docile disposition and piety, and having addressed to such the first proposal of the gospel, abide with him till ye go from that place, that ye may not appear fastidious and dissatisfied.

12. Εἰσερχόμενοι . . . αὐτήν and when ye come into an house, salute it. Saying, according to the common Jewish salutation, *Peace be to this house*; i. e. to its inmates. These words are even found in some Mss. but the reading is not confirmed by sufficient evidence. But their full force is implied in the verb ἀσπάσασθε, which was the word always used in salutations; see Rom. xvi. passim.

13. Καὶ ἐὰν μὲν . . . αὐτήν and if the house be worthy, let your peace come upon it. If the family be pious and disposed

εἰρήνην ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν
πρὸς ὑμᾶς ἐπιστραφήτω. ^f Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, 14
μὴδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ
τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν
ὑμῶν. ^g Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων 15
καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

^h Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· 16
γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περι-
στεραί. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι 17
γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν
μαστιγώσουσιν ὑμᾶς. ⁱ Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς 18

^f Mark vi. 11. Luke ix. 5. x. 11. Acts xiii. 51. xviii. 6.

^g Infra xi. 24.

^b Luke x. 3. Rom. xvi. 19.

ⁱ Mark xiii. 11. Luke xii. 11. Acts xii. 1. xxv. 23.

15 || Γομόρρας

to welcome the gospel, let the blessing rest on them. Peace, in the Jewish idiom, denotes happiness in general. Ἐπιστράφητω· *let your peace return to you*; let the proffered blessing return on yourselves; a Hebraism, denoting the ill success of the blessing and endeavour.

14. Καὶ ὃς ἐὰν μὴ δέξηται, and whosoever shall not receive you. If your gracious proposal meet with an obstinate rejection; ὃς ἐὰν μὴ for ἐὰν τις μὴ. ἐκτινάξατε . . . ὑμῶν· *shake off the dust of your feet*. This action enjoined to the apostles was a lively intimation that the Jews who rejected the gospel were to be considered as heathens and idolaters. So holy did the Jews esteem the land of Israel that they thought it would contract pollution from the least particle of dust, collected in travelling through any heathen country; for which reason they stopped at its borders on their return, and wiped the dust of it from their shoes.

15. ἀνεκτότερον . . . ἐκείνῃ· *it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city*. In judging of its enormity, relative circumstances and persons are to be considered, besides the nature itself of sin. The doom of those, who had such abundant opportunities of instruction and conviction, and yet had shown a more determined enmity to God than the gross abominations of Sodom had done, would in the day of judgment be found more intolerable. Βὼς, see κρίμα, supposes an ellipsis of it here: see also below xi. 22. Some would translate the words ἐν ἡμέρᾳ κρίσεως, "in a day of judgment." But it may be asked, says Bp. Midd. what other judgment

could at that time await Sodom and Gomorrah? These cities with their inhabitants had long since been exterminated, and were, therefore, no longer subject to temporal visitations. And if it be possible that any man can suppose, that the usually received doctrine of a day appointed for the judgment of all mankind by Christ in the presence of angels, has no foundation in Scripture, how are we to explain John v. 28. 29. Rom. ii. 16. and, not to instance other passages to the same purport, the circumstantial description beginning at Mat. xxv. 31.?

16. γίνεσθε . . . περιστεραί· *be ye therefore wise as serpents, and harmless as doves*. To be wise as serpents, says Theophylact, is to be circumspect in declining the snares of men, and giving them no occasion to afflict us; and to be harmless as doves, is, to offend no man by word or example, and so to give others no occasion to do evil to us. To be as 'sharp-sighted as a serpent' was a proverb both among the Greeks and Romans. Ἀκέραιος, from α and κεράννυμι, without any mixture of malice or guile.

17. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· *but beware of men*; or rather, of these men. For the context shows clearly that τῶν ἀνθρώπων is applicable to the Jews, from whose malice our Saviour plainly tells the apostles, they would be in the most imminent danger of their lives, like sheep among wolves. Μαστιγώσουσιν ὑμᾶς, and they will scourge you. In our Saviour's time the penalty of scourging was inflicted in the synagogues, and not confined to the judicial tribunals. See below xxiii. 34. Acts xxii. 19.

ἀχθήσεσθε ἕνεκεν ἑμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνε-
 19 σιν. ^κ Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς,
 ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί
 20 λαλήσετε. Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ
 21 πνεῦμα τοῦ πατρὸς ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν. ^ι Παραδώσει
 δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπα-
 ναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.
 22 ^μ Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ
 23 ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν
 ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ

^{*} Luke xii. 12. xxi. 14. 15.

^ι Mic. vii. 5. 6. Luke xxi. 16.

^μ Infra xxiv. 13. Mark xiii. 13. Luke xxi. 17.

19 || παραδώσουσιν

23 X ἑτέραν· καὶ ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν inter εἰς τὴν et ἄλλην
 ib. † γὰρ

18. εἰς μαρτύριον... ἔθνεσιν for a testi-
 mony against them and the Gentiles; or
 rather, unto them: i. e. this will give you
 an opportunity of testifying my gospel more
 solemnly both to Jews and Gentiles, and of
 evincing your firmness and patience in
 bearing contumely and reproach. This in-
 terpretation suits the usual import of the
 dative case, without any necessity of intro-
 ducing the preposition *against*, which was
 first done by Beza. See above viii. 4. and
 xxiv. 14. the translation is, unto all nations.

19. δοθήσεται... λαλήσετε for it shall
 be given you in that same hour what ye
 shall speak. Our Saviour encourages and
 fortifies his disciples against that timidity and
 those anxious apprehensions which might
 naturally affect persons in their situation,
 being unlearned and brought up in obscu-
 rity, who would have to plead the cause of
 the Lord before public assemblies and
 earthly potentates. He assures them that
 on such occasions, what they should speak
 would be immediately suggested to them,
 and that their heavenly Father and his
 Holy Spirit would inspire and supply in
 them, whatever might be wanting before,
 wisdom, eloquence, and fortitude. See
 Acts vi. 10.

21. καὶ ἐπαναστήσονται... αὐτοῖς and
 the children shall rise up against their pa-
 rents, and cause them to be put to death.
 These predictions of our Saviour relate to
 events which came to pass after his resur-
 rection and ascension. Even the Thal-
 mudists point out these circumstances,
 as the signs which were to mark the
 times of the Messiah. Family divisions

would ensue in consequence of some re-
 ceiving, and others rejecting, the truths of
 Christianity. Jesus assures his disciples,
 that the most tender ties that bind man to
 man would be broken, from the rancorous
 enmity and furious persecutions with which
 the enemies of truth would assail the prea-
 chers and professors of Christianity, who
 would be hated by men of all nations, sects,
 and characters, for the sake of Christ. The
 word *all*, in the next verse, is sometimes to
 be taken with great restrictions; see John
 xii. 32. Phil. ii. 21. Great love was at the
 same time shown to the apostles by those
 who believed their testimony; see Gal. iv.
 15. The verb ἐπανίστημι, to rise up hos-
 tility against, is used by the Greek writers
 in the same sense.

22. ὁ δὲ ὑπομείνας... σωθήσεται but he
 that endureth to the end shall be saved.
 He that perseveres in his adherence to
 Christ through the ordeal of persecution,
 will escape that destruction which will
 overtake the Jewish nation here, as well as
 God's wrath hereafter. See below ver. 39.
 Τέλος denotes the destruction of the city
 and temple, and subversion of the Jewish
 state. See xxiv. 6. Σῶζεσθαι and σωτηρία
 do not always imply eternal salvation; see
 Acts vii. 25.

23. φεύγετε εἰς τὴν ἄλλην flee ye into
 another. The article here serves to mark
 the opposition between οὗτος and ἄλλος,
 two cities only being supposed: εἰς τὴν ἄ-
 λλην therefore is equivalent to εἰς τὴν ἐκεί-
 νην, and opposed to ἐν τῇ πόλει ταύτῃ.
 Our translators therefore having rendered
 the first clause, when they persecute you

λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν
 ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. ^η Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν 24
 διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. ^ο Ἀρκετὸν 25
 τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦ-
 λος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ
 ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; ^ρ Μὴ οὖν 26
 φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀπο-
 καλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. ^α Ὁ λέγω 27

^η Luke vi. 40. John xiii. 16. xv. 20.

^ο Infra xii. 24. Mark iii. 22. Luke xi. 15.

^ρ Mark iv. 22. Luke viii. 17. xii. 2.

25 || Βεελζεβούβ et alibi ib. * ἐκάλεσαν ib. || οἰκιακοὺς

in this city, they ought to have rendered the second, *flee into that, or, into that other.* Οὐ μὴ τελέσητε ... ἀνθρώπου· ye shall not have gone over the cities of Israel till the son of man be come. Some commentators thus supply the ellipsis in the words τελέσητε τὰς πόλεις—τελέσητε κηρύσσειν διὰ τὰς πόλεις, ye shall not have ceased to preach the gospel through the cities. The best Greek writers apply the verb τελεῖν, *perficio*, to travelling and journeying, and in this sense the clause οὐ μὴ τελέσητε τὰς πόλεις will be for οὐ μὴ τελέσητε ὁδὸν διὰ τὰς πόλεις, and rightly rendered by several translators *perambulaveritis*. The coming of the son of man must be referred to the destruction of the Jews. These instructions, therefore, do not only relate to the first journey of the apostles, for they returned soon and in safety, but to others afterwards; see Mark vi. 30. Luke ix. 10. Ὁ υἱὸς τοῦ ἀνθρώπου· see note above viii. 20.

24. Οὐκ ἔστι ... αὐτοῦ· the disciple is not above his master, nor the servant above his Lord. If then they, the apostles, met with contumelies and injuries in the course of their ministry, they should remember, that the great master of the family, notwithstanding his divine excellence and holiness, had been called Beelzebub, as if he were in league with him. They ought not, therefore, to expect greater deference, or better treatment. This is a Hebrew proverb.

25. εἰ τὸν οἰκοδεσπότην ... αὐτοῦ; if they have called the master of the house Beelzebub, how much more shall they call them of his household; or rather, call them so, who are of his household? All the Greek Mss. make the word Βεελζεβούλ terminate in λ, not in β. Our translators have followed the Vul. It is agreed among the learned, that Beelzebub was the Oriental name. But no Greek word ends

in β; hence we find, that writers in that language were accustomed to make alterations in foreign names. Thus Sennacherib is in the LXX. Σενάχρηιμ. The word Beelzebub means the Lord of flies. But it is difficult to ascertain the origin of the name. It is supposed by some to be the Chaldee and Syriac *בבל זב*, which signifies *adversary, Satan, Devil*. So the Jews called our Saviour, because they thought him a deceiver, the enemy of their religion. John vii. 12. 47. viii. 48.

26. οὐδὲν ... γνωσθήσεται· for there is nothing covered, that shall not be revealed; and hid, that shall not be known. The apostles are exhorted not to fear, for Christ would make the excellency of their doctrine, and their integrity and innocence, as clear as the light, throughout all ages, especially at the revelation of the Lord from heaven. Or the sense may be, that they were not to despair of the success of the gospel, for though it might be obscured awhile by the calumnies of the Jews and others, yet Christ would cause it to shine through all the world, and dissipate every cloud that was cast over it.

27. Ὁ λέγω ... δομάτων· what I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. Our Saviour tells his disciples to proclaim openly to all, not only what he spoke to the people, but what he now privately and obscurely imparted to themselves, and soon would more fully and clearly disclose by the communication of the Holy Spirit, as for instance, of the call of the Gentiles, of the abolition of the Jewish rites, &c. Christ alludes to the custom observed by the Jewish doctors, in expounding the Scriptures, to whisper what was said in the ear of an interpreter, who in his turn repeated aloud to the people, in the Chaldee dialect, what had been

- ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐρανὸν
 28 ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. Καὶ μὴ φοβεῖσθε
 ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνά-
 μένων ἀποκτείνειν· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον
 29 καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν Γεέννῃ. Οὐχὶ δύο
 στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται
 30 ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ^q Ὑμῶν δὲ καὶ αἱ
 31 τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. Μὴ οὖν
 32 φοβήθητε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. ^r Πᾶς οὖν
 ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολο-
 γήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρα-
 33 νοῖς. ^s Ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων,
 ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
 34 οὐρανοῖς. ^s Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν

^q Luke xxi. 18. Acts xxvii. 34. 2 Sam. xiv. 11.

^r Mark viii. 38. Luke ix. 26. xii. 8. 2 Tim. ii. 12. Rev. iii. 5.

^s Luke xii. 49. 51.

28 * μὴ φοβήθητε ἀπὸ τῶν ἀποκτενόντων
ib. x τοῦ ἐν οὐρανοῖς

29 || εἰς τὴν παγίδα pro ἐπὶ τὴν γῆν
31 — φοβεῖσθε· πολλῶν

communicated to him. The houses of the Jews had flat roofs, with battlements or balustrades, and from them proclamations were made to the people.

28. ἀπὸ τῶν ... ἀποκτείνειν *them which kill the body, but are not able to kill the soul.* The adversaries of the Christians can only kill their bodies; see Luke xii. 4. But they who transgress the law of God, subject the soul to the pains of eternal torment. Man, say the Jews, fears that an earthly king, who may die to-morrow, may punish him; and doth he not fear him, in whose hands his soul is, both in this life and the future? Cæcilius, the heathen, reproaches the primitive Christians, *quod dum mori post mortem timent, interim mori non timent.* Γεέννη· see note above v. 22.

29. Οὐχὶ ... πωλεῖται; *are not two sparrows sold for a farthing?* Ἀσσαρίον, equivalent to about three farthings of our money, is a Latinism, *assarius*. Many Latinisms of this kind occur in the N. T. owing to the reduction of Judea into a Roman province, and the consequent extension of the Roman laws and government. The providence of God watches over all creatures, even the meanest of them. Not even a sparrow could fall to the ground and die, without the divine permission. And how unspeakably more valuable than many sparrows, in the sight of God, were the apostles? They

might therefore assure themselves that under every difficulty and danger, providence would watch over them. There is an ellipsis of *ἀντί, pro*, before the gen. *ἀσσαρίου*: see Bos at *ἀντί*. Ἄνευ τοῦ πατρὸς ὑμῶν. *without your Father*, i. e. without the will or permission of your Father.

30. Ὑμῶν ... εἰσὶ· *but the very hairs of your head are all numbered.* This is a proverbial expression. The phrase intimates, that the most inconsiderable things which relate to us, are under the care of providence. When St. Paul assured those who were with him in the ship, that not one should perish, he says to them, "there shall not a hair fall from the head of any of you." Acts xxvii. 34. and see 2 Sam. xiv. 11.

32. Πᾶς ... ἀνθρώπων *whosoever therefore shall confess me before men.* Whosoever shall in words and deeds, in the face of calumny and persecution, prove his attachment to me and my doctrine, him I shall openly acknowledge before my father and the holy angels, as St. Luke expresses this, xii. 8. in the day of judgment. This use of *ὁμολογέω* with a dative and ἐν, is an imitation of the Syriac construction with ܐܢܬܐ.

34. Μὴ νομίσητε ... μάχαιραν *think not that I am come to send peace on earth: I came not to send peace, but a sword.* In the parallel passage, Luke xii. 51. our

γῆν· οὐκ ἤλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον 35
 γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγα-
 τέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πεν-
 θερᾶς αὐτῆς· Καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. 36
 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος· 37
 καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος.
 Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ 38
 ὀπίσω μου, οὐκ ἔστί μου ἄξιος. Ὁ εὐρὼν τὴν ψυχὴν αὐ- 39

¹ Mic. vii. 6.

² Luke xiv. 26.

³ Infra xvi. 24. Mark viii. 34. Luke ix. 23.

⁴ Infra xvi. 25. Mark viii. 35. Luke ix. 24. xvii. 33. John xii. 25.

Saviour says, that he came to cause *division*. The immediate consequences of the kingdom of the Messiah, were not that peace and happiness which holy men of God had foretold; for though it was peaceful in its very essence, yet opposed as it was to the interests of the present world, it would be assailed by the rancorous hatred of the Jews, the persecutions of the idolatrous Heathens, the derision and mockery of the philosopher, and the contempt of the rich. We accordingly learn from history, that these were the first consequences of the diffusion of Christianity. Βάλλειν μάχαιραν is, to cause dissension. A forcible but not an unusual idiom, by which the foreseen consequence of any measure is represented as the purpose for which that measure was adopted.

35. Ἦλθον . . . αὐτοῦ· for I am come to set a man at variance against his father. Our Lord foretels that even families would be divided into parties, and men would treat their nearest relatives as their worst enemies, in consequence of those who embraced the Christian religion, being persecuted by those who rejected it. Ἀνθρώπος may with propriety be rendered son, being opposed to πατὴρ, and νύμφη, daughter-in-law, in opposition to πενθερά, a mother-in-law.

36. Καὶ ἐχθροὶ . . . αὐτοῦ· and a man's foes shall be they of his own household. The Evangelist quotes in these words Micah vii. 6. The words of the LXX. are ἐχθροὶ πάντες ἀνδρὸς οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ. Bp. Midd. proposes an emendation of one letter for another, and to read παντὶς ἀνδρὸς, which would render the Greek of the LXX. equivalent to the τοῦ ἀνθρώπου of St. Matt. and form a closer resemblance between the Prophet and the Evangelist, whose meaning would then be of every man; and would thus account for the definite article τοῦ, according to its hypothetical use, without having recourse to

the supposition of Schleusner, who would explain τοῦ ἀνθρώπου by οἰκοδεσπότης.

37. Ὁ φιλῶν . . . ἄξιος· he that loveth father or mother more than me, is not worthy of me. We are not to infer from this, that the ties and affections of relationship are at variance with the observance of religious duties, but that our love of our Saviour must be paramount to every other consideration; and if reduced to such an extreme, a man must incur the enmity of his nearest relatives, rather than renounce Christ; otherwise he must forfeit the privileges of his kingdom; he cannot be the disciple of Jesus; see Luke xiv. 26. These nouns πατέρα and μητέρα would, if they stood singly, require the article, but when they are brought together, with or without conjunctions, they very frequently reject it.

38. Καὶ ὃς . . . μου· and he that taketh not his cross, and followeth after me. The expression to take up his cross, is applied to those who, though conscious of their innocence, readily submit to the most grievous and ignominious punishments, and to the endurance of the most severe suffering. It is an allusion to the custom of persons carrying the cross to which they were to be fastened. In this manner our Lord himself was treated. See John xix. 17. It intimates that no one could be a sincere Christian, without a willingness to bear persecutions and even that ignominious death in attestation of the truth, if called to it.

39. Ὁ εὐρὼν . . . αὐτὴν· he that findeth his life shall lose it. Ψυχὴ is here, by a metonymy, put for life: and εὕρισκειν is what St. Luke has ix. 24. τὴν ψυχὴν σώσαι. He who by deserting my cause shall wish to save his life from imminent peril, shall lose all the comfort and happiness of it, by the loss of his precious soul. In the predicate, αὐτὴν, ψυχὴ is the happiness of the soul. There is thus in this sentence a kind of paronomasia. See above viii. 22. But he that loseth his temporal life for my sake,

τοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ
 40 ἔνεκεν ἑμοῦ, εὐρήσει αὐτήν. ² Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχε-
 ται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με.
 41 Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προ-
 φήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου,
 42 μισθὸν δικαίου λήψεται. ³ Καὶ ὅς ἐὰν ποτίσῃ ἓνα τῶν μι-
 κρῶν τούτων ποτήριον ψυχροῦ μόνον, εἰς ὄνομα μαθητοῦ,
 ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

Κεφ. ια'. 11.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς

² Infra xviii. 5. Luke x. 16. John xiii. 20.

³ Mark ix. 41.

shall find it in a far more noble state of being, which infinitely better deserves the name, an everlasting life in heaven. This interpretation is confirmed by John xii. 25. ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, &c. and see Luke xvii. 33.

40. Ὁ δεχόμενος . . . δέχεται· *he that receiveth you, receiveth me.* Christ comforts the disciples by the assurance, that they would not be destitute of all comfort, but would receive assistance from pious men, who would receive and entertain them. These he assures them, would be recompensed in the same manner as if they had welcomed Christ himself to their houses and to their hearts. It shall be as if they had entertained not only angels, but Christ, and God himself. Schoetgen Hor. Heb. tells us that it was a common saying among the Jews, *Si quis recipit viros doctos, aut presbyterum, idem est ac si reciperet Schechinam.*

41. Ὁ δεχόμενος . . . λήψεται· *he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward.* He that doth support, and enable a prophet to do his work that sent him, shall receive the same reward that he should, if himself had been sent to prophesy. *Εἰς ὄνομα*, in that one consideration, because he is a prophet. In imitation of the Hebrew. See Buxtorf. Lexic. Talmud. at עַו. On account of his

office and out of regard to it. Or, one prophet coming in the name of another, and the apostles in the name of Christ. The apostles were, no doubt, regarded as a kind of divinely inspired prophets; though that title, by way of distinction, was after-

wards appropriated to persons of an inferior rank. 1 Cor. xii. 28. Eph. iv. 11. "In the name of a righteous man," i. e. with a cordial regard to the virtues of his character.

42. Καὶ ὅς ἐὰν . . . μόνον· *and whosoever shall give to drink unto one of these little ones a cup of cold water only.* Οἱ μικροί, in opposition to those we call the great, are the poor, the ignorant, the low; the phrase is no more than expressive of the humble condition of the disciples of Jesus. The most inconsiderable service, a cup of water to drink, rendered to them, regarded as disciples, would be rewarded by God in this or the future life; as it would prove, that it was not done with the hope of reaping any worldly advantage from those who possessed none, but from a real affection to the disciples on account of their relation to Christ. *Ψυχροῦ, ὕδατος* being und. See Bos at ὕδωρ.

CHAP. XI.

1. Καὶ ἐγένετο . . . αὐτοῦ· *and it came to pass, when Jesus had made an end of commanding his twelve disciples.* Διατάσσω is to command, to ordain. Our Lord having given his charge to the apostles, and sent them from him to preach the gospel, continued to go from place to place, instructing the people and performing miracles among them. *Τοῦ διδάσκειν, ἕνεκα* und. *Αὐτῶν*, i. e. of the Galileans. The Hebrews often use a pronoun, preceded by no noun, which however the sense easily points out.

δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

^a Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ 2 Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, Εἶπεν αὐτῷ 3 Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Καὶ ἀποκριθεὶς 4 ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγέilate Ἰωάννη, ἃ ἀκούετε καὶ βλέπετε. ^b Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ 5 περιπατοῦσι, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται Καὶ μακάριός 6

^a Luke vii. 18. 19.

^b Isa. xxxv. 5. lxi. 1.

2 || διὰ προ δύο

2. 3. Ὁ δὲ Ἰωάννης . . . Χριστοῦ· Now when John had heard in the prison the works of Christ: John was imprisoned in the castle of Machærus according to Josephus, Ant. l. xviii. 7. The cause of his imprisonment is related below, xiv. 3. 4. John hearing the report of our Saviour's miracles, Luke vii. 18. sent two of his disciples to him, to inquire, whether he were the Messiah, or not. Σὺ εἶ ὁ ἐρχόμενος; art thou he that should come, or do we look for (or expect) another? the proper title is not he that should come, but, he who cometh. This was the common style in those days for the Messiah, according to Habakkuk, ii. 3. where he is called ὁ ἐρχόμενος, and John himself styles him, ὁ ἐρχόμενος ὀπίσω μου, iii. 11. and see below xxi. 9. and xxiii. 39. And by this phrase, the pious Jews expressed their confident expectation of him. Some commentators have thought, that John sent his disciples to Christ not for his own conviction, but for that of his disciples, who might be jealous of their master's honor; that thus they might obtain from Jesus some decisive testimony, which might terminate their doubts and satisfy their minds of his identity. But our Saviour's allusion, "blessed are they who are not offended in me," seems to point out that John himself entertained doubts. His long confinement was enough to create an uncertainty in his mind, whether Jesus was the redeemer who should "deliver Israel from her enemies;" and he saw no evidence of those temporal effects which he too expected from the Messiah's kingdom. See Luke vii. 20, 21.

4. ἀπαγγέilate . . . βλέπετε· shew John again those things which ye do hear and see; or, show John those things; or rather relate to John: the adverb again should

be omitted. Christ appeals to his miracles, and does not declare himself by words to be him that cometh. See John vi. 14. But he, at the same time, refers to the words of the prophet Isaiah xxxv. 5. in which the character of the Messiah is so strongly depicted.

5. καὶ πτωχοὶ εὐαγγελίζονται· and the poor have the gospel preached to them. In the ancient schools of philosophy, it was a maxim that the common people had no concern with religious truths. And learned men among the Jews, the Scribes, and Pharisees, avowed the impious tenet "that the grace of God would not descend upon the poor, and that poverty was a mark of reprobation." According to the correspondent Heb. word in Isaiah lxi. 1. πτωχοὶ will also admit the meaning of *humble, meek*. See Luke iv. 18. 19. where we are told, that this place in Isaiah was read by our Lord in the synagogue of Nazareth. There εὐαγγελίζεσθαι πτωχοῖς is explained in the particulars which immediately follow. What is the good tidings brought to the poor and afflicted? A cure to the broken-hearted, deliverance to the captives, sight to the blind. It is the Lord's jubilee, which brings freedom to the slave, acquittance to the debtor, and relief to the oppressed. See Luke vii. 22. The Greeks often give a passive formation and sense even to verbs which govern a dative. Εὐαγγελίζομαι mid. to preach the gospel, and declare good tidings to, &c. is construed with an acc. and dat. but sometimes even the places, as Acts viii. 25. and 40. are in the accusative.

6. Καὶ μακάριός . . . ἐμοί· and blessed is he, whosoever shall not be offended in me. The metaphorical sense which σκάνδαλον, a stumbling block, a snare, bears in the N. T. is, what obstructs the Christian course, and causes to fall from the faith.

- 7 ἔστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. ° Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλα-
 8 μον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλείων εἰσιν.
 9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφῆτην; ναὶ, λέγω ὑμῖν, καὶ
 10 περισσότερον προφήτου. ^d Οὗτος γάρ ἐστι περὶ οὗ γέγραπ-
 ται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώ-
 που σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

° Luke vii. 24.

^d Mal. iii. 1. Mark i. 2. Luke vii. 27.

8 — βασιλείων πρὸ βασιλέων

See above v. 29. This is an awful admonition to the disciples of John, as it is indeed to all, that they should themselves guard against those prejudices which might prevent their receiving Christ. See note above ver. 2. 3. Let John also, our Saviour might say, consider these my miracles in themselves, and compare them with those prophecies which foretel that the Messiah should work such miracles, that he should preach the gospel to the poor, and that he should be despised and rejected by many, and he, and yourselves may easily, without any more express declaration from me, answer the important question to yourselves which you are sent to ask me.

7. Τί ἐξήλθετε . . . σαλευόμενον; *what went ye out into the wilderness to see? a reed shaken by the wind?* ἤρξατο λέγειν, i. e. said. Christ says what follows, with a view of removing any suspicion which might be formed of any wavering conduct in John, or inconsistency in the testimony he had borne to him, as if he now began to entertain doubts. It was not surely for a trifling reason that ye went into the wilderness: it cannot be that ye went merely to see reeds shaken by the wind. No: you surely went to see a prophet, yea, and more than a prophet. Μὴ is und. in the beginning of these interrogations, before κάλαμον, ἄνθρωπον, προφῆτην. See Bos at μὴ.

8. ἄνθρωπον . . . βασιλέων εἰσιν *a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.* Courtiers and flatterers may be expected in kings' palaces rather than in deserts: to their luxury our Saviour opposes the auste-

riety of the Baptist's life. Μαλακὰ, *soft, delicate*; ἱμάτια, und. See Viger. c. iii. s. 1. r. 5. Soft and delicate clothing indicates a soft and effeminate mind; which implies that John was not devoted to pleasures.

9. προφῆτην; . . . προφῆτον *a prophet? yea, I say unto you, and more than a prophet.* Ye went out doubtless to see and hear a prophet, sent from God to instruct and reform you: and John was a prophet, and more than a prophet, being the very person of whom Malachi had prophesied. Malachi iii. 1. It might properly be said that John was greater than any of the ancient prophets on account of his wonderful conception and birth, his express testimony to the Messiah, and his remarkable success in preparing the way for him, himself also being the subject of ancient prophecies.

10. Ἰδοὺ . . . ἔμπροσθέν σου *behold, I send my messenger before thy face, which shall prepare thy way before thee.* There is strong reason to suspect that the Hebrew is corrupted in the passage Mal. iii. 1. from which this quotation is taken. See also Mark i. 2. and Luke vii. 27. The citation differs from the Hebrew in this, that the words πρὸ προσώπου σου, *before thy face*, are added; and what is in the Hebrew וְנִשְׁבַּח לִּפְנֵי, *before me*, is rendered ἔμπροσθέν σου, *before thee*: but the sense is the same. It is here quoted as the language of the Father to the Son, and he therefore says, *before thy face*, and *thy way before thee*. For the meaning of preparing the way, see note above iii. 3. There is manifestly couched here in these two verses a comparison between the two titles προφῆτην and ἄγγελον, with a view to raise the latter.

Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν 11
 μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ
 βασιλείᾳ τῶν οὐρανῶν, μείζων αὐτοῦ ἐστίν. Ἀπὸ δὲ τῶν 12
 ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν
 οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάξουσιν αὐτήν. ὅ Πάν- 13
 τες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφή-
 τευσαν. ὁ Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας 14
 ὁ μέλλων ἔρχεσθαι. ὁ Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. 15

^e Luke xvi. 16.

^f Mal. iv. 5. Luke i. 17.

^g Infra xiii. 9. Rev. ii. 7.

11. οὐκ ἐγήγερται . . . ἐστίν' among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. Ἐν γεννητοῖς γυναικῶν, i. e. πρὸ γυναικῶν. This ellipsis of ὑπὸ is unusual; it is a Hebraism, and the phrase is used for the human race. Μείζων Ἰωάννου. St. Luke inserts the word προφήτης, which makes it more evident, in what respect John was to be numbered among the greatest of those that are born of women. See note above, ver. 9. Μικρότερος is the comp. for the superlative, the least in the kingdom of heaven, i. e. the least evangelical prophet, or preacher of the Christian doctrine, whose office it would be to preach Christ crucified, his resurrection from the dead, his ascension, the blessings of redemption, who thus would be employed in a more distinguished service, more abundantly endued with the Holy Spirit, than John had been, and possess miraculous powers, which John did not.

12. ἡ βασιλεία . . . αὐτὴν the kingdom of heaven suffereth violence, and the violent take it by force. Βιάζεσθαι in the passive is, to be forced or extorted by violence; it expresses the zeal and fervor with which the Christian doctrine was received by men, it shows the ardent desire, the ἀγωνίζεσθαι, the contending for an entrance into it and for the participation of its blessings. Βιασταὶ without the article denotes some individuals, while οἱ βιασταὶ would include the whole class. The proposition is thus limited, the interpretation being, not that all plunderers and extortioners should find their way into the kingdom, but some who were desirous and earnest in the pursuit, and who laid hold of the means of everlasting happiness, by repentance and amendment of life. These, sinners, publicans and harlots, seized, or with great earnestness sought to be admitted into, those blessings, from which the Scribes and Pharisees, the careless and the formal, were excluded. By

Gr. Test.

βιασταί, which only occurs in this passage in the N. T. are meant publicani et milites, qui concussionibus et rapinâ prius vixerant. Wetstein ad loc.

13. Πάντες . . . προεφήτευσαν' for all the prophets and the law prophesied until John. See this more fully explained below xiii. 16. 17. where seeing is opposed to prophesying. Προεφήτευσαν seems emphatically spoken. All the prophets and Moses in the law, both by types and predictions, foretold the coming of the Messiah as a future event: but John declared him to be at hand, and even pointed him out as already come.

14. Καὶ εἰ . . . ἔρχεσθαι' and if ye will receive it, this is Elias which was for to come. The Jews literally interpreting Malachi iv. 5. expected that the real Elijah would re-appear on earth, and become the forerunner of the Messiah. See Matt. xvii. 10. John i. 21. They thought that the Messiah, when he came, would be without all power and distinction, and unknown even to himself, till Elias had anointed and declared him. Χριστὸς δὲ εἰ καὶ γεγένηται, καὶ ἐστὶ πῦρ, ἄγνωστος ἐστὶ, καὶ οὐδὲ αὐτὸς πῶς ἑαυτὸν ἐπίσταται, οὐδὲ ἔχει δύναμιν τίνα, μέχρις ἂν ἔλθῃ Ἡλίας χρῆσθαι αὐτὸν, καὶ φανερὸν πᾶσι ποιῆσθαι. Just. Mart. Dial. cum Tryph. Elijah was indeed to come, and was already come, not in the person, but in the spirit and power of Elias. See below xvii. 12. 13. Luke i. 13. 14. The similitude between Elijah and John was striking: they were equally zealous, both singular in their wild attire, equally fond of solitude, austere, undaunted enemies to vice, which they openly rebuked in the presence of kings and persecutors. Εἰ θέλετε δέξασθαι, i. e. the truth which I now declare to you, into your hearts.

15. Ὁ ἔχων . . . ἀκουέτω' he that hath ears to hear, let him hear. Those who have an inward hearing ear, who can understand and "discern the things of the Spirit." An admonition used to call attention to any

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- 16 ^h Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδίοις
 ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταίροις αὐ-
 17 τῶν, Καὶ λέγουσιν· Ὑπλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·
 18 ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. Ἦλθε γὰρ Ἰωάννης
 μῆτε ἐσθίων, μῆτε πίνων· καὶ λέγουσι· Δαιμόνιον ἔχει.
 19 Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγου-
 σιν· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος
 καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων
 20 αὐτῆς. ⁱ Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο
 21 αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ σοι

^h Luke vii. 31.ⁱ Luke x. 13.

16 * παιδαρίοις ib. || ἀγορά ib. et 17 || ἀ προσφωνοῦντα τοῖς ἐτέροις αὐτῶν, Λέγουσιν

thing of great importance. But it deserves to be attended to, says Campbell, that Jesus Christ never employs these words in the introduction or the conclusion of any plain moral instruction, but always after some parable or prophetic declarations figuratively expressed. See below xiii. 9. Mark iv. 9. Luke viii. 8. Rev. ii. 7. 17. 29.

16. Τίνι δὲ ... ταύτην; but whereunto shall I liken this generation? The usual exordium of a parable, frequent with the Talmudists. Our Saviour now rebukes the perverseness of the Jews and Pharisees, many of whom were present and displeased to hear so high an encomium of John, being puffed up with the conceit of their own superior knowledge and goodness. He compares them to sullen children whom nothing would please, neither mirth nor mourning. If their fellows piped before them in the streets, (in imitation of pipers on occasions either of joy or lamentation, see note supra ix. 23.) they would not dance; if they sang mournful songs to them, they would not lament. That is, the Pharisees were of such a censorious and capricious humor, that nothing could allure them to embrace the gospel, neither John's ministry, nor Christ's. Παῖδις is the genuine reading, on the authority of very many Mss.

17. ἐθρηνήσαμεν ... ἐκόψασθε we have mourned unto you, and ye have not lamented: i. e. we have sung mournful songs to you; otherwise mourning and lamenting would be nearly synonymous. The similarity of the construction in the corresponding clauses, is observable: ὑπλήσαμεν ὑμῖν, — ἐθρηνήσαμεν ὑμῖν, on one side, and οὐκ ὠρχήσασθε, — οὐκ ἐκόψασθε, on the other. We should say, observes Schleusner, "we have raised the funeral lamentation, and ye have

not wept with us." Ὁρνήω, nēniam cano.

18. Ἦλθε ... ἔχει for John came neither eating nor drinking, and they say, He hath a devil. Δαιμόνιον ἔχει, he is melancholy, he is lunatic. Thus the scholiast explains δαίμων in the Ajax of Sophocles, 244. by μάγιστον. See John x. 20. Neither to eat, nor to drink, is a hyperbolic phrase for, to observe abstemiousness and austerity of life. On the contrary, to eat and drink, is, to live in a more free and social manner.

19. καὶ ἐδικαιώθη ... αὐτῆς but wisdom is justified of her children; or rather, by her children. The use of ἀπὸ for ὑπὸ is not uncommon in the Greek writers, see Viger. c. xi. s. 1. r. 16. καὶ is put for ἀλλὰ, as often the Hebrew ו, and also the classic writers. But wisdom, i. e. the counsel of God, is perceived, approved, and adored by the children of wisdom, i. e. those who seek after it; by the pious and humble inquirers into the will of God, not the wise and learned, in the world's account, the Scribes and doctors of the law. See Luke vii. 35. ἐδικαιώθη: the aorist marking the continuation of time includes the present with the past. See note iii. 17.

21. Οὐαὶ ... Βηθσαῖδαν woe unto thee Chorazin! woe unto thee Bethsaida! These are two small cities situated on the shore of the lake of Tiberias or Gennesareth. Capernaum lay between both at a small distance. Οὐαὶ is an interjection of grief and concern, and the whole is a pathetic apostrophe, proceeding from that zeal mingled with pity, which our Saviour felt for the good of men, and which dictated this awful warning; it is not an imprecation denouncing vengeance. The words which proceeded out of his mouth were, in every sense, full of grace and mercy. The verb to be supplied would be in this phrase, woe is

Χοραζίν, οὐαί σοι Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. Πλὴν λέγω ὑμῖν· Τύρῳ καὶ 22 Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. ^k Καὶ 23 σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον· ^l Πλὴν 24 λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοι. ^m Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς 25 εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ

^k Isa. xiv. 13. Lam. iv. 6.^l Supra x. 15.^m Luke x. 21.

21 || Βηθσαϊδά 23 || ἡ . . . ὑψώθη

unto you, not, *woe be unto you*. Our Saviour speaks as being divinely enlightened as to the consequences of men's actions. See also Luke vi. 24. Christ must have often visited Chorazin and Bethsaida. *pw* is properly cilicium, a garment of hair-cloth for which the Hellenists use *σάκκος*. We find this custom of mourning in hair cloth and of sprinkling oneself with ashes, alluded to, as expressive of sorrow and repentance, in Isaiah lviii. 5. Jeremiah vi. 26. Dan. ix. 3.

22. Πλὴν· but . . . This conjunction does not in this place merely correct, but it amplifies, and should be rendered here, *moreover*, or *but moreover*; as also xxvi. 64. Luke xxii. 21. Schleusner makes *πλὴν* here to signify *ideò, therefore, igitur*. See note above x. 15.

23. Καὶ σὺ . . . καταβιβασθήσῃ· and thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell. Capernaum had become a flourishing and splendid city, being famous for its emporium and merchandize; but it was razed to the ground by the Romans in their wars with the Jews. It was also favored by great spiritual advantages, having witnessed the performance of so many of our Lord's miracles: see his admirable discourse John vi. which is said, ver. 59. to have been delivered in the synagogue there. Its unbelief therefore and perverseness was greatly aggravated by this circumstance. Virgil has a similar expression,

—*Quæ quantum vertice ad auras*

Æthereas, tantum—ad tartara tendit.

Heaven and Hades are commonly set in opposition to each other. So that as by the former is implied the highest object, so by the latter is signified the lowest degree of abasement and wretchedness. The

corresponding word to *ἄδης*, which is derived from *a privat.* and *ιδεῖν, to see*, in the Old Testament is *שְׁאוֹל*, *sheol*, i. e. *ἄδης*, the region of the souls of the departed, answering to *infernus*, the state of the dead, without regard to their happiness or misery: as the Saxon word *Hell*, in its original signification, denotes a concealed or invisible place, though now it is understood in a more limited sense. See also below xvi. 18. *Ἐμείναν ἔν· it would have remained*. Thus Virgil, *Trojaque nunc staret, Priamique arx alta, maneres*. See note at Acts ii. 25—31.

25. Ἐξομολογοῦμαι . . . νηπίοις· *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes*: i. e. I glorify or adore thee, because having hidden these things, &c. For Christ does not thank God that he had hidden these things from the wise, but that, having done so, he had revealed them to babes. We have the same idiom Rom. vi. 17. *God be thanked that ye were the servants of sin, but ye have obeyed*: i. e. that having been formerly the servants of sin, ye have now been obedient. Christ turns away his eyes from the view of the awful punishment, which awaited the unbelief of those towns, and glorifies his heavenly father, who permitted the *wise and prudent*, the learned, skilled in tradition, the Scribes and Pharisees, to remain in their prejudices, blindness, and carnal worldly wisdom; but the *babes*, the humble and modest, the poor and illiterate, to lay hold of that true spiritual wisdom which the others rejected. Ἀποκριθεὶς εἶπε is a Heb. redundancy used as well in the beginning as in the continuation of a discourse. This pleonasm seems to be found

τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
 26 καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναὶ, ὁ Πατὴρ, ὅτι οὕτως
 27 ἐγένετο εὐδοκία ἔμπροσθέν σου. ^η Πάντα μοι παρεδόθη ὑπὸ
 τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ
 πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ
 28 ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες
 οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
 29 ^ο Ἀρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι
 πρᾶγός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυ-

^η Infra xxviii. 18. John iii. 35. xiii. 3. xvii. 2. John i. 18. vi. 46. x. 15.

^ο Zech. ix. 9. Phil. ii. 7. 8. Jer. vi. 16.

only in the sacred writers. Ἐξομολογοῦμαι is not to *give thanks*, for a benefit received, but to *praise*, to *glorify*, with a dative, answering to the Heb. הרה which signifies not only to *confess*, but to *praise*. See Luke x. 21. Rom. xiv. 11. *Thou hast hid these things*: in the style of Scripture, the mere negation of any thing is often expressed by the affirmation of the contrary; thus here, to *hide*, means, not to reveal: Mark iii. 4. to *do evil*, means, not to do good, to *kill*, is, not to save: and Luke xiv. 26. to *hate*, means, not to love, or to love less. Νήπιοι opposed to συνετοῖς are the unlearned, the simple, babes in knowledge, the character by which those, to whom the Gospel, ταῦτα, was first published, such as the apostles, were particularly distinguished.

26. ναὶ, ὁ πατὴρ . . . σου even so, Father: for so it seemed good in thy sight. The words ἐξομολογοῦμαι σοι must be supplied from the verse preceding. Verily, I adore and glorify thee, that so it seemed good to thee, viz. to make known thy will to the humble and sincere, who were prepared to receive it. Εὐδοκία, i. e. θέλημα, will, good pleasure, ἐγένετο ἔμπροσθέν σου, is equivalent to εὐδόκησας, i. e. ἡθέλησας, and ἔμπροσθέν σου is a Hebraism for the simple pronoun σοι, to thee.

27. Πάντα . . . πατὴρ all things are delivered unto me of my Father: and no man knoweth the Son, but the Father. Then turning himself to those around him he saith, The revelation and execution of the mysteries that belong to the salvation of man, are intrusted to me by your heavenly father; and no one can now fully understand those mysteries, the nature and office of Christ, of which salvation indeed the prophets have inquired, and the angels desired to look into, 1 Pet. i. 10. 11. 12. But no one fully knows the Son of God, but the eternal Father, even as no one knows

the Father, except the Son; neither can any man truly know the Father, except as the Son, to whom this is entirely committed as Mediator, reveals his nature and glory to him.

28. Δεῦτε . . . ὑμᾶς come unto me, all ye that labor and are heavy laden, and I will give you rest. Come then, ye that are weary and heavy laden, whether with the distresses of life, or the hard servitude of sin, or with the load of unavailing rites, and I will release you from bondage and condemnation, and give rest to your souls. The condition required, is to come unto Christ by faith, to believe in him, and become his disciples; and the promise is the giving rest, or, as he saith in another place, life.

29. 30. Ἀρατε . . . ἀπ' ἐμοῦ take my yoke upon you, and learn of me. Ζυγὸς is used metaphorically to signify any law or discipline, and in opposition to the yoke of legal ordinances which could not be borne, see Acts xv. 10. and to that yoke of bondage or slavery, so called Gal. v. 1. our Saviour declares his yoke, i. e. his doctrine, authority and commandments, to be easy or gentle. Plato, Epist. 8. says: μετρία ἢ Θεὸς δουλεία· ἄμετρος δὲ ἡ τοῖς ἀνθρώποις. See below xxiii. 4. Μάθετε is taken absolutely, i. e. be ye my disciples. Our Saviour gives the reason, for they will find him a teacher and ruler, who will not treat them with harshness, but will bear with their ignorance, and condescend to their weakness and infirmity. Ταπεινὸς τῇ καρδίᾳ is the same as ταπεινώσθων used by the Greeks, and opposed to υπερήφανος, proud, harsh, and morose, as the Jewish teachers and Pharisees. τῇ τῇ the article may here have the force of a possessive pronoun: in my heart. Καὶ εὐρήσετε . . . this clause are the words of the prophet Jeremiah vi. 16. Φορτίον figuratively is the same as ζυγὸς, the burden of Christ's commandments.

σιν ταῖς ψυχαῖς ὑμῶν. ^p Ὁ γὰρ ζυγός μου χρηστὸς, καὶ 30
τὸ φορτίόν μου ἐλαφρόν ἐστιν.

Κεφ. ιβ'. 12.

^a Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι 1
διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ
ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. Οἱ δὲ Φαρισαῖοι 2
ιδόντες, εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ
ἔξεστι ποιεῖν ἐν σαββάτῳ. Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ 3
ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς, καὶ οἱ
μετ' αὐτοῦ; ^b Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ 4
τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξον ἦν αὐτῷ

^p 1 John v. 3.^a Mark ii. 23. Luke vi. 1. Deut. xxiii. 25.^b 1 Sam. xxi. 6. Exod. xxv. 30. xxix. 33. Lev. xxiv. 6. 9. viii. 32.

3 † αὐτός

CHAP. XII.

1. Ἐν ἐκείνῳ . . . σπορίμων at that time Jesus went on the Sabbath day through the corn. Ἐν ἐκείνῳ . . . This phrase does not connect particular transactions by the regular order of time, but rather implies a departure from it, *per id tempus*, and marks a transition between two different and distant events. The other evangelists record this transaction in an earlier part of our Lord's history. Σάββατα sometimes signifies a week, see below xxviii. 1. oftener the seventh day: from the Heb. שבת rest. The evangelists use it sometimes in the singular number, sometimes in the plural, with a singular signification. Διὰ τῶν σπορίμων with an ellipsis of γεννημάτων, through sown corn. See Bos at γέννημα. Οἱ δὲ μαθηταὶ . . . ἐσθίειν and his disciples were an hungred, and began to pluck the ears of corn, and to eat. It was not customary with the Jews to break their fast on the sabbath day, till the public offices were past: and though to pluck the ears of corn was lawful, Deut. xxiii. 25. yet on the sabbath, as they considered it a kind of reaping, and consequently a servile work, which Moses had interdicted, it was not lawful to do it, even to satisfy the cravings of nature. The verb ἀρχεσθαι is often redundant; they began to pluck, i. e. they plucked.

3. 4. οὐκ ἀνέγνωτε . . . αὐτοῦ; have ye not read what David did, when he was an hungred, and they that were with him? Ἀναγνώσκω is to read, in which sense it is often used by the Greek writers. Our Lord defends this action of his disciples by the example of David and his followers, who did eat of the show-bread, which it was unlawful for any to eat, but the priests. For if hunger made the act justifiable in the case of David, it did so equally in regard to his disciples. The Jews themselves thought the profanation of the sabbath lawful for the preservation of life, when the Gentiles or thieves pursued; as in this instance David, when Saul sought to kill him, fled and escaped, and this, as they collect from 1 Sam. xxi. 5. 7. on the sabbath day, the necessity of the case being allowed as a sufficient reason, for dispensing with a ceremonial institution. The Rabbins, says Kimchi, interpret this clause, 1 Sam. xxi. 5. "though it were sanctified this day in the vessel," thus, 'it is a small thing to say it is lawful for us to eat the bread removed from the table: it would be lawful for us, in this extreme hunger, even to eat the bread now sanctified upon the table, if there were no other.' Ἄρτους τῆς προθέσεως genitive for the participle οἱ προτεθέντες ἄρτοι, the show-bread, Heb. bread of the face, because they, the loaves, were placed

- Φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;
 5 ^c Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς
 ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι;
 6 7 Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε· ^d Εἰ δὲ
 ἐγνωκείτε, τί ἐστίν· Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν
 8 κατεδικάσατε τοὺς ἀναίτιους. Κύριος γάρ ἐστι τοῦ σαβ-
 βάτου ὁ υἱὸς τοῦ ἀνθρώπου.
 9 ^e Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

^c Numb. xxviii. 9. John vii. 22.^d Hos. vi. 6. Supra ix. 13.^e Mark iii. 1. Luke vi. 6.

6 — μείζων 8 * ἐστι καὶ

before the Lord, by the priests, upon the golden table in the sanctuary, every sabbath day, where they remained during the whole week, and were then removed; they consisted of twelve loaves, according to the tribes of Israel. *Εἰς τὸν οἶκον* the temple, so often called in Scripture the house of God, was not then built. It is therefore rather to be understood of the tabernacle formerly used, including the sacred pavilion, or sanctuary, and the court.

5. *ὅτι . . . εἰσι*; how that, on the Sabbath days, the priests in the temple profane the sabbath, and are blameless? i. e. they violate the rest to be observed on sabbaths. The word sabbath is in this verse by a kind of paronomasia used in both senses, both as the rest and the day. See viii. 22. Thus the priests violate the sabbatical rest by preparing the sacrifices, though whatever manual labor was necessary for performing the religious service which God had instituted, and whatever tended to promote his honor, was permitted, and not considered to violate the sabbath: this was therefore a most pertinent argument used by our Lord on this occasion. The same reasons which rendered the priests blameless, viz. the service of the temple, vindicated him and his disciples.

6. *ὅτι . . . ὧδε* that in this place is one greater than the temple. But the work done by priests, was for the service of the temple; whereas the service done by the disciples to their Lord, was to one much greater than the temple, even to the Lord of the temple himself. See Malachi iii. 1. Many Mss. and some ancient expositors read *μεῖζων*, something greater.

7. Ἐλεον . . . θυσίαν I will have mercy and not sacrifice. Καὶ οὐ, see note ix. 13. It is agreeable to the genius of the Heb.

language, when one thing is commanded, and another forbidden, to mean only, that the former is to be preferred. See John iv. 27. Ritual observances could come into no competition with that in which Christ and his disciples were employed, the promoting the salvation of mankind. And God at all times lays greater stress on acts of piety and charity, than on forms and ceremonies. Ἐλεος is here, an act of mercy. See above ix. 13. Their excuse of David and condemnation of Jesus and his disciples show the malignity and prejudices of these Pharisees. See below xxiii. 3. *Τοὺς ἀναίτιους the guiltless*. The guiltless persons meant are only Christ and his apostles; as, says Bp. Midd. without the article the proposition would have been exclusive, and would thus have denied more than the circumstances required.

8. Κύριος . . . ἀνθρώπου For the Son of man is Lord even of the sabbath-day. The sense is, The Son of man, meaning Christ, has a power of dispensing with the law of the sabbath, or sabbatical rest, in cases for the good of mankind, as the sabbath was made for the use of man. See Mark ii. 27. The καὶ of the received text is wanting in 87 Mss. and many verss. It has been added from the parallel passage Mark ii. 28. or Luke vi. 5. and is justly considered an interpolation.

9. Καὶ μεταβὰς . . . αὐτῶν and when he was departed thence, he went into their Synagogue. On another sabbath, as Luke tells us, vi. 6. Αὐτῶν refers not to the inhabitants of those parts, where Jesus had reasoned with the Pharisees, for he had departed thence, but to those among whom he came soon after. The sense must supply a substantive for αὐτῶν, sc. *Ἰουδαίων*.

[†] Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπὶ 10
 τῆσαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν;
 ἵνα κατηγορήσωσιν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται 11
 ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ
 τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ
 ἐγερεῖ; Πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε 12
 ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. Τότε λέγει τῷ ἄν- 13
 θρώπῳ· Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀπο-
 κατεστάθη ὑγιής, ὡς ἡ ἄλλη. [§] Οἱ δὲ Φαρισαῖοι συμβού- 14
 λιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν.
 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν 15

[†] Luke xiii. 14. xiv. 3. John ix. 16.

[§] Mark iii. 6. Luke vi. 11. John x. 39. xi. 53.

13 — ἀποκατεστάθη

10. Καὶ ἐπὶ ἠρώτησαν . . . θεραπεύειν; and they asked him, (sc. Jesus,) saying, Is it lawful to heal on the sabbath days? The verb θεραπεύω includes care and attendance, as well as healing, miraculously, or not. And as the application of remedies was thought unlawful except in the most imminent danger, on the sabbath, they, the Pharisees, put the question in very general terms, which best favored their base purpose of accusing our Lord.

11. Τίς ἔσται . . . ἐγερεῖ; what man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? The structure of this verse is Hebraical: κρατήσῃ is a pleonasm. Luke xiv. 5. has merely ἀνασπάσει. Βόθυνος is rather a ditch, or cistern: Luke xiv. 5. has φρέαρ, a well. From the words in St. Luke xiv. 6. "they could not answer him a word," and from their canons cited by Dr. Lightfoot on the place, it is certain that the Jews anciently allowed the drawing of a beast out of a pit on the sabbath, or out of a ditch, to save it from drowning.

12. Πόσω . . . προβάτου; How much then is a man better than a beast? Our Saviour's argument is plainly a *minor ad majus*; it being a greater charity to work for the benefit of man on that day, than for the good of beasts. The particle οὖν seems to be used here for ἀλλὰ, as we have ὥστε in the next clause, which introduces the conclusion of the argument. Καλῶς ποιεῖν would have been better translated to do good, than, to do well.

13. Ἔκτεινον . . . ὑγιής stretch forth thine hand. And he stretched it forth; and it was restored whole. Having given this ex-

position of the true doctrine concerning the sabbath, our Saviour at once silences their cavils by the miraculous healing of the withered hand, attended with no labor; since by the divine power of his word alone, the man found his hand immediately restored. Καὶ ἐξέτεινε καὶ ἀποκατεστάθη ὑγιής, for ἐξέτεινε ἀποκατασταθεῖσαν ὑγιή: for he could not have stretched forth his hand, till it had been restored by divine power. Whenever the verb ἀποκαθίστημι signifies to restore, there never fails to be some addition made, as here, to indicate the state to which, or the person to whom, the restoration is made. See Campbell.

14. συμβούλιον . . . ἀπολέσωσιν went out and held a council against him, (sc. Jesus,) how they might destroy him. Συμβούλιον λαμβάνειν, or, as Mark has it, ποιεῖν, is not to call a council, but to hold a consultation, to consult together. They went out of the Synagogue in which these things had taken place, and plotted his destruction in private. It is better to place a comma before and after ἐξελθόντες. The order of three Mss. is ἐξελθόντες δὲ οἱ Φαρισαῖοι, as Mark iii. 6. Some include συμβούλιον ἔλαβον between two stops, and join κατ' αὐτοῦ with ἐξελθόντες.

15. Ὁ δὲ . . . ἐκεῖθεν but when Jesus knew it, he withdrew himself from thence. Jesus knowing that his hour was not yet come, that nothing might hinder him from fulfilling his ministry, prudently withdrew himself, and strictly charged those whom he healed at the same time not to speak of his miracles, nor to let the Pharisees know where he was. For the verb ἐπιτιμάω in the next verse, see above ix. 30.

- 16 αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας. Καὶ
 17 ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· Ὅπως
 πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος·
 18 ἡ Ἰδοὺ, ὁ παῖς μου, ὃν ἡρέτισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδό-
 κησεν ἡ ψυχὴ μου. θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ
 19 κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ κραυγά-
 σει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
 20 Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον
 21 οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῆκος τὴν κρίσιν. Καὶ τῷ
 ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

^h Isa. xlii. 1. Supra iii. 17. Infra xvii. 5.

21 * καὶ ἐν τῷ

17. "Ὅπως . . . προφήτου" *that it might be fulfilled which was spoken by Esaias the prophet.* τοῦτο δὲ γέγονεν und. See note above i. 22. The following quotation agrees with the Hebrew, Isa. xlii. 1—4. in sense but not in words. Thus devoid of ostentation, humble and compassionate, Jesus evidently fulfilled the prophecy of Isaiah concerning the Messiah, which pointed out the *quietness*, as well as *mercy*, which accompanied all his actions, very different from that expectation which the Jews had formed of him as a temporal warrior.

18. Ἰδοὺ . . . ἡρέτισα *behold my servant, whom I have chosen.* See note above iii. 17. The LXX. have in many places added words of their own to explain the meaning of the original Heb. Thus in this passage before ὁ παῖς they have inserted Ἰακώβ, and before ὁ ἐκλεκτός or ἀγαπητός, q. i. Ἰσραήλ. But the Chaldee paraphrase rightly gave the name of the Messiah as being referred to by the Prophet, as the passage is also explained by Kimchi, &c. Dr. Owen thinks that the Septuagint was fully corrupted, that it might not be applied to the Messiah. But the writers of the N. T. quote the Septuagint, highly venerable as it is, only when it accords to the Hebrew, or gives the sense of it without material alteration. Κρίσις answers to the Heb. מִשְׁפָּט of the Prophet, ἀληθεία, *truth*, meaning the gospel, often so called by the apostles. Or it may be judgment, righteousness, still importing the gospel.

19. Οὐκ . . . κραυγάζει *he shall not strive nor cry.* The Heb. word xlii. 2. answering to ἐρίω, is *to cry out*. Thus both words used by the prophet express the same idea of *clamor*. St. Matt. has substituted for the one, ἐρίω expressive of contentious strife

and violence. Nothing is more frequent among the Greeks than the use of βοή; κραυγή, for the shout or clamor of war, and even for war itself: πλατείας sc. ῥύμαις und. See Bos at ῥύμη, *street*. Hence *platea*.

20. Κάλαμον . . . κρίσιν *a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.* These are proverbial expressions to signify a person of a most gentle character. He shall offer no violence to any man, and take no advantage of his condition, however resistless, till he make his gospel victorious. It has been shown by Raphael, vol. 1. ad loc. from Polybius and Plato's Epistles, that ἐκβάλλειν εἰς νῆκος may mean *to render victorious*. Christ might have availed himself of his divine power to destroy his enemies, but this he would not do. Flax was used by the Jews in lamps. *Smoking flax* is the expiring wick of a lamp, which, when near going out, yields more smoke than light. *Flax*, the material is by metonymy used for the thing made, the wick. This conveys the same idea as a *bruised reed*. In this passage is also described the condescending and tender dealing of our Saviour with weak, discouraged and tempted believers in every age. "ἕως ἂν until; ἕως generally denotes the mere interval of time to a certain term named, so as to exclude the time beyond; but sometimes, as here, it does not necessarily exclude it, as also v. 18. xiv. 22. Jesus is the same, yesterday, to-day, and for ever.

21. Καὶ . . . ἐλπιοῦσιν *and in his name shall the Gentiles trust.* St. Matt. illustrates and explains by this correspondent phrase Isaiah's saying, xlii. 4. *The isles shall wait for his law.* Distant, yea barbarous nations shall seek salvation in his grace, though

¹ Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ 22
 κωφός· καὶ θεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν
 καὶ λαλεῖν καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, 23
 καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ; ^k Οἱ δὲ Φαρι- 24
 σαῖοι ἀκούσαντες, εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια,
 εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς 25
 δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα
 βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημοῦται· καὶ πᾶσα 26
 πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται. Καὶ 26
 εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη·
 πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; Καὶ εἰ ἐγὼ ἐν 27
 Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκ-
 βάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. Εἰ δὲ 28
 ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν

ⁱ Luke xi. 14.^k Supra ix. 34. Mark iii. 22. Luke. xi. 15.

28 = εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ

Israel may now reject him. Τῷ δνόματι αὐτοῦ may be said simply for αὐτῷ, for ὄνομα is often redundant: ἐλπίσθαι Attic. for ἐλπίσουςι. The Greeks say ἐλπίζειν τινί.

22. Τότε... κωφός· then was brought unto him one possessed with a devil, blind and dumb. St. Luke omits the circumstance of the demoniac's blindness, but does not contradict it; Luke xi. 14. Κωφός signifies both deaf and dumb, but, as it is not said that Christ gave this man his hearing, it is plain he was not deaf. See iv. 24.

23. Καὶ ἐξίσταντο· and all the people were amazed. Ἐξίστημι in a neuter or passive sense, is to be transported beyond oneself with astonishment: *præ stupore aut admiratione de statu mentis dejici*. In Mark v. 42. the cognate noun is added, ἐξέστησαν ἐκστασεὶ μεγάλῃ, as if he said *obstupescati fuerunt obstupescatione magnâ*. The people astonished in an uncommon degree began to conclude that Jesus must be the Messiah, the son of David; at which the Pharisees being exasperated, malignantly attributed our Saviour's miracles to the concurrence of Beelzebub, the prince of the devils; for they could not deny their reality. See above ix. 27.

24. Οὗτος... δαιμόνια· this fellow doth not cast out devils: rather, this man, (*et passim*), though it may have been spoken perhaps with contempt. Τὰ δαιμόνια, not all demons, but those whom he does cast out; for such is the force of the article. See above x. 25. Jesus refutes this wicked

Gr. Test.

accusation with irresistible force.

25. Εἰδὼς... ἐρημοῦται· and Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation: or rather, Jesus knowing their thoughts, said... A well-known adage among the Jews: so also Cicero, de Amicitia: *Quæ domus tam stabilis, quæ tam firma civitas est, quæ non odiis atque dissidiis funditus possit everti?* Μεριζεσθαι, to be divided, or split into different factions.

27. οἱ υἱοὶ... κριταί· by whom do your children cast them out? therefore they shall be your judges. The disciples of the Pharisees are here probably meant by their children. The Jews seem to have practised exorcisms, and used magical charms for the cure of diseases, which cure at best might be only temporary, and their exorcism might be attended with some success by reason of collusive and other arts, and sometimes not, as in the case of Sceva's sons, Acts xix. 13, 14. But whether they did really cast out devils or not, does not affect our Lord's reasoning. The force of the argument is this, 'You doubt not but your exorcists, who use the name of God, the God of Abraham, of Isaac, and of Jacob, do cast out devils by virtue of that name: it will then be matter of your own condemnation, to pass such an unjust censure on me.' Thus these exorcists determine the cause between Jesus and his accusers.

28. Εἰ δὲ... τοῦ Θεοῦ· but if I cast out

I.

L

29 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Ἡ πῶς δύναται τις
 εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ
 διαρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρὸν; καὶ τότε τὴν
 30 οἰκίαν αὐτοῦ διαρπάσει. Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ
 31 ἔστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει. ¹ Διὰ τοῦτο
 λέγω ὑμῖν· Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται
 τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφε-
 32 θήσεται τοῖς ἀνθρώποις. Καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ
 υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ
 τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τῷ

¹ Mark iii. 29. Luke xii. 10. 1 John v. 16. Heb. vi. 4. x. 26.

31 † alterum τοῖς ἀνθρώποις 32 * τούτῳ τῷ αἰῶνι

devils by the Spirit of God, then the kingdom of God is come unto you. If I who profess myself the Messiah cast out devils by the Spirit of God, (and the holiness of my life and doctrine, and the divine power manifested in the miracles which I perform, and my superiority over all the infernal powers prove it,) then ought you to believe that the kingdom of God is come unto you. Ἐν πνεύματι Θεοῦ signifies here by divine co-operation.

29. Ἡ πῶς ... διαρπάσαι ... or else how can one enter into a strong man's house, and spoil his goods. ... Jesus illustrates this subject by an apt similitude. If the man who binds, is stronger than the man who is overpowered and bound, it plainly follows that I am stronger than the devil whom I dispossess. In Luke xi. 21. 22. we find mention of ὁ ἰσχυρότερος, which destroys the notion that ὁ ἰσχυρὸς is meant κατ' ἐξοχὴν for Satan, as some have imagined. The article in this place is no other than that which Bp. Midd. denominates *hypothetic*, being merely the representative of something, of which, whether known or unknown, an assumption is made.

30. Ὁ μὴ ὦν ... σκορπίζει· he that is not with me is against me, and he that gathereth not with me scattereth abroad. Our Saviour regards the dispositions of those who rejected his beneficial doctrines after having seen his mighty works, and whose opposition led them to the blasphemy of imputing his miracles to Satan. Neutrality is criminal in such a cause, supported by such evidence. He that is not with me, says he, contending against Satan and his kingdom is against me, as being unwilling that his kingdom should be destroyed; and he that gathereth not subjects to God's kingdom,

scattereth men abroad from it. Συνάγω, to gather together as men: a metaphor taken from shepherds who collect and pen their flocks at night.

31. 32. Πᾶσα ἁμαρτία ... ἀνθρώποις· all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. This ought, as it appears, to be referred to the preceding verses. Since it is evident that I perform these miracles by the power and spirit of God, beware not to incur the final and dreadful punishment which must overtake you, if you continue to assert that I cast out devils through Beelzebub. As St. Mark explains it, iii. 30: "Because they said, He hath an unclean spirit." So difficult is it to repent in a state of such hardened unbelief, without which repentance it is impossible to obtain forgiveness. The Pharisees had spoken most blasphemous words against Christ and his miracles, which were indeed wrought by the power of the Holy Ghost, but not under the immediate dispensation of the Spirit. They had spoken blasphemy against the son of man, the Messiah in his humble circumstances; but still they might be pardoned, and one further method would be left for conviction and repentance; and many of those who decried the miracles of Jesus, we have reason to think, were afterwards converted by the Apostles. But if, when Christ had sent the Holy Ghost, to testify the truth of his mission and his resurrection, they should continue in their unbelief, and should blaspheme the Holy Ghost, and represent him also as an evil spirit, their sin should never be forgiven, nor should any thing be further done to call them to repentance. Our Saviour says expressly of this

νῦν αἰῶνι, οὔτε ἐν τῷ μέλλοντι. ^m ^a Ἡ ποιήσατε τὸ δένδρον 33
καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον
σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ
τὸ δένδρον γινώσκεται. ⁿ Γεννήματα ἐχιδνῶν, πῶς δύνασθε 34
ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος
τῆς καρδίας τὸ στόμα λαλεῖ. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ 35
ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος

^m Luke vi. 44. Supra vii. 17. ^a Supra iii. 7. Infra xiii. 33. Luke vi. 45.

35 * ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ

sin, both negatively, that *it shall never be forgiven*, and affirmatively, that the person guilty of it *shall be obnoxious to eternal judgment*, and confirms all this with an asseveration, *Verily I say unto you, he that blasphemeth against the Holy Ghost, hath never forgiveness*; but *ἐνοχὸς ἐστίν, is liable to eternal judgment*. Mark iii. 29. The blasphemies which the Jews vented against our blessed Lord might be forgiven, because the meanness of his birth and condition caused many to be offended at him, and indisposed them to believe that he was the Son of God, and was to be the king of Israel. He thought their case more pitiable, till after his resurrection and ascension, and till the mission of the Holy Ghost, by reason of their prejudices against his person and doctrine, and which were not entirely removed till he had thus ascended. Christ himself declares that when the Holy Ghost was by him sent from heaven, he should *convince the world of their sin, who believed not in him, and of his righteousness, because he went unto the Father*. John xvi. 8. 9. But the blasphemy against the Holy Ghost becomes then irremissible; because this was the last and most powerful evidence which God designed to employ, to cure the infidelity of that perverse generation: and because the faith of such stubborn persons becomes impossible, after their rejection of the most powerful evidence that could be offered for their conviction, of all the motives that can be tendered to provoke them to repentance: instigated by worldly ambition and avarice, they still slander what they know to be the cause of God, and, against conviction, revile his work as the operation of evil spirits. Τοῦ πνεύματος βλασφημία· see note x. 1. τὸ πνεῦμα is used in the personal sense. The word *βλασφημία* comprehends verbal abuse or calumny, against whomsoever uttered, and applied to men might be denominated detraction or calumny; when applied to Almighty God, blasphemy. Ἀφθήςσεται as the Heb. has

no subjunctive or potential mood, the future tense is frequently made use of to supply this defect. Our Lord's meaning is, not that every such sin shall actually be pardoned, but that it is, in the divine economy, capable of being pardoned, or is remissible. Οὔτε ἐν τῷ νῦν αἰῶνι, οὔτε ἐν τῷ μέλλοντι *neither in this world, neither (say, nor) in the world to come*, was used as a proverbial expression, and only imports, it shall never be forgiven. Bos supposes the ellipsis of *βλάσφημον* at δὲ ἐὰν εἴπῃ λόγον· see *βλάσφημος*.

33. Ἡ ποιήσατε . . . καλόν· *either make the tree good, and his fruit good*. According to the old known rule of judging the tree by the fruit; since you cannot but allow that my life and the tendency of my doctrine are good, be not so inconsistent with yourselves as to suppose I am a confederate with Beelzebub. Ποιήσατε, *suppose*, as the Latins say *fac*, for which the Greeks would say *τίθετι*.

34. Γεννήματα . . . ὄντες; *O generation of vipers, how can ye, being evil, speak good things?* See for this phrase, iii. 7. By *δύνασθαι* must be understood a moral impossibility. But it is surely a force upon nature whenever you do it, for your viperous hearts will soon dictate the same uncharitable and impious language against me. Ἐκ γὰρ . . . From the *overflowing* storehouse of the mind, from its thoughts and desires, *περίσσευμα* as *θησαυρὸς* in the next verse, is the language produced. Thus Horace, *Post effert animi motus, interprete lingua*.

35. Ὁ ἀγαθὸς . . . ἀγαθὰ· *a good man out of the good treasure of the heart bringeth forth good things*. Τῆς καρδίας, the received reading after ἀγαθοῦ θησαυροῦ cannot be regarded as authentic. It is wanting in one hundred and seven Mss., in several printed editions, verss. and Fathers. It has been inserted from the parallel place in Luke vi. 45. A good man from the repository of kind affections throws out, or brings forth

- 36 ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. Λέγω δὲ ὑμῖν,
 ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώ-
 37 σουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Ἐκ γὰρ τῶν
 λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδι-
 κασθήσῃ.
- 38 ° Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρι-
 σαίων, λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
 39 ἰδεῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ
 μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ,

° Infra xvi. 1. Mark viii. 11. Luke xi. 16. 29. 1 Cor. i. 22.

candid opinions, and equitable decisions; wicked men have within them a treasury of pride, enmity, and malice, which they vent in slanderous and injurious language. Bp. Middleton is persuaded that no such difference, as that which our received text now exhibits, of the article before ἀγαθὰ, and of its omission before πονηρά, originally existed, but that probably both were without it; in this persuasion he is supported by several Mss. The article ὁ ἀγαθὸς ἄνθρωπος is employed hypothetically. See above, ver. 29.

36. πᾶν ῥῆμα . . . κρίσεως every idle word that men shall speak, they shall give account thereof in the day of judgment. Πᾶν ῥῆμα is an elliptic form, κατὰ und. see Bos at κατὰ. The Greeks frequently use those cases absolutely with which prepositions are usually joined. Thus also Luke xxi. 6. et al. Be well assured, says our Lord, that you shall give an account of your wicked words, at the last judgment, with the same strictness, as of your wicked actions. The word ἀργός, applied to words, has been shown to denote *pernicious, false, calumnious*. To this sense the context naturally leads. Thus 'inutile' in Hor. Od. lib. iii. 24. "aurum et inutile," i. e. destructive gold, "summi materiem mali." Ἐν ἡμέρᾳ κρίσεως see note x. 15.

37. Ἐκ γὰρ . . . δικαιώσῃ, καὶ . . . for by thy words thou shalt be justified, and . . . The copulative καὶ might in this place be rendered *or*, as both clauses cannot be applied to the same person: and καὶ is sometimes used for ἢ, as Aristot. ἡ ἀρετὴ μετὰ λύπης καὶ ἡδονῆς; as, on the contrary, ἢ for καὶ, as Rom. iv. 13. By the tenor of thy words, the disposition of thy heart is shown, and thy true character discovered, therefore by thy words thou shalt be justified or condemned. Καταδικάζω, to pronounce sentence against.

38. θέλομεν . . . ἰδεῖν we would see a sign

from thee. These were not the same Pharisees whose open accusation Jesus had just repelled and silenced, but other Jewish rulers who being alarmed by the question of the multitude, ver. 23. whether he were the Christ, addressed him under the pretence of entertaining some doubts, and asked him to show them a sign from heaven, a miracle in proof of his mission, with the hope that they might find an occasion to shame and confound him; meaning such a convincing proof of authority as Moses, Joshua and Elijah had given, confirmed by some signal and indubitable interposition of the Deity; or perhaps requiring a sign founded on Daniel vii. 13. in which the Son of man is mentioned, as coming on the clouds of heaven, and reducing all nations under his dominion. See also below xvi. 1. Mark viii. 11. Luke xi. 16. John vi. 30. 31.

39. Γενεὰ . . . προφῆτου an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. Μοιχαλὶς an adulteress: but here applied as an adjective to the Jewish people, to mark their degeneracy from the piety of their ancestors, an adulterous generation, as being only in appearance the children of Abraham. Some understand it literally, as a generation exceeding all others in adulteries, polygamy and divorces, or figuratively, as when they were given to idolatry. And there shall no sign . . . καὶ put for ἀλλὰ. Our Lord mentions the sign of the prophet Jonas; first, as prefiguring his own death and resurrection on the third day; and secondly, as a warning to the Jews, who stood condemned by the conversion of the Ninevites. Doddridge observes that as the resurrection of Christ was attended with the appearance of a descending angel, it was with greater exactness than is generally thought, the very thing that these Pharisees demanded, a sign from heaven.

εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφῆτου. ^p Ὡσπερ γὰρ ἦν 40
 Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκ-
 τας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
 τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ^q Ἄνδρες Νινευῖται ἀνα- 41
 στήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατα-
 κρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ
 καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὤδε. ^r Βασίλισσα νότου ἐγερθήσεται 42
 ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν·
 ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
 Σολομῶνος· καὶ ἰδοὺ, πλεῖον Σολομῶνος ὤδε. ^s Ὅταν δὲ 43

^p Jon. ii. 1. 2.

^q Luke xi. 32. Jon. iii. 5.

^r 1 Kings x. 1. 2 Chron. ix. 1. Luke xi. 31.

^s Luke xi. 24.

42 * Σολομῶντος

40. Ὡσπερ . . . νύκτας· for as Jonas was three days and three nights in the whale's belly. It is no where said in the Old Testament that Jonah was swallowed by a whale. Κῆτος means in general any large fish. The κῆτος mentioned in Oppian is a shark, because he is described as having three rows of teeth. But the whale's throat is not made for swallowing a man. We are also told of a fish the *squalus carcharias*, called the lamia, ἀπὸ τοῦ λαμοῦ, from the size of his throat, in which a man might stand upright. Jonah is a prophetic sign of Christ, of whose resurrection the prophet's miraculous deliverance from his three days of death in the body of the fish is an expressive image. And our Saviour has here fixed the truth and certainty of this type. Τρεῖς ἡμέρας καὶ τρεῖς νύκτας. As the Hebrews have no word answering to the compound *νυχθήμερον*, to signify a natural day of twenty-four hours, they are forced to use the circumlocution of *night and day*, or *day and night* for it. Their day began in the evening, and a whole day was computed if any part of one was included. Thus in computing the circumcision of eight days, if a child was born an hour before the evening, that day was reckoned as one whole day. So a lustrum and Olympiad are called five years, though they are only four complete. So that on our Saviour's remaining in the grave, ἐν τῇ καρδίᾳ τῆς γῆς, the Friday in which he was crucified, about the sixth hour, or noon, was reckoned as one day. Saturday formed the second day; and as he rose about sun-rise on the following morning, that part of the day is justly reckoned for the third day. So that the

interval, not exceeding forty-two hours, not two entire days, was τρεῖς ἡμέρας καὶ τρεῖς νύκτας, three days and three nights, according to the Jewish computation.

41. 42. Ἄνδρες . . . αὐτήν· The men of Nineveh shall rise in judgment with this generation, and shall condemn it. The repentance of the Ninevites at the preaching of Jonah, though he wrought no miracles among them, will aggravate the guilt of the Jews in continuing impenitent, whose calls to repentance, though ineffectual, have been so much more urgent; and a far more eminent person than Jonah was in the midst of them. And in like manner will the queen of Sheba appear against them to their deeper condemnation; and one more eminent than Solomon in dignity and wisdom was daily among them. Πλεῖον scil. πλεῖον τι something greater. See note above vi. 25. There is a modesty and delicacy in the use of the neuter gender: our Lord chooses rather to insinuate, than to affirm, the dignity of his character. Βασίλισσα νότου· this was the queen of Sheba, or Saba, in Arabia Felix, which lies south of Judea.

43. Ὅταν . . . τόπων· when the unclean spirit is gone out of a man, he walketh through dry places: or rather, an unclean spirit. See Bp. Midd. *ὅταν ἐξέλθῃ*, i. e. after his departure. This parable, as may be seen from ver. 45., is applicable to the Jews. This nation, out of which Christ came to cast out the power of Satan, resist all the methods of mercy, and become only more impenitent, rendering their state more desperate than before he came among them. The parable also beautifully illustrates those weak characters, who make

- τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει.
- 44 Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἔλθὼν, εὐρίσκει σχολάζοντα, σεσαρωμένον, καὶ κεκοσ-
- 45 μημένον. Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
- 46 ^u Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆ-
- 47 σαι. Εἶπε δέ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελ-
- 48 φοί σου ἔξω ἑστήκασιν, ζητοῦντές σοι λαλῆσαι. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου,
- 49 καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; Καὶ ἐκτείνας τὴν χεῖρα

^t 2 Pet. ii. 20. Heb. vi. 4. x. 26.^u Mark iii. 31. Luke viii. 19.

47 — Ζητοῦντές σε λαλῆσαι

promises of amendment, but never commence a real reformation, or who having made a feeble beginning soon relapse into their former and even more hardened depravity. It exposes the danger of their condition, and of a half-repentance. Δὲ is not here an adversative but rather an argumentative particle, and marks the coherence between these three verses and the 41 and 42, and is used for *enim*. By ἀνύδρων τόπων is understood *deserts*, as the Jews imagined that evil spirits wandered through desert places. Ἀνάπαυσις is a place of abode; thus Gen. xlix. 15.

44. Καὶ ἔλθων . . . κεκοσμημένον· and *when he is come, he findeth it empty, swept, and garnished*: or rather, vacant, (offering no hinderance to his re-admission,) *swept* or cleaned, and furnished. Κοσμέω properly to adorn, applied to a house, with furniture; the old English meaning *garnish*, agreeably to its French etymon, *garnir*, to furnish.

45. καὶ παραλαμβάνει . . . πνεύματα· and *takeeth with himself seven other spirits*. Seven denoted the number of sufficiency or completion. Τῇ γενεᾷ ταύτῃ. No emblem could be more proper to describe the Jews, obdurate, abandoned, and pressing on to their own ruin, as if they had been possessed by legions of devils, just before their final destruction by the Romans.

46. ἡ μήτηρ . . . λαλῆσαι· *his mother and his brethren stood without, desiring to speak with him*. Brother is put by synecdoche for kinsman; a Heb. idiom with which the Scriptures abound. Εἰστήκεισαν pl. perf. has the force of the imperf. also, *they were standing*, and had been some short time standing while he was speaking. Mark iii. 20. explains this ἔξω, and agrees with Matt. xiii. 1. and the latter part of Luke viii. 19. shows that Jesus' relations were not able to enter the house on account of the press. Having heard of the calumny of the Pharisees they wished no doubt to warn him of his danger, and persuade him to withdraw himself from the effects of their malice. See Mark iii. 21. 22.

48. Τίς . . . μου; *who is my mother? and who are my brethren?* We must not infer from this that our Saviour intended to put any slight on his mother, but only intimates by this question, that his love to men's souls had the greatest influence over him, and that in the performance of his important work he considered those chiefly as his relations, who do the will of God, and have a spiritual rather than an earthly connexion with him.

49. Καὶ ἐκτείνας . . . αὐτοῦ· and *he stretched forth his hand towards his disciples*. Our Saviour expresses his cordial and endeared affection for his obedient disciples;

αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν· Ἰδοὺ, ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ 50 πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

Κεφ. ιγ'. 13.

^a Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, 1 ἐκάθητο παρὰ τὴν θάλασσαν. Καὶ συνήχθησαν πρὸς αὐτὸν 2 ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. ^b Καὶ ἐλάλη- 3 σεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἰδοὺ, ἐξῆλθεν ὁ

^a Mark iv. 1. Luke viii. 4.^b Luke viii. 5.

which must prove a great comfort to them, and a rich equivalent for all the fatigues and perils which their zeal for their heavenly master occasioned.

50. αὐτός μου ἀδελφός· the same is my brother. . . . This possibly, says Doddridge, might be intended as an awful intimation to some of his near relatives to take heed how they indulged that unbelief which so long after prevailed in their minds, John vii. 3—5. For in this case their relation to Christ according to the flesh would be no advantage to them. The article of a noun is generally inserted, where a pronoun depends on that noun, as τὸν μισθὸν αὐτῶν: but the noun, as in this place, is always anarthrous when preceded by verbs or participles, substantive or nuncupative, as by ἐστίν here. See Midd.

CHAP. XIII.

1. Ἐν δὲ τῇ . . . θάλασσᾳ· the same day went Jesus out of the house, and sat by the sea side. Ἀπὸ τῆς οἰκίας refers to what is implied in ἐξῶ above xii. 46. 47. Nothing can be more determinate than this ἐν τῇ ἡμέρᾳ ἐκείνῃ, in that day, or the same day. He sat, after the manner of those who taught, while the audience stood round. Θάλασσαν· by the lake of Galilee.

2. Καὶ συνήχθησαν . . . καθῆσθαι and great multitudes were gathered together unto him, so that he went into a ship, and sat. He went into a boat, or rather the boat, see above viii. 23. τὸ πλοῖον, that he might be less incommoded by the great concourse of people, and be better heard. The shore on which they stood might form a

semicircular bay, so that they might hear with great advantage.

3. Καὶ ἐλάλησεν . . . σπεῖρειν· and he spake many things unto them in parables, saying, Behold, a sower went forth to sow. A parable, from παραβάλλω, to compare, is a comparison or similitude, in which one thing is compared with another, especially spiritual things with natural; by which means spiritual things may be sooner understood than when conveyed under a mere didactic form. It means also any thing figuratively expressed, as an allegory; and sometimes any moral instruction as Luke xiv. 7. Παραβολή is rendered by our translators, Mark iv. 30. a comparison; Luke iv. 23. a proverb; Heb. ix. 9. xi. 19. a figure. A parable differs from an example, in which there is properly no similitude, but an instance in kind: of which sort is the story of the Pharisee and the Publican, of the rich man and Lazarus (the scene of which is laid beyond this visible world), and of the compassionate Samaritan. Παραβολή has all the extent of signification in which the Heb. מָשָׁל, *mashal*, a proverb or figurative speech, is used in the Old Test. Our Saviour frequently concluded his parables with a short sentence declaring their main scope and design, and sometimes by a clear declaration prefixed to them. But they were not equally plain to the first hearers. He veiled the mysteries of the kingdom of heaven, says Townson, with a certain degree of present obscurity, for the punishment of the obdurate and unbelieving, see below ver. 13—15. but in condescension also to the weak and infirm, see Mark iv. 33; and with such a temperament, that they who had ears to hear might still be

- 4 σπείρων τοῦ σπείρειν. Καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν
 ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἤλθε τὰ πετεινὰ, καὶ κατέφαγεν
 5 αὐτά. Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε
 γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος
 6 γῆς. Ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη· καὶ διὰ τὸ μὴ
 7 ἔχειν ρίζαν, ἐξηράνθη. Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας·
 8 καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά. Ἄλλα
 δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, ὃ μὲν
 9 ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. Ὁ ἔχων ὥτα
 10 ἀκούειν, ἀκουέτω. Καὶ προσελθόντες οἱ μαθηταί, εἶπον

^c Supra xi. 15.

3 — σπείραι

edified: as for instance, by the parable of the father receiving back his prodigal son (see Luke xv. 11—32.), which son was not only the repenting individual, but the gentile world converted and reconciled to God. Ὁ σπείρων, a sower: the article in this place serves to give σπείρων the force and nature of a substantive: ἕνεκα und. before τοῦ σπείρειν: see Bos at ἕνεκα.

4. Καὶ ἐν . . . ὁδὸν· and when he sowed, some seeds fell by the way side: ἃ some, σπέρματα und. The husbandman dropped some of the seeds on the beaten path, which lay across the field: there finding no soil, they lay exposed, and were soon picked up by the birds.

5. Ἄλλα δὲ . . . πολλήν· some fell upon stony places, where they had not much earth: χωρία und. with πετρώδη; see Bos at χωρίον: stony places, or rather, rocky ground, with a very thin cover of earth. "Nam ut terra altius effossa," says Quintilian, "generandis alendisque seminibus fecundior est, sic profectus, non à summo petitus, studiorum fructus effundit uberius, et fidelius continet." Again, "Aut levi rore evocata radix in pulverem incurrit, aut perustis torrido sole herbis moribunda seges palluit."

6. Ἡλίου δὲ . . . ἐκαυματίσθη· and when the sun was up, they were scorched. When the summer sun rose to its meridian heat, the seed was scorched and withered. There are several instances in which ἥλιος wants the article; the reason of which seems to be, that it is one of those nouns, which, as Taylor on Æschines observes, "inter nomina propria et appellativa æqualiter librantur." And nothing is more common than the omission of the article before proper names, as below ver. 14. ἡ προφητεία

Ἡσαίου ἡ λέγουσα, even when they are governed by nouns which have the article prefixed. See Bp. Midd.

7. Ἄλλα . . . ἀκάνθας· and some fell among thorns. The thorns, from which the ground had not been cleared, smothered and choked the seed. Virg. "Carduus et spinis surgit paliurus acutis." Schleusner says, "Tam de arbore spinosâ, quàm de herbâ aculeatâ dicitur." We may suppose the species of ἀκανθα here to be herbaceous. This ground therefore was probably infested with thistles.

8. καὶ ἐδίδου . . . τριάκοντα· and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. From one single grain there often come so many branches and stalks, and grains in all those stalks, as may easily and ordinarily make up these different numbers; the hundred fold, being the most liberal proportion, is set down as the highest degree of fruitfulness in the good ground. The present indolence of the inhabitants will easily account for the fertility of Eastern countries not being equal to what it was in former times. For the next verse, 9. see note above, xi. 15.

10. Καὶ . . . αὐτῶ· and the disciples came and said unto him. The multitude being dismissed, the disciples came to our Lord in private, desiring to be informed why he taught the people in parables, obscurely and without explaining their meaning to them. It was the custom of the disciples of the Jewish doctors, when they understood not the meaning of their parables, to go unto their Rabbies, to enquire the meaning of them; as did our Lord's disciples ask of him.

αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; Ὁ δὲ ἀπο- 11
κριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστή-
ρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.
Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· 12
ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Διὰ 13
τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέ-
πουσι, καὶ ἀκούοντες οὐκ ἀκούουσι, οὐδὲ συνιοῦσι. Καὶ 14
ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα·
'Ακοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε,
καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, 15

^d Infra xvi. 17. 1 Cor. ii. 10. 1 John ii. 27. ^e Infra xxv. 29. Mark iv. 25. Luke
viii. 18. xix. 26. ^f Isa. vi. 9. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii.
26. Rom. xi. 8.

14 † ἐπ'

11. "Οτι ὑμῖν . . . οὐρανῶν" because it is given unto you to know the mysteries of the kingdom of heaven. Mysteries, arcanæ, in the scriptural sense, are subjects in religion, which are naturally unknown to human reason, and are only known by revelation. "To you it is given, because, says our Lord, I have appointed you in the first instance to be preachers of the gospel, to dispense as faithful stewards and make known these mysteries to others." They were to be οἰκονόμοι μυστηρίων Θεοῦ, dispensers to mankind of the gracious purposes of heaven, heretofore concealed, and therefore denominated secrets. See 1 Cor. iv. 1. By which mysteries we are to understand not only the scheme of salvation, which had not yet been fully revealed, but also the mysteries relating to its progress, and the events of it, as they are signified and prophetically unfolded by the different parables introduced in this chapter. But to them it is not given, because they are gross of heart, not fitly qualified for gospel light; they choose rather to be held in error by the Scribes and Pharisees. See note above, ver. 3. As to the fundamental precepts and doctrines of the gospel, they were clearly delivered to the people, Mat. v. vi. vii.

12. "Ὅστις . . . ἀπ' αὐτοῦ" for whosoever hath, to him shall be given, and he shall have more abundantly: but whosoever hath not, from him shall be taken away even that he hath. We have here a paronomasia of the verb ἔχω, which is used in two different senses. The first is εἰ ἔχειν, to have profitably, to use; the last is simply to have, to have received. To the first shall be given a more abundant increase of faith, know-
Gr. Test.

ledge and understanding; the other who hath, or, as St. Luke expresses it, seemeth to have, Luke viii. 18. who does not improve the means and talents he has received, and turn to spiritual advantage the powers of the mind, and the opportunities he possesses, shall forfeit the benefit of them. See below xxv. 29. and Mark iv. 25. "Et nihil illud—perdidit infelix Codrus," Juv.

13. Διὰ τοῦτο . . . συνιοῦσι" therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. See note above ver. 3. It is not intimated that our Saviour spoke to the Jews in parables, that they might not understand: see Hoogeveen at 87i. But it was because they were not yet able to hear and to bear the truths veiled under them. Compare Mark iv. 33. with John xvi. 12. 25. Because also it was necessary to guard against the malice of the Scribes and Pharisees who would not have failed to turn to his destruction any express and premature declaration of our Lord. See John x. 24. 31. But chiefly, see above ver. 11. because they were indisposed by perverseness and blind adherence to their teachers to hear and to profit by what he spoke. They saw his miracles, but could not see that he was the Messiah; and heard his doctrine, but would not lay their hearts to it, nor attend to the momentous truths. Æschylus, Prom. Vinc. 446. βλέποντες ἐβλεπον μάτην, κλύοντες οὐκ ἤκονον. Συνιοῦσι is properly the third pers. plur. from συνιέναι, from which συνήμι is formed.

14. 15. Καὶ ἀναπληροῦται . . . ἡ λέγουσα· and in them is fulfilled the prophecy of Esaias, which saith: This quotation taken
M

καὶ τοῖς ὡς βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσιν
ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ
16 ἰάσωμαι αὐτούς. ^g Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέ-
17 πουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει. Ἀμὴν γὰρ λέγω ὑμῖν,
ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε,
καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.
18 ^h Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπεύροντος.
19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέν-
τος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ
20 καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. ⁱ Ὁ δὲ

^g Infra xvi. 17. Luke x. 23.

^h Mark iv. 14. Luke viii. 11.

ⁱ Isa. lviii. 2. John v. 35.

15 * συνῶσι ib. — ἰάσωμαι

with some immaterial variation from Isaiah vi. 9. 10. is contracted in Mark iv. 12. Luke viii. 10. John xii. 40. The sense of the prophet is very evident, and his words perfectly applicable to the perverseness of the Jews, whose prejudices were so great, and stupidity so gross, that they would neither receive nor understand the doctrine of our Lord. St. Paul, Rom. xi. 8. cites the same passage from Isaiah, as expressive of the obduracy and impenitence of the Jews. Ἀκοῇ ἀκούετε· this kind of repetition, according to the genius of the Heb. is a strong affirmation. The prophet means that the Jews would certainly hear the doctrines of the gospel without understanding them, &c. It is not to be supposed that God hardens the heart of men, on purpose to prevent their conversion. But it is common for God to speak by his prophets of events that would fall out, in a manner as if he had enjoined them. See Lowth on Isa. vi. 10. Ἐπαχύνθη in the Heb. it is imperatively; but the Septuagint and the Evangelist render it as relating the fact. Hebrew verbs, with other Masoretic pointings, become indicatives; and thus the LXX. took them to be. Τῇ καρδίᾳ, i. e. νῶ. The heart is used for the mind, conformably to the style of the Old Test. in which we find that thoughts, will, understanding, judgment, fear, &c. are attributed to the heart. Ἰάσωμαι, for which Mark has ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα, see note above viii. 17. Καμύω, to close, as the eyes, by syncope for καταμύω.

17. πολλοὶ . . . εἶδον many prophets and righteous men have desired to see those things which ye see, and have not seen

them. They had not that privilege which ye have, because that was not the proper time. They looked forward to the Redeemer, and rested their hopes on him; but to see the miracles, which they witnessed, to behold his countenance, and to hear the doctrines and things relating to the Messiah's kingdom, which they daily heard, was reserved for the Apostles as a peculiar blessing. See note above xi. 13.

19. Παντὸς . . . πονηρός· when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one. The parable is intended to represent the different success of the gospel in the world; and three bad kinds of hearers are designated by the three different kinds of unfruitful ground. When the word is preached to any one who lays it not to heart, and who by temptation is seduced to live an unchristian life, this is it that is meant by the seed that fell by the way-side. Συν-ἔμμι frequently signifies to attend to, to regard. Οὗτός ἐστιν ὁ σπαρείς· this is he which received seed; or rather, this is it which is sown. Ὁ σπόρος is here und. It is not the ground, nor the man, but the seed which is sown, or which fell. St. Luke, viii. 14. uses τὸ πέσον, which clearly proves it was the seed; τὸ σπέρμα und. And in the next verse, 20. οὗτός ἐστιν ὁ τὸν λόγον ἀκούων· this is it which signifieth him which heareth the word; οὗτός ἐστιν, this is it, (that is the seed sown in the ground,) which denoteth, or, by which is denoted he that heareth. And so ver. 22. and 23. The usual and received explanation presents much intricacy between the literal and figurative sense.

ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων,
καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· Οὐκ ἔχει δὲ ῥίζαν 21
ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ
διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. Ὁ δὲ εἰς 22
τὰς ἀκάθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων· καὶ ἡ
μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμ-
πνύγει τὸν λόγον, καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν γῆν 23
τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ
συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκον-
τα, ὁ δὲ τριάκοντα. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, 24
λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεί-
ροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. Ἐν δὲ τῷ καθεύ- 25
δειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε

21. Οὐκ ἔχει . . . σκανδαλίζεται· yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. The sowing of the seed on the stony ground denoteth him that, at the first hearing, receives the gospel with all greediness and joy; looking on the smother part of it; but for want of an honest heart, of sincerity and constancy, that good soil where it may take root, he endures in the profession of it but for a little while; when any domestic oppression or public persecution arises on account of the word, he is presently offended, and apostatizes from that profession. Οὐκ ἔχει ῥίζαν, he is not ἐρριζόμενος, Ephes. iii. 18. For the general import of the word σκανδαλίζεται, see note above v. 29. This temporary convert soon relapses into his former state, on the first persecution that arises. Luke in the parallel place has ἀφίστανται, viii. 13.

22. καὶ ἡ μέριμνα . . . γίνεται· and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Ἡ μέριμνα, see note above vi. 25. anxious and distracting worldly cares, which harass our minds and employ our whole time exclusively. Ἀπάτη τοῦ πλούτου· deceitfulness of riches, i. e. deceitful riches, which seduce us from the path of our duty. Ἀπατάω, to seduce into error. To which we may add ἡδονὰ τοῦ βίου, the pleasures of life, Luke viii. 14. καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, and our lustings after other things, Mark iv. 19. as the lust of the eyes and the pride of life, see 1 John ii. 15. 16. Here are enumerated all those things, which, if we set our hearts upon them, choke the word of God, and render

our profession of religion unprofitable to the welfare of our souls.

23. ὁ τὸν . . . συνιών· that heareth the word and understandeth it. We have here an instance of the insertion and omission of the article combined. When two or more attributives, says Bp. Midd. joined by a copulative or copulatives are assumed of the same person or thing, before the first attributive the article is inserted; before the remaining ones it is omitted; as ὁ σύμβουλος καὶ ῥήτωρ ἐγώ. Demosth. Ὅς δὴ καρποφορεῖ· which also beareth fruit, or rather, according to the force of the affirmative particle δὴ, truly, indeed. St. Luke viii. 15. adds ἐν ὑπομονῇ, with patience, i. e. with perseverance. Ὁ συνιών, who considers duly, and lays before his eyes the benefits he may receive, and the afflictions he may suffer by adhering to the profession of the word.

24. Ὡμοιώθη . . . ἀνθρώπῳ· the kingdom of heaven is likened unto a man. The meaning is not, that the gospel dispensation resembles a man, which sowed . . . but may be compared to the circumstance of a man's sowing, is as if a man sowed. St. Mark expresses it more clearly, iv. 26. But in these similitudes, the words ought not to be traced with rigor. The sense is sufficiently evident. See παρατίθημι at Acts xvii. 3.

25. ἦλθεν . . . σίτρου· his enemy came and sowed tares among the wheat. Some envious person with a malicious view to spoil his neighbour's crop, sowed tares, ζιζάνια, or rather darnel, lolium, namely that species called by botanists *temulentum*, which grows among corn, to which it bears some resemblance. It is a noxious weed, and

- 26 ζιζάνια ἀνὰ μέσον τοῦ σίτου· καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ
 27 ζιζάνια. Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ
 28 ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις
 29 οὖν ἀπελθόντες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη· Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.
 30 ^k Ἀφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε
 31 πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου. ¹ Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν

^k Supra iii. 12.¹ Mark iv. 30. 31. Luke xiii. 18. 19.

27 * τὰ ζιζάνια 30 † τῷ ib. eis prius

called by Virg. *infelix lolium*. The bread made of the mixture, if it happen to be mingled and ground with the corn, will occasion sickness and giddiness, an effect which the straw has upon the cattle: from this quality, and the appearance of drunkenness which it produces, it is termed *geraie* in French, and *temulentum* by the botanists. This parable is explained below ver. 37.

26. Ὅτε δὲ . . . ἐποίησε· but when the blade was sprung up, and brought forth fruit. Βλαστάνω, intrans. to shoot, to spring; it borrows its tenses from βλαστέω. When the corn came up, and began to ear. Χόρτος, see note above vi. 30. is here the blade of corn, as distinguished from the ear; and see note above iii. 8. for καρπὸν ποιεῖν.

27. . . ζιζάνια; . . . tares? A great many Mss. of Wetstein and Matthäi, and some of the best of Birch, omit τὰ. The servants would express their surprise rather at there being any tares at all, than at the particular tares in question. See Bp. Midd.

28. Θέλεις . . . αὐτά· wilt thou then that we go and gather them up? ἴνα und. as Mark vi. 25. θέλω ἴνα μοι δῷς. Ἀπέλθοντες, a pleonasm.

30. πρὸς τὸ κατακαῦσαι αὐτά· to burn them. The reason why they were to be burnt, was in order to extirpate so noxious

a weed, and to prevent those effects mentioned above, note 25.

31. Ὁμοία . . . αὐτοῦ· the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Sir Isaac Newton thinks that the three parables taken from seedsmen show that it was seed-time. Our Saviour indeed often borrowed the images he used from sensible and present objects. And thus the sowers who might be sowing their grain in different soils and situations, near the borders of the lake where he preached from the ship, might serve to illustrate the various successes of the word of God, according to the temper and disposition of the heart that received it; as in the first parable. But parables occur likewise, see below 44. 45. the objects of which could not present themselves. The two following parables appear to relate to the wonderful increase of the word of God amongst the Gentiles; and to mark the progress of the gospel, as from small beginnings the church of Christ is grown into a vast congregation, and is spreading over the whole world. Lightfoot and Buxtorf quote from the writings of the Rabbies, that a species of the sinapi rose to the size of a tree. See also Scheuchzer Phys. Sac. R. Simeon said, I had in my ground a mustard-plant, into which I was wont to climb, as one may climb up into a fig-tree. Hieros. p. 7. f. 20. 2.

λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. Ὁ μικρότε- 32
ρον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ,
μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν
τὰ πετεῖνὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις
αὐτοῦ. ^m Ἀλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία 33
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέ-
κρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἔξυμώθη ὅλον.
ⁿ Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς, ἐν παραβολαῖς τοῖς 34
ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· ^o Ὅπως 35
πληρωθῇ τὸ ῥήθην διὰ τοῦ προφήτου, λέγοντος· Ἀνοίξω ἐν

^m Luke xiii. 21.ⁿ Mark iv. 33. 34.^o Ps. lxxviii. 2.

33 — ἐκρυψεν

32. Ὁ μικρότερον . . . ἐστὶ· which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs. Μικρότερον for μικρότατον; and μεῖζον for μέγιστον. So 1 Cor. xiii. 13. or, according to popular use, very small compared to the bulk of the plant. Κόκκος σινάπεως was proverbially used for expressing a very small quantity, or thing. See below xvii. 20. For κατασκηνοῦν see note above viii. 20. to lodge, or harbour as birds.

33. Ζύμη . . . ὅλον· unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. The same representation of the progress of the gospel our Saviour gave under the similitude of leaven, which being covered with a large quantity of meal, is not seen at first, but, beginning to ferment, by degrees spreads over the whole mass. Ζύμη, from ζέω to be hot, is a fermenting matter or leaven, so called from heating in fermentation the dough with which it is mixed. It is used in the N. T. figuratively both in a good and a bad sense, chiefly the latter, for hypocrisy, corrupt doctrine and evil practices. It denotes here the doctrine of the gospel, as also Luke xiii. 21. which speedily did spread in the world, and influenced and assimilated the temper and conduct of the Christians. Σάτον is a Jewish measure of capacity for things dry, the third part of an ephah.

34. καὶ χωρὶς . . . αὐτοῖς· and without a parable spake he not unto them. i. e. observes Rosenmüller, concerning the progress and diffusion of the gospel; for to this the meaning of this passage should be restricted. Or rather this is merely a common figure of exaggeration, signifying that his parables were frequent and many.

35. Ὅπως πληρωθῇ . . . κόσμον· that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Ὅπως and ἵνα do not always denote the cause, but often the event. See note above i. 22. There is no doubt that this passage is taken out of Ps. lxxviii. 2. of Asaph. St. Jerom in his commentary on this Psalm says that in some Mss. it was read διὰ Ἡσαίου, but there is no trace of such reading in any ancient copies. It was originally, he supposes, διὰ Ἀσάφ, which some not understanding, inserted Ἡσαίου. This reading might be found by Jerom in some single corrupt Latin copy; but it is not extant in any of the ancient verss. nor do the Fathers mention it, except Jerom. Whitby thinks that by the prophet is meant David; the sense being this: Our Saviour spake in parables, that what David, filled with a prophetic Spirit, said of himself, might be (so that it was) fulfilled also in that son of David, of which he was a type. Concerning Asaph, see 1 Chron. xvi. 4. 5. and 2 Chron. xxix. 30. Ἐπελίσσεται, I will pour forth. This verb, properly eructo, to belch, is sometimes by the profane authors applied to the voice. And γὰρ which is properly used of fountains pouring forth waters, is elegantly transferred to those who pour forth words, sing, teach. Εκκρυμμένα ἀπὸ καταβολῆς κόσμου· from the foundation, or rather the formation of the world, is the same as what Paul calls μυστήριον χρόνις αἰώνιους σκεπημένον, Rom. xvi. 25. and see Col. i. 26. 1 Cor. ii. 7. Καταβολῆς κόσμου are not used indefinitely, though without the article. For though it is prefixed to nouns which

παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ
 36 καταβολῆς κόσμου. Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν
 οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέ-
 γοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ
 37 ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν
 38 σπέρμα, ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου. ^p Ὁ δὲ ἀγρὸς, ἔστιν
 ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς
 39 βασιλείας· τὰ δὲ ζιζάνια, εἰσιν οἱ υἱοὶ τοῦ πονηροῦ. ^q Ὁ
 δὲ ἐχθρὸς, ὁ σπείρας αὐτὰ, ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς,
 συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ, ἄγγελοι εἰσιν.
 40 Ὡς περ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται· οὕτως
 41 ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. Ἀποστελεῖ ὁ

^p Gen. iii. 15. John viii. 44. Acts xiii. 10. 1 John iii. 8.

^q Rev. xiv. 15. Joel iii. 13.

36 † ὁ Ἰησοῦς

40 * κατακαίεται

ib. † τούτου

are employed κατ' ἐξοχήν, yet frequently after prepositions such nouns become anarthrous; and κόσμον also becomes so by the principle of correlation, the noun governing it being itself here anarthrous. See Midd.

37. ἔστιν ... ἀνθρώπου is the son of man: *is*, i. e. denotes, or represents. See above ver. 19. Jesus designates himself by this periphrasis, see above viii. 20. Our Saviour now gives an explanation to his disciples of the parable of the tares, which amounts to this: There will always necessarily be a mixture of good and bad men in the world; and though short-sighted man might judge that the bad should be immediately extirpated, yet God for just and wise reasons delays his vengeance, for the present sparing the wicked for the sake of the righteous themselves, and still vouchsafing them space and time for repentance, but reserving them to the great day of judgment and retribution, when every man shall receive according to his works.

38. οἱ υἱοὶ τῆς ... πονηροῦ the children of the kingdom; but the tares are the children of the wicked one. The children of the kingdom are true believers, loyal subjects of Christ, converts produced from the good seed: called also children of the kingdom, because they are heirs of that heavenly kingdom, in which they are to reign in glory. But the children of the wicked one, are the wicked who do the works of the devil, and do not righteousness, and are, as John 1 Ep. iii. 10. expresses it, τὰ τέκνα τοῦ διαβόλου. See note above.

Ὁ δὲ ἀγρὸς ἔστιν ὁ κόσμος is a convertible proposition, when the article should be prefixed to both terms alike, yet we have in the next verse, 39. οἱ δὲ θερισταὶ ἄγγελοι εἰσιν and the reapers are the angels. Bishop Middleton thinks it should be rendered, and the reapers are angels; because though συντέλεια is without the article, which in abstract nouns is not so necessary as in others, yet in ἄγγελοι the same licence is not allowed. He points out at the same time, though he would render this, *angels*, that in ver. 49. of this chap. and in xxv. 31. the task here spoken of, is assigned to the angels generally. Συντέλεια τοῦ αἰῶνος is evidently the end or conclusion of the world.

41. Ἀποστελεῖ ... ἀνομίαν the son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which (those who) do iniquity. Our Lord gives here an exalted idea of himself, thus waited on by these heavenly angels, the ministers of his orders, attending on him, and assembling the whole world before him. Συλλέγω followed by ἐκ has here the force of ἀφορίζω, to separate, below xxv. 32. Σκάνδαλα, the abstract for the concrete, as we say *scelus* for *scelestus*. See Rom. xvi. 17. Those who by their false doctrine or wicked lives make men *stumble*, i. e. either tempt them to forsake their faith, or are to them an occasion of sinning. To these are joined τοὺς ποιῶντας τὴν ἀνομίαν, the workers of iniquity.

υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ
 τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦν-
 τας τὴν ἀνομίαν. ¹ Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον ⁴²
 τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν-
 των. ² Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασι- ⁴³
 λείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὧτα ἀκούειν, ἀκουέτω.
 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κε- ⁴⁴
 κρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ
 τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ
 ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία ⁴⁵
 τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρί-
 τας. ³ Ὃς εὐρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέ- ⁴⁶
 πρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ⁴⁷
 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγῆνῃ βληθείσῃ εἰς τὴν θά-

¹ Supra viii. 12.

² Dan. xii. 3. Supra 9.

46 = εὐρὼν δὲ

42. Καὶ . . . πυρός· and shall cast them
 into a furnace of fire. A Hebraism for, a
 fiery burning furnace; the addition of ano-
 ther substantive for the adj. It seems an
 allusion to the burning alive, practised in
 the East. See Dan. iii. 11. where Theo-
 dotion renders it εἰς τὴν κάμινον τοῦ πυρός.
 Ὁ κλαυθμὸς . . . See note above viii. 12.

43. Τότε . . . ἥλιος· then shall the righ-
 teous shine forth . . . Then the children of
 the kingdom will shine forth in the image
 of Christ, in the kingdom of their Father,
 being made unspeakably glorious and happy.
 See Dan. xii. 2. 3. and Rom. viii. 18. Ὁ
 ἔχων . . . and let mankind attend to these
 great truths, to this state of unspeakable
 glory to the just, of exquisite torment to
 the wicked. See note above xi. 15.

44. Θησαυρῷ . . . ἐκείνῳ· unto treasure hid
 in a field; the which when a man hath found
 he hideth, and for joy thereof, goeth and
 selleth all that he hath, and buyeth that field.
 Our Saviour added other parables, to pro-
 mote the diligence, zeal and resolution of
 his disciples, in searching into and teaching
 these great and important truths, in which
 the glory of God and the salvation of souls
 were so much concerned. Men often either
 through avarice or dread of an enemy have
 deposited their gold in the earth. We may
 presume from this passage, that among the
 Jews the right of a treasure thus deposited,
 and afterwards forgotten and lost was ad-
 judged to belong to the purchaser and not

to the seller of the land. The word ἔκρυψε
 must signify here *celavit*, i. e. *non divulgavit*,
kept it secret, and not according to our
 translation, *he hideth*. There is no reason
 why he should hide that which was hid
 before. Ἀπὸ τῆς χαρᾶς, *præ gaudio*, for,
 or through joy: in this sense the Greeks
 oftener use ὑπὸ, Thucydides sometimes ἀπό.

45. 46. ἀνθρώπῳ ἐμπόρῳ . . . μαργαρίτας·
 unto a merchantman seeking goodly pearls.
 or rather, merchant. Ἐμπόρος properly a
 passenger in a ship, or traveller. The best
 Greek authors often join ἀνὴρ and ἄνθρωπος,
 and indeed other nouns, with other sub-
 stantives which, by a peculiar idiom, are
 used adjectively: thus we have below 52.
 ἀνθρώπῳ οἰκοδεσπότῃ. We have in some
 phrases nearly a similar English idiom,
 though not as here redundant, an iron
 wedge, a gold watch. Our translators have
 also here adopted the term, *merchantman*,
 which however use has appropriated to a
trading ship. — All men seek happiness,
 and each deems his favorite object a
precious and inestimable jewel. For this in-
 valuable *pearl*, which will enrich the pos-
 sessor to all eternity, the true believer's
 hope and choice, the religion of Christ, he
 will part with riches, and whatever else the
 world esteems, that he may obtain admis-
 sion into the kingdom of heaven. *One pearl*
of great price. as Luke x. 42. ἐνὸς γὰρ ἐστὶ
 χρεῖα.

47. σαγῆνῃ . . . συναγαγούσῃ· unto a net

48 λασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· Ἦν, ὅτε
 ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαν-
 τες συνέλεξαν τὰ καλὰ εἰς ἄγγεῖα, τὰ δε σαπρὰ ἔξω ἔβα-
 49 λον. Ὡς οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται
 οἱ ἄγγελοι, καὶ ἀφοριῦσι τοὺς πονηροὺς ἐκ μέσου τῶν
 50 δικαίων· Ὡς καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός·
 51 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Λέγει
 αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ·
 52 Ναὶ, Κύριε. Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμ-
 ματεὺς, μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὅμοιος
 ἔστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυ-
 53 ροῦ αὐτοῦ καινὰ καὶ παλαιά. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ
 Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν.

[†] Infra xxv. 32.

^u Supra 42.

51 † λέγει αὐτοῖς ὁ Ἰησοῦς 52 = τῇ βασιλείᾳ

that was cast into the sea, and gathered of every kind. The propriety of this parable is observable from this, that our Saviour was speaking to fishermen, whose employment had been on the lake of Galilee, which abounds with fish. It partly comprises the meaning both of that of the sower, and that of the tares. The net incloses of every kind; when it is drawn on shore, a separation is made, the good are preserved, and the refuse destroyed. By the preaching of the gospel a visible church is formed, consisting both of good and bad men; at the end of the world, the bad are separated from the good, and consigned to punishment; the latter blessed with eternal happiness. *Σαγήνη*, a cast, or drag-net, from perf. mid. of *σάττω* to load, Lat. *everriculum* from *verro*, to sweep. *Συναγαγούσῃ* the Attic. 2 Aor. part. from *συνάγω*, to gather together: *piscis* und.

48. *ἀναβιβάσαντες*... *ἔβαλον* they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. *Ἀναβιβάζω*, to make to come up, to draw or bring up. *Καθίζω*, to make to sit, but here intransit. to sit. *Σαπρὰ*, corrupt, putrid, seems to allude to dead fish. It is justly observed that this represents in strong terms the hopeless state of sinners at the last.

51. *Συνήκατε*... *πάντα*; have ye understood all these things? *εἰ, num.*, und. see Bos. *Πάντα*, i. e. all these parables; though Jesus had not explained the latter.

52. *Διὰ τοῦτο*... *παλαιά*. Therefore every Scribe which is instructed unto the kingdom

of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. This immediately relates to the office of the disciples, as ministers and teachers under the Christian dispensation. Since you understand these things clearly, says our blessed Lord, I now charge you to perform the duties of true teachers, and as Scribes well instructed in all things pertaining to the kingdom of heaven, imitate the prudent householder or housekeeper, who having laid in a variety of goods and necessary for use, brings them forth, as the several occasions of life require, and as it may best suit the case of those who are under his care. The Apostles are to be *γραμματεῖς*, the opposite of the Jewish Scribes who were too proud to come and learn of our Saviour. See note above vii. 29. Thus the mind of every minister, the *θησαυρὸς*, is to be furnished with that variety of knowledge, as to be able to bring forth old truth with new illustrations, and to dispense the wisdom of God to others: they are to consider that they have to be wise not to themselves alone. Some refer *τὰ καινὰ καὶ παλαιά*, (*γεννήματα* und. see Bos at *γέννημα*,) to the old and new dispensations. *Μαθητευθεὶς*, being instructed, may also be rendered being made a disciple, according to the sense of *μαθητεύω*, Mat. xxvii. 57. and as Plutarch several times applies that verb. *Ἐκβάλλειν* is here the same as *προφέρειν*, to produce.

53. *μετήρην* he departed; from *μεταίρω*, to transfer oneself, or to depart, from *μετά*,

^x Καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν 54
τῇ συναγωγῇ αὐτῶν ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ
λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη, καὶ αἱ δυνάμεις;
^y Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ 55
λέγεται Μαριάμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ
Ἰωσήφ, καὶ Σίμων, καὶ Ἰούδας; Καὶ αἱ ἀδελφαὶ αὐτοῦ 56
οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα;
^z Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· 57
Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ
ἐν τῇ οἰκίᾳ αὐτοῦ. ^a Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολ- 58
λὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

^x Mark vi. 1. Luke iv. 16.

^y Mark vi. 3. John. vi. 42.

^z Mark vi. 4. Luke iv. 24. John iv. 44.

^a Mark vi. 5.

denoting change of place, and *αἶρω* to *take up* or *away*. St. Mark iv. 34. 35. fixes our Lord's crossing the sea of Tiberias to go over to the Gadarenes, to the evening of the day on which he spake the parable of the sower.

54. Καὶ ἔλθων ... αὐτοῦ· and when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished. This was on another occasion. The colon at αὐτῶν had better be taken away. Αὐτοῦς, i. e. the inhabitants of Nazareth, where he was brought up. Our Saviour is no where said to have come to Bethlehem. Jesus had visited Nazareth before, in his first circuit about Galilee. This is his second visit to that city since the beginning of his public ministry; and no further visit is recorded. Πόθεν τούτῳ, is spoken with contempt. They conclude that he must be illiterate, from the mean condition of his parents: and this expression of contempt, which his parentage drew on him, as a teacher, from his fellow-citizens, proves, as Campbell thinks, that it was only the youth of the higher classes who had the advantage of a learned education. Δυνάμεις· mighty or miraculous works.

55. Οὐχ οὗτός... Ἰάκωβος· is not this the carpenter's son? is not his mother called Mary? and his brethren James...? Ὁ τέκτων, from τεύχω, to fabricate, absolutely a workman in iron, stone, and especially in wood. The Jews tell us that Jesus made ploughs and yokes. Probably the poverty of the family engaged him while he was at home with his parents, to work at his reputed father's trade. All children were obliged to learn some trade. Οἱ ἀδελφοί· see above xii. 46. the children of some brother or sister of Joseph or Mary; by

some supposed to be the children of Joseph by a former marriage. Thus Ajax, who was the cousin of Achilles, calls him brother, 'Frater erat, fraterna peto.' The sentence might be distinguished by the punctuation at Μαριάμ; so that the rest, including the next verse, 56. might be connected together: his brethren and his sisters, are not they all with us?

57. Καὶ ἐσκανδαλίζοντο ... αὐτοῦ· and they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house: i. e. The meanness of his birth and his poverty were a stumbling-block and an obstacle, to their conviction of his divine mission: this prevented their acknowledging him to be a teacher sent from God, and caused their want of faith, the ἀπιστίαν, mentioned in the next verse. See note xi. 6. Dr. Campbell translates it, *they were scandalized at him*; i. e. they were shocked at what they considered an impious usurpation, in assuming the character of a prophet, much more in aspiring to the title of Messiah. Οὐκ ἔστι προφήτης ἄτιμος· a proverbial expression used by the Jews. Superior virtue is least honored among relations and acquaintance, who through envy and other perverse motives are prejudiced and displeased with what they deem its pretensions.

58. Καὶ οὐκ ... αὐτῶν· and he did not many mighty works there, because of their unbelief. St. Mark vi. 5. says, οὐκ ἠδύνατο: not that the power of Christ was here disarmed: the prejudices and unbelief of the Nazarenes probably hindered them from bringing their sick to him. But he did not think it consistent with his wisdom and dignity to obtrude his miracles and presence

Κεφ. ιδ'. 14.

- 1 ^a Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ Τετράρχης
 2 τὴν ἀκοὴν Ἰησοῦ. Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός
 ἐστὶν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νε-
 3 κρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ^b Ὁ
 γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδῃσεν αὐτὸν, καὶ
 ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου
 4 τοῦ ἀδελφοῦ αὐτοῦ. Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ

^a Mark vi. 14. Luke ix. 7.

^b Mark vi. 17. Luke iii. 19. 20.

upon them. They themselves confessed just before, that mighty works had been wrought by him, and the fame of many of them must have reached them; well might he think it proper therefore, to make the faith in his divine mission, as in some cases, though not in all, the condition of his healing the sick among them. See note Mark ix. 23.

is in another Mark viii. 15. called *the heaven of Herod*, yet the consciousness of guilt will force itself upon the unbelieving heart and wring it with anguish, which it cannot always conceal. In order to account for the article, αἱ δυνάμεις, Mr. Wakefield renders it, *these powers*: Bp. Midd. proposes to render the passage, "the powers or spirits are active in him," as in οἱ ἄγγελοι. For δύναμις may be a spirit either good or bad. Compare Ephes. vi. 12. where, indeed, δύναμις does not occur, with Ephes. i. 21. where δύναμις is associated with some of the words in that passage, and with others of similar import; 1 Pet. iii. 22. where it is admitted that δυνάμεις is understood of angels: and such probably the meaning of the word, Rom. viii. 38. Ἐνεργοῦσιν is here used in an absolute sense.

CHAP. XIV.

1. Ἡρώδης ... Ἰησοῦ· *Herod the tetrarch heard of the fame of Jesus*. See note above, ii. 1. Herod Antipas was tetrarch of Galilee and Peræa, called so from his having a fourth part of the dominion of his father, Herod the Great. This title was derived from Galatia, of which each division had four princes. Hence the name was in time applied to the governors of any division of a country. *Modò reges, atque tetrarchas, omnia magna loquens*, Hor. Ἀκοὴ is sometimes used by the best Gr. writers for *fame*, for which Tacitus also uses *auditio*. Herod now takes notice of the miracles of Jesus, because they were wrought not only by himself, but by others in his name. For as we learn from Mark vi. 12—14. and Luke ix. 6. 7. it was ἐν ἐκείνῳ τῷ καιρῷ that Jesus had sent out his disciples, to preach the gospel, to cast out devils, to heal diseases; and thus they spread his name abroad.

2. Οὗτός ... αὐτῷ· *this is John the baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him*. It was his guilty conscience told him this was John the Baptist. For though it is probable that he maintained Sadducean principles, as what is called in one text xvi. 6. *the heaven of the Sadducees*,

3. Ὁ γὰρ ... αὐτοῦ· *for Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife*. Ἐδῃσεν, the aor. for the pl. perf; thus xxvi. 48. ἔδωκε, for which Mark has δέδωκε, xiv. 44. Chains had been added to his confinement. The parenthesis or digression which begins with these words is to be continued on to the end of the 12th verse. The Evangelist does not differ from Josephus, who calls this Philip, Herod. For it is evident that the sons of Herod the Great, though each distinguished by a proper name, had the name of Herod common to them all, and were called by writers, sometimes by the one, sometimes by the other name. Josephus Antiq. l. xviii. c. 4. 5. Herod the tetrarch, to make way for his marriage with Herodias, whose husband was still living, divorced his former wife, the daughter of Aretas; which made this commerce a kind of double adultery. By which also the Levitical law was violated; see Levit. xviii. 16.

ἔξεστί σοι ἔχειν αὐτήν. Καὶ θέλων αὐτὸν ἀποκτεῖναι, 5
 ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. Γενε- 6
 σίων δὲ ἀγομένων τοῦ Ἑρῳδοῦ, ἀρχίσατο ἡ θυγάτηρ τῆς
 Ἑρωδιάδος ἐν τῷ μέσῳ· καὶ ᾗρεσε τῷ Ἑρῳδῇ· Ὅθεν 7
 μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι, ὃ ἐὰν αἰτήσεται.
 Ἡ δὲ προβιβάσθεισα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, 8
 φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπ-
 τιστοῦ. Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους 9
 καὶ τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι. Καὶ πέμψας 10
 ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. Καὶ ἠέχθη ἡ 11
 κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ
 ᾗνεγκε τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθηταὶ 12

^c Infra xxi. 26. Luke xx. 6.

5. Καὶ θέλων ... ὄχλον and when he would have put him to death, he feared the multitude. It may be supposed that Herod's veneration for John restrained him at first from executing Herodias's purpose; see Mark vi. 19. 20: and that afterwards, when her solicitations had overcome him, the resolution taken by him was suspended for some time by his fear of the multitude.

6. Γενεσίων ... μέσῳ but when Herod's birth-day was kept, the daughter of Herodias danced before them: συμποσίων or ἡμερῶν being und. at γενεσίων; see Bos at συμπόσια. It is without the article, because in propositions which merely affirm or deny existence, the name of the person or thing, of which existence is affirmed or denied, is without the article. This daughter of Herodias by Philip, was named Salome. Ἐν τῷ μέσῳ, in the presence of the guests.

7. 8. Ὅθεν ... αἰτήσεται whereupon he promised with an oath to give her whatever she would ask. Ὁμολογέω is here to promise, to consent to the desire of another, q. d. to speak the same with. In which sense Plutarch uses the word. Upon this promise, St. Mark, who relates this more fully, says, she went out, and said to her mother, What shall I ask? and coming again by her instruction, προβιβάσθεισα, asked the head of the Baptist. Xenoph. lib. i. Memorab. uses προβιβάζειν λόγῳ, to incite, or egg on by words; metaphorically from προβιβάζω, to make to go or come, some kind of force being implied: thus Acts xix. 33. Ὡδε, here, expressive of eagerness, that the king might not relent, before her mother's revenge was satisfied; as Mark says that she returned εὐθέως μετὰ σπουδῆς. Mark vi. 21. 25.

9. Καὶ ἐλυπήθη ... δοθῆναι and the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. We cannot but observe the dispassionate manner and uncommon candor with which the Evangelist relates this most atrocious act. The tetrarchs were regarded as princes and had sometimes the title of kings. Hesychius interprets τετράρχαι by βασιλεῖς. Herod felt some reluctance to the execution of John on account of his popularity; and the ill omen of shedding blood on his birth-day feast, when some care was taken to avoid strife and contentions, (natalium colimus, tacete lites, Mart.) had no doubt some influence on his mind. He coloured the crime with the weak pretence of an oath, which in its interpretation could not extend to any thing unlawful. Συνανακειμένους, the guests, and courtiers; see note above ix. 10.

10. 11. Καὶ πέμψας ... φυλακῇ and he sent and beheaded John in the prison. Elliptical. τινα und. Bos supposes ἐπιστολήν. Herod, according to Mark, vi. 27. sent one of his guards, σκεκονιδῶρα. There were no executioners in those days, whose peculiar office it was to put persons to death. And the head was presented to the daughter, in a charger, who carried it to the mother, according to the practice observed in the east to this day, of producing the head of the criminal to evince his death. Πίναξ, a platter, a charger, from πῖνος, a pine-tree, probably dishes being originally flat wooden trenchers.

12. Καὶ ... Ἰησοῦ and went and told Jesus. It does not absolutely appear from the text, says Gilpin, that the disciples of John looked on Jesus as their only master.

- αὐτοῦ ἦσαν τὸ σῶμα, καὶ ἔβαλαν αὐτό· καὶ ἐλθόντες
 13 ἀπήγγειλαν τῷ Ἰησοῦ. ^d Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώ-
 ρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· Καὶ
 ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν
 πόλεων.
 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγ-
 χνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.
 15 Ὁψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ,
 λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλ-
 θεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας,
 16 ἀγοράσωσιν ἑαυτοῖς βρώματα. Ὁ δὲ Ἰησοῦς εἶπεν αὐ-
 τοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φα-
 17 γεῖν. Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέν-
 18 τε ἄρτους καὶ δύο ἰχθύας· Ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς

^d Mark vi. 32. Luke ix. 10. John vi. 2.

^e Mark vi. 35. Luke ix. 12. John vi. 5.

12 — ἦσαν τὸ πῶμα

14 † ὁ Ἰησοῦς

ib * ἐπ' αὐτοὺς

It seems probable, however, from this and other passages; and so far as the probability goes, it is a good comment on the beginning of the eleventh chapter; as it shows that the design of John, on that occasion, was answered. It may be remarked that Herod's army was afterwards defeated in a war occasioned by his marriage with Herodias, and that both were afterwards banished by the Roman emperor to Lyons in Gaul, where they died.

13. Καὶ . . . ἰδίαν when Jesus heard of it, he departed thence by ship into a desert place apart: i. e. ἀκούσας οὖν ταῦτα. Jesus removed from Herod's jurisdiction to Bethsaida, says St. Luke ix. 10. on the eastern coast of the sea of Galilee. There seems no reason in the context, why our Saviour should be afraid of Herod, as he had done nothing to incense him. There might be some insurrectionary tumults in consequence of John's death; to avoid which, and the suspicion which they might create of his abetting them in his own favor, was the reason of his retreating to a solitary place. Περὶ, with an ellipsis of ὁδῶν not on foot, as it is translated, but, by land, opposed to ἐν πλοίῳ. Κατ' ἰδίαν apart, in a private place, χωρὶν αὐτῶν. See Bos at χώρα.

14. Καὶ . . . αὐτοῖς and Jesus went forth, and saw a great multitude, and was moved with compassion toward them. For σπλα-

γχνίζομαι see note ix. 36. Jesus did not discern the multitude, says Newcome, immediately on leaving the ship, (which is the sense of ἐξελθὼν; see Mark v. 2. vi. 54. Luke viii. 27.) but after having ascended a mountain, (John vi. 3—5.) a circumstance which the brevity of the other Evangelists did not allow them to particularize. Mark vi. 34.

15. Ὁψίας . . . λέγοντες and when it was evening, his disciples came to him saying. Ὁψίας, sc. ἑσπας und. The Jews reckoned two evenings: the former was considered as commencing from the ninth hour, i. e. three in the afternoon; the latter from the twelfth hour, or sunset. Thus the apparent difficulty is removed of the same phrase occurring here, and again ver. 23. What is said here denotes no more, than that it was about three; and what is said at ver. 23. that it was after sunset. Ἡ ὥρα ἥδη παρήλθεν the time, i. e. of dining, is now passed by or away: or it may be rendered, *adest tempus, it is time*, i. e. to dismiss the people; in which sense παρελθεῖν is used Luke xii. 37. Acts xxiv. 7. and in the purest Greek writers.

16. δότε . . . φαγεῖν give ye them to eat. Jesus addressed Philip particularly, John vi. 5. 6. having previously determined to feed the multitude miraculously.

ὧδε. [†] Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς 19
 χόρτους, λαβὼν τοὺς πέντε ἄρτους, καὶ τοὺς δύο ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε· καὶ κλάσας ἔδωκε
 τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ πε- 20
 ρισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. Οἱ 21
 δὲ ἐσθίουντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναι-
 κῶν καὶ παιδίων.

Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ 22
 ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως
 οὗ ἀπολύσῃ τοὺς ὄχλους. [‡] Καὶ ἀπολύσας τοὺς ὄχλους, 23

[†] Infra xv. 36. xxvi. 26.

[‡] Mark vi. 46. John vi. 15. 16.

19 * καὶ λαβὼν

22 = ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι

19. Καὶ κελεύσας ... χόρτους· and he commanded the multitude to sit down on the grass. Every one of the Evangelists conveys the same order in a different phrase, but each expressive of the recumbent posture, ἀνακλίνωμαι, ἀνακλίνω, κατακλίνω in Luke, actively, to cause to recline, and ἀναπίπτω. St. Mark vi. 39. adds χλωρὸν χόρτον, and St. John χόρτος πολὺς. The grass, the green grass, and the much grass, seems a slight circumstance to enter into the description of so wonderful a work; yet it was natural, says Townson, to be mentioned by those who had seen that multitude sit down, or lie down, and assisted in ministering to them. The account of a spectator is that of St. Peter in Mark. This accounts also for Matt. and John speaking of grass and much grass, and why St. Luke takes no notice of it. Chrysostom could discover in St. Mark the concise style of St. Peter, as in St. Luke's the more diffuse diction of St. Paul. Εὐλόγησε, blessed the loaves and the fishes. St. Luke adds αὐτοῖς, commanding upon them that singular blessing by which they were to be multiplied in the distribution.

20. Καὶ ἔφαγον ... πλήρεις· and they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. Χορτάζω, properly to fill, or satiate with grass, as cattle; to feed or satisfy with food, as men: so applied by Greek writers. The two verbs φάγω and χορτάζω are often thus joined; so that either the latter expresses the adverb satis, abunde, or the former is redundant. The Vulgate distinguishes after περισσεῦον, connecting τῶν κλασμάτων δώδεκα κοφίνους

with πλήρεις, and they took up the remainder, twelve baskets full of fragments. Κόφινος, a wicker basket; from κόπτω, to cut off, because made of cuttings of trees. It was of a certain measure or capacity, made use of by the Jews, and probably by each of our Lord's Apostles, to carry bread and provisions: see xvi. 7. and Mark viii. 14. Juvenal mentions the Jews with their baskets, and the hay, with which they probably stopped the interstices of these baskets, in which they stowed their provisions and money; *Judæis quorum cophinus scenumque supellex.*

21. Οἱ δὲ ... παιδίων· and they that had eaten were about five thousand men, beside women and children. Ἐσθίουντες, the present for the past, a Hebraism. By the disposition of the multitude, the number might be computed with some degree of accuracy, the men only being reckoned, as customary with the Jews. The women and children sat by themselves. What effect this miracle wrought upon them, St. John tells us vi. 14. 15.

22. Καὶ εὐθέως ... ὄχλους· and straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away; or rather, the ship. See note above, viii. 23. The Apostles might be disposed to concur with the multitudes, who concluded, as John says, that Jesus was the promised Messiah, and purposed to make him king; he therefore constrained them to put to sea before him; and then dismissed the people quietly to their own homes. For τὸ ὅρος in the next verse, see note above v. 1.

ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ
 24 γενομένης, μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη μέσον τῆς θα-
 λάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἑναν-
 25 τίος ὁ ἄνεμος. Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε
 26 πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης. Καὶ
 ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα,
 ἐταράχθησαν, λέγοντες· Ὅτι φάντασμά ἐστι· καὶ ἀπὸ
 27 τοῦ φόβου ἔκραξαν. Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς,
 28 λέγων· Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε. Ἀποκριθεὶς
 δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς
 29 σε ἔλθεῖν ἐπὶ τὰ ὕδατα. Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ κατα-
 βὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα,
 30 ἔλθεῖν πρὸς τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν,
 ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξε λέγων·
 31 Κύριε, σῶσόν με. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα,
 ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγόπιστε, εἰς τί

25 = ἦλθε πρὸς αὐτοὺς, περ . . .

24. Τὸ δὲ . . . κυμάτων but the ship was now in the midst of the sea, tossed with waves. Μέσον, sc. κατὰ μέσον. See Bos at κατά. Βασανιζόμενον is here used metaphorically for a ship tossed by the waves. See βάσανος note above iv. 24.

25. Τετάρτῃ . . . θαλάσσης· and in the fourth watch of the night Jesus went unto them, walking on the sea. Ordinals for the most part, whether the nouns with which they agree be expressed or understood, are anarthrous. See note xxii. 36. During the time of our Saviour the night was divided into four watches. See Mark xiii. 35. The Jews from the time of Pompey having followed the custom of the Romans, who used four divisions. But they before that period divided the night into three watches. The first ὥσπερ, at even, from six till nine; the second, φυλακὴ μέση, Judg. vii. 19. and μεσονύκτιον, which ended at midnight; the third ἑωθινὴ, 1 Sam. xi. 11. and ἀλεκτοροφωνία, from twelve to three; and the fourth or morning watch, πρωὶ or πρωΐνη, closing at six. Περιπατῶν ἐπὶ τῆς θαλάσσης· this miracle may be considered as an instance of Jesus's power over nature. Job reckons it among the characteristics of the Almighty, to tread upon the waves of the sea; Job ix. 8. And indeed it was thought so impracticable, that the picture of two feet walking on the sea was

an Egyptian hieroglyphic for an impossible thing.

26. ὅτι φάντασμά ἐστι· it is a spirit. Φάντασμα, an apparition, a phantom; from φαντάζομαι, to appear, formed from 3 pers. perf. pass. of φαίνομαι. The Pharisees believed in the existence of spirits clad in human forms. The spectre of Achilles appears twice in the Hecuba of Euripides, and is called φάντασμα.

30. βλέπων . . . καταποντίζεσθαι but when he saw the wind boisterous, he was afraid; and beginning to sink . . . βλέπω is here to perceive by the outward senses, sentiens. It is sometimes applied to hearing, as in Gen. xlii. 1. Our Saviour's suffering Peter to leave the boat was well calculated as a test of his faith, and is a beautiful illustration of its effects. According to his faith, he found himself to rise or sink. Peter appears from the first of an ardent disposition, most forward to speak, to propose, to object or attempt. He had the most exalted thoughts of Christ and ardent affection for him. Καταποντίζεσθαι, a very expressive word, 'from κατά, down, and πόντος, the sea.

31. Ὀλιγόπιστε . . . ἐδίστασας; O thou of little faith, wherefore didst thou doubt? Εἰς τί for διὰ τί. Διστάζω, to doubt, to waver: it is a figurative word, taken from a person standing where two ways meet, and

ἐδίστασας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν 32
ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, 33
λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

^h Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ. 34
Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστει- 35
λαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ
πάντας τοὺς κακῶς ἔχοντας. Καὶ παρεκάλουν αὐτὸν, ἵνα 36
μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι
ἤψαντο, διεσώθησαν.

Κεφ. ιε'. 15.

^a Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων 1

^h Mark vi. 53.

^a Mark vii. 1.

doubting which to choose; or, according to the French *balancer*, taken from the tremulous motion of a balance, sometimes the one scale and sometimes the other preponderating: it is here merely opposed to πίστις, which implies trust in the power of Christ to preserve him from sinking.

32. Καὶ ... ἄνεμος· and when they were come into the ship, the wind ceased. Κοπάζω, from κόπος, labor, to cease through fatigue, as used also by Herodotus in Polymn. for the ceasing of the wind. The fury of the wind now ceased at once.

33. Οἱ δὲ ... εἶ· then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. Οἱ ἐν τῷ πλοίῳ seems to include the mariners. The word μαθηταὶ is generally used when none else are meant. That the expected Messiah was to be the Son of God was a Jewish doctrine. If therefore they believed our Saviour to be the Christ, they must also have regarded him as the Son of God. See John i. 50. and Ps. ii. The mariners might be Pagans; but the disciples of Christ, who in their intercourse with him must have often heard him declare that he was the Son of God, must also have mentioned his extraordinary pretensions and declarations to these their familiar associates. And on so singular an occasion as this, whatever doubts they might have had, their conviction and acquiescence in his divine mission must have been now confirmed: ἀληθῶς expresses both the doubts and present conviction. But the confession of

Peter xvi. 16. is much more full and emphatical. Concerning the omission of the articles, see note above iv. 3. For προσκυνέω see ii. 2.

34. Καὶ ... Γεννησαρέτ· and when they were gone over, they came into the land of Gennezareth. The lake of Galilee was in the time of our Saviour called Genesareth or Gennezareth, from the neighbouring land of the same name, on the west of the lake, in part of which Capernaum was situated. The wind having been contrary and very high, they had not been able to reach Bethsaida.

35. Καὶ ... ἐκείνου· and when the men of that place had knowledge of him. Our Saviour had been there before. Ἄνδρες is here used of the species, without distinction of sex, as Luke xi. 31. 32. The inhabitants. Ἐπιγνόντες αὐτὸν is rather, knowing him again, agnoscetes, as Acts iii. 10. iv. 13. xxvii. 39.

36. Καὶ ... διεσώθησαν· and as many as touched were made perfectly whole. See note above ix. 20. This general expression must be restricted to those, who believed in his power and his readiness to heal them. Διασώζω, from διὰ, through, or emphat. and σώζω, to save, here is to save or deliver from bodily disorder, to heal.

CHAP. XV.

1. Τότε ... Φαρισαῖοι· then came to Jesus Scribes and Pharisees, which were of

- 2 Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· Διὰ τί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.
- 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν; ^b Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα καὶ τὴν

^b Exod. xx. 12. Deut. v. 16. Eph. vi. 2. Exod. xxi. 17. Lev. xx. 9. Prov. xx. 20.

4 = Θεὸς εἶπε ib. * Τίμα τὸν πατέρα σου,

Jerusalem. The fame of Jesus was now so great, published, as may be supposed, by many Galileans at Jerusalem during the passover, that the doctors of the Jewish law thought it expedient, if possible, to put a stop to it. Οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς, are the *Scribes of Jerusalem*, or the principal part of them; without the necessity of ἐλθόντες being und. though they did come from Jerusalem, see Mark vii. 1. Thus οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι are the *Jews of Thessalonica*, Acts xvii. 13. and οἱ ἀπὸ τῆς Ἰταλίας are *they of Italy*, Heb. xiii. 24.

2. διὰ τί ... ἐσθίωσιν *why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.* Παράδοσις, *tradition, from παραδίδωμι, to deliver by teaching*, in which sense it is used by the purest Greek writers, is never taken in a bad sense, except the words, *elders*, as here, or *men*, as Col. ii. 8. are added. The Pharisees had traditions of the elders, *traditiones humanas*, besides the written law. The collection of these traditions by which the Jews made the law of God of none effect, is termed the Talmud. These according to their idle figment had been delivered by God to Moses, through the Prophets to Ezra, and thus to their times; and hence they called them the *oral law*. The Jerusalem Talmud has this passage: "The words of the elders are more desirable than the words of the Prophets." According to the tradition of the elders it was held a thing plainly unlawful and highly criminal, to eat meat, or common bread, till they had washed their hands. See Mark vii. 2. 3. They say that R. Aquiba being in prison, and not having water enough to drink, and wash his hands, chose to do the latter, saying, "It was better to die with thirst, than transgress the tradition of the elders." Here the *Elders*, πρεσβύτεροι, are not the Senators of the Sanhedrim, but teachers of the people, interpreters of the law, learned or wise men. For among the Hebrews, wise men,

especially some time after their death, were of old called ἀρχαῖοι. See v. 21.

3. διὰ τί ... Θεοῦ *why do ye also transgress the commandment of God.* Our Saviour confutes the Scribes and Pharisees from their own positions. There is here a remarkable concinnitas in the words opposed to the former clause. Τοῖς μαθηταῖς σου is opposed ὑμεῖς to τὴν παράδοσιν, τὴν ἐντολὴν to τῶν πρεσβυτέρων, τοῦ Θεοῦ. Why do ye allow the most frivolous observances, and absurd inventions, to supersede the great moral and relative duties of life, and the most sacred obligations of the law? Διὰ τί καὶ expresses some degree of indignation in our Saviour's reply, and may be rendered, and *why do ye yourselves...*

4. Ὁ γὰρ Θεὸς ἐνετείλατο... *for God commanded...* Our Lord selects one instance to illustrate His charge of their transgression of the divine commandment. The law delivered from mount Sinai contained this command, *Honor thy father and thy mother*: which *duty of children* towards their parents, (the word *honor* including all kinds of duties,) is also enforced by the awful denunciation of *death*, with which acts of disobedience in children, cursing or reviling, were to be visited. Exod. xxi. 17. The Heb. בְּרַךְ rendered κακολογεῖν, *to condemn, to slight*, in word and deed, is also rendered by some interpreters ἀτιμάζειν, and is therefore opposed to τίμα, *honor*, the Heb. of which כָּבַד implies support, and maintenance to be made by children for their indigent parents; in which sense it is used by St. Paul, 1 Tim. v. 3. 17. Compare Deut. xxvii. 16. Those who are guilty of this neglect of parents, in St. Paul's judgment *worse than infidels*, are, as our Saviour intimates, in the utmost hazard of eternal death. The anomaly of πατέρα ἢ μητέρα being without art. is that of enumeration, where several nouns are coupled together by conjunctions, or even if those conjunctions are omitted by the figure asyndeton. If the nouns stood singly they would require the article, but when thus

μητέρα· καί· Ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ
τελευτάτω. Ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ 5
μητρὶ· Δῶρον, ὃ ἐὰν ἐξ ἑμοῦ ὠφελῇθῃς· καὶ οὐ μὴ τιμήσῃ
τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ· Καὶ ἠκυρώσατε 6
τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Ὑποκριταί, 7
καλῶς προεφῆτευσε περὶ ὑμῶν Ἡσαΐας, λέγων· Ὁ ἔγγιζει 8
μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με
τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἑμοῦ. Μάτην 9
δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀν-

^c Isa. xxix. 13. Mark vii. 6.

5 — οὐ μὴ τιμήσει 8 = ὁ λαὸς οὗτος τοῖς χεῖλεσί με . . .

brought together, they very frequently reject it. See Midd.

5. 6. Ὑμεῖς δὲ λέγετε . . . *but ye say . . .* But you teach a doctrine contradictory to this divine command; in the neglect and violation of which command, an ungrateful child may justify himself, in consequence of your tradition. The action which by the law of Moses would have been punished with death, you convert into a vow both obligatory and acceptable in the sight of God: which vow, of consecrating to God whatever should have been appropriated to the relief of parents, you pronounce to be absolutely obligatory, and therefore that the son who utters it is dispensed from contributing to the service of his parents. A vow like this, interpreted with such rigor as to preclude a son from those obligations to parents which are sanctioned by God himself, is as effectual a curse as that for which Moses had pronounced the penalty of death to be due. Δῶρον, a gift; ἔστι or ἔστω und. Corban, used by St. Mark, an offering dedicated to God, or a thing devoted. Ὁ ἐὰν ἐξ ἑμοῦ ὠφελῇθῃς by whatsoever thou mightst be profited by me, i. e. that is, or let that be devoted to God, which might have been employed to thy use. After the clause καὶ οὐ μὴ τιμήσῃ . . . μητέρα αὐτοῦ, an ellipsis of the latter clause or apodosis is supposed by some. This ellipsis is supplied by *insons erit*, by Beza: *he shall be free*, by our translators: *δέδεσται νόμῳ*, or *κώλυτον* by Bos. Those who think that there is no ellipsis, make καὶ οὐ μὴ τιμήσῃ, not our Saviour's words, but part of the determination of the Scribes; translating this, *But ye say, whosoever shall say to his parents, Whatever you would have me allow you for a maintenance, is already vowed as a gift to God, therefore he must not relieve his father or mother:* making the apodosis to

begin at καὶ οὐ μὴ, rendering καὶ by *therefore*, and τιμᾶν by *to relieve*, with only a comma at ὠφελῇθῃς. There is an ellipsis of κατὰ before δ, and ἐὰν is put for *ἐν*. See Viger. c. viii. s. ii. r. 1. Ὁφελέω, *to profit*, which verb by medical writers is used for *relieving* in illness. See Mark vii. 10. 11. Ἀκυρώω, *to make of none effect, to annul*. Κυρώω is, *to confirm*; ἐκύρου τὸν νόμον, *he ratified the law*. App. Παράδοσιν ὑμῶν the word *your* is emphatical, distinguishing the corrupt traditions of the Pharisees from the commandments of God, which may also be called traditions; see 1 Cor. xi. 2. 2 Thess. ii. 15.

7. Ὑποκριταί . . . *ye hypocrites . .* What Isaiah said of the superstitious Jews of his own time may properly be applied to you; Isa. xxix. 13. Προφητεῖν here is not *to prophesy*, but *to pronounce, to declare*. The words of Isaiah are not those of prophecy, but of reproach; but see Mark vii. 6. *This people make pompous professions of religion, while their heart is far estranged from me.* See vi. 2.

9. Μάτην . . . ἀνθρώπων *but in vain they do worship me, teaching for doctrines the commandments of men:* i. e. teaching and following institutions merely human, they pay a worship which must turn to their utter destruction. Μάτην, by a kind of litotes, is not merely, *to no purpose*, but also, *fatally* to themselves. Matthew has changed the order of the words ἐντάλματα ἀνθρώπων καὶ διδασκαλίας, as Isa. is rendered by the LXX. The cognate noun διδασκαλίας is added to the verb, as we say *χαίρειν χαράν*. The word ἐντάλμα is joined with ἀνθρώπων in the three places in which it occurs, here, Mark vii. 7. and Col. ii. 22. and is contrasted with the precepts of God, which in the N. T. are always denominated ἐντολαί.

10 θρώπων. ^d Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς,
 11 Ἀκούετε καὶ συνίετε. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα
 κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόμα-
 12 τος, τοῦτο κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ
 μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι, ἀκού-
 13 σαντες τὸν λόγον, ἐσκανδαλίσθησαν; ^e Ὁ δὲ ἀποκριθεὶς
 εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐρά-
 14 νιος, ἐκριζωθήσεται. ^f Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ
 τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφοτέροι εἰς βόθυνον
 15 πεσοῦνται. ^g Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον
 16 ἡμῖν τὴν παραβολὴν ταύτην. ^h Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν

^d Mark vii. 14.^e John xv. 2.^f Infra xxiii. 16. Luke vi. 39.^g Mark vii. 17.^h Infra xvi. 9. Mark vii. 18.

16 † Ἰησοῦς

11. Οὐ τὸ εἰσερχόμενον . . . ἄνθρωπον not that which goeth into the mouth defileth a man. Our Saviour judging that the multitude, not warped by prejudices as the Pharisees were, might be capable of understanding what these did not, cautions them against their delusions, and tells them, with regard to their vain traditions, and washings before meat, that the defilement of which they ought to be afraid, did not arise from what entered the mouth as food, but from the evil words which proceeded out of their mouths, the emanations of wicked hearts. Κοινῶς is not here to communicate, but answers to the Heb. *אמץ*, and signifies to pollute; as also, as Acts x. 15. xi. 9. to pronounce unclean. The Pharisees thought some things so unclean in their own nature, as to give pollution, not only by the law, but of themselves; which opinion is here refuted by Christ.

12. ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν; were offended, after they heard this saying? i. e. they were induced to reject thy doctrine, judging it directly contrary, and an attack on their traditions. See xiii. 57. Bos accounts for the article τὸν λόγον by the ellipsis of the pron. οὗτος: but this word, according to Midd. always in the N. T. except where particular rules interfere, takes the art. when used in the sense of ὁ λόγος τοῦ Θεοῦ or τοῦ Κυρίου.

13. Πᾶσα . . . ἐκριζωθήσεται every plant which my heavenly Father hath not planted, shall be rooted up. As religious doctrine is figuratively denominated seed, so it is here called, plant. Our Saviour speaks of the extirpation of the tradition of the Elders, and the Judaical precepts. Some compre-

hend under the meaning of φύτεια, a plantation, or plant, the Pharisees, as being hypocrites, and blind guides, and not of God's planting.

14. Ἀφετε . . . τυφλῶν let them alone; they be blind leaders of the blind. Regard not what they say, or do, against me and my doctrine. See x. 6. The Pharisees were blind guides, ignorant and deluded themselves, yet presuming to guide others, to their own destruction, and that of their followers. This comparison is used by Horace: *ut si cæcus iter monstrare velit*. Ὁδηγὸς is here a guide, instructor; from ὁδός, which also sometimes is used for doctrine, and ἡγέομαι, or ἔγω, to lead.

15. Φράσον . . . ταύτην declare unto us this parable. Peter in the name of the disciples, for Mark vii. 17. says οἱ μαθηταί, asked the explanation of the saying, or sentence, which we have in ver. 11. see xiii. 3. They were themselves perhaps unable to reconcile this saying with the traditions and Mosaical injunctions. Παραβολή may here denote merely, a thing darkly or figuratively expressed.

16. Ἀκμὴν . . . ἔστε; are ye also yet without understanding? Ἀκμὴν, yet, still; according to Bos, κατ' ἀκμὴν χρόνου, at this point of time, used adverbially. So used by Polybius. Hesych. i. q. ἔτι. Or, according to Schoettgen, κατ' ἀκμὴν, in fervore; our Saviour addressing the disciples with some sharpness of reproof, Etiamne et vos tam egregiè imprudentes estis? And are ye also so utterly devoid of understanding, you who ought long since to have learnt from me in what true piety consists?

καὶ ὑμεῖς ἀσύνετοί ἐστε ; Οὐπω νοεῖτε, ὅτι πᾶν τὸ 17
εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς
ἀφεδρώνα ἐκβάλλεται ; ¹Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στό- 18
ματος, ἐκ τῆς καρδίας ἐξέρχεται, καὶ κείνα κοινοῖ τὸν ἄν-
θρωπον. ^kἘκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ 19
πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυραί,
βλασφημίαι. Ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ 20
δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

¹Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη 21
Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν 22
ὀρίων ἐκείνων ἐξελθοῦσα, ἐκραύγασεν αὐτῷ λέγουσα· Ἐλέ-
ησόν με, Κύριε, υἱὲ Δαβὶδ, ἡ θυγάτηρ μου κακῶς δαιμονί-
ζεται. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον· Καὶ προσελθόντες 23
οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐ-

¹ James iii. 6.^k Gen. vi. 5. viii. 21. Mark vii. 21.¹ Mark vii. 24.

17. εἰς τὴν . . . ἐκβάλλεται ; *goeth into the belly, and is cast out into the draught?* Do ye not yet understand that whatever entereth the mouth, can never contaminate the man, because it no wise affects his mind, but passeth into his belly, whence it is thrown out into the sink. And every thing which is unsuitable to nourish the body is carried off by a process of nature, without communicating any sinful defilement. St. Mark adds *καθαρίζον πάντα τὰ βρώματα*, *purging all meats*: before this participle there must be supposed an ellipsis of ὅ ἐστι, and this added clause must be referred to the whole circumstance : i. e. which intire process purgat in corpore cibum, leaving what is fit for nourishment clear of all dregs and defilement. There is a similar ellipsis in 2 Tim. ii. 14.

18. ἐκ τῆς καρδίας ἐξέρχεται· *come forth from the heart*. In this antithesis, our Lord declares that what defiles a man in the sight of God, and which is truly imputed to us, is *what proceeds from the heart*, wicked thoughts and wicked actions.

19. διαλογισμοὶ πονηροί· *evil thoughts, and reasonings*, which, though cherished, if not followed by the effect, were by the Jews not thought criminal. Juvenal himself says, *Intra se tacitum facinus qui cogitat ulum—facti crimen habet*. Not eating with unwashen hands rendered men loathsome in the sight of God, but impurities and abominations of every kind which were conceived in the heart. And of this moral pollution the proud Pharisee with his cor-

rupt reasonings, was peculiarly guilty, and therefore hateful in the eye of God.

21. Καὶ ἐξελθὼν . . . *then Jesus went thence* . . . Jesus seems to go into the confines of Tyre and Sidon to avoid Herod, as also the Scribes and Pharisees who may have harboured dangerous designs. See ver. 1.

22. γυνὴ Χαναanaία . . . *a Canaanitish woman* . . . The name of ancient Canaan, of which Phœnicia was a part, was become obsolete. It is only named here, and Acts vii. 11. xiii. 19. St. Mark explains *Canaanitish* by the more generally understood name of *Syro-phœnician*. Mark vii. 26. The Syro-phœnicians were so called to distinguish them from the Phœnicians of Africa, their colonists, who were Liby-phœnicians. Both were of the same stock, the ancient Canaanites. It does not follow that this woman, though she did not Judaize, was an idolatress. Both in Judea and the neighbouring countries there were men and women εὐσεβεῖς, σεβόμενοι τὸν Θεόν, such as Cornelius and Lydia. The pronoun αὐτῇ may be joined with λέγουσα: ἐκραύγασεν, αὐτῇ λέγουσα. See ix. 27.

23. λόγον· *a word*: i. e. not even one word: ἐὰν und. Bos. at εἰς. This apparent neglect was intended to prove the strength of her faith. Ἀπόλυσον αὐτήν· *send her away*. The disciples were wearied with her importunity, therefore interceded for her, that he would grant her petition and *dismiss her*.

- 24 τὴν, ὅτι κράζει ὀπισθεν ἡμῶν. ^m Ὁ δὲ ἀποκριθεὶς εἶπεν·
 Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου
 25 Ἰσραὴλ. Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ, λέγουσα· Κύ-
 26 ριε, βοήθει μοι. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστι καλὸν
 λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.
 27 Ἡ δὲ εἶπε· Ναὶ Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ
 τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων
 28 αὐτῶν. Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι,
 μεγάλη σου ἡ πίστις· γεννηθήτω σοὶ ὡς θέλεις. Καὶ ἰάθη
 ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
 29 ⁿ Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασ-
 σαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ.
 30 ^o Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἐαυτῶν

^m Supra x. 5. 6. Acts xiii. 46. Rom. xv. 8.

ⁿ Mark vii. 31.

^o Isa. xxxv. 5.

25 || προσεκύνησεν

24. Οὐκ ἀπεστάλην . . . Ἰσραὴλ. *I am not sent but unto the lost sheep of the house of Israel.* Our Saviour addresses these words to the disciples, but probably in her hearing. He endeavours to provoke the Jews to a jealousy of their birth-right, and to excite them to a sense of gratitude by reminding them, on several occasions, that the kingdom of God was first offered to them. See x. 5. 6. The great harvest of the Gentiles was to be after his death. *Eis* is here for *πρὸς, to, unto*—τὰ πρόβατα τὰ ἀπολωλότα, is an image denoting misery and wretchedness, a metaphor taken from wandering sheep, which have lost their shepherd. See ix. 36. Οἴκου, the Greek form, says Bp. Midd. would have been τοῦ οἴκου: the Heb. would reject the article. The writers of the N. T. waver between the two: for in Heb. viii. 8. 10, we have τὸν οἶκον Ἰσραὴλ. Οἶκος Ἰσραὴλ may be regarded as a single proper name. The Syr. Trans. Acts iv. 8. has rendered Ἰσραὴλ by *House of Israel*.

26. Οὐκ ἔστι . . . κυναρίοις *it is not meet to take the children's bread, and to cast it to dogs.* The Jews proudly and contemptuously distinguished themselves from the Gentiles, whom they called ἁμαρτωλοὺς and κύνες. Our Lord did but adopt their language evidently with a view to make the reflexion ver. 28. strike with greater severity against them. *Κυναρίος* is a term of greater contempt than κύνες, though the Greeks use many words having the form, but not the force of derivatives. The Jews are called

νόμι of the βασιλείας, viii. 12. supra, and Rom. ix. 4. ὧν ἡ νόθευσις.

27. 28. Ναὶ Κύριε . . . αὐτῶν *truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.* *Nai*: this particle has here the force of assenting, but combined also with that of beseeching. *Kai γὰρ, and, or but yet.* I have no claim to the privileges of God's people, yet it cannot injure the children if the dogs pick up the offals from their table. This answer of the woman acknowledging the power and mercy of our Lord, drew from him the warmest approbation of the faith, humility, and perseverance which she had thus manifested: and her desire was accomplished in all its extent.

30. ἔχοντες . . . Ἰησοῦ *having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet:* χωλοὺς, &c. meaning some individuals of each class. Κυλλοὺς, rendered *maimed*, is explained by Kypke on the authority of Hippocrates as, *crooked, distorted*; but according to Grotius, and the usual sense of the word in pure Greek, it may be limited to the meaning given by Erasmus, of *mutilus*: see also Mark ix. 43. The restoration of limbs, according to this explanation, is an illustrious instance of the creative power of our Saviour. Many however think, because no other instance is recorded in which the *maimed* were made whole, though the word is certainly used to express the loss of limbs, that persons *disabled in their hands or arms* are meant. *ῥίπτω* here is, *to place*.

χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολλοὺς· καὶ ἔρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ θεράπευσεν αὐτούς. Ὡστε τοὺς ὄχλους θαυμάσαι βλέποντας 31 κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. ^P Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε· 32 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἡδὴ ἡμέρας τρεῖς, προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. Καὶ 33 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; Καὶ λέγει 34 αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν 35 ἐπὶ τὴν γῆν. Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς 36 ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον πάντες, καὶ 37 ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. Οἱ δὲ ἐσθίοντες ἦσαν τετρακισ- 38 χίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. Καὶ ἀπολύ- 39 σας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

^P Mark viii. 1. 2.

30 || παρὰ τοὺς πόδας αὐτοῦ

32 = ἡμέραι

39 * ἐνέβη

31. καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ· and they glorified the God of Israel. They all, whether Jews or Gentiles, acknowledged this to be a wonderful work of mercy, and glorified the God of Israel who had raised up so illustrious a Prophet, and sent help to so many afflicted creatures, whom no human power could have restored.

32. προσμένουσί μοι... they continue with me... they do not leave my side. This shows the assiduity and earnestness with which they attended him, and listened to his instructions. Οὐκ ἔχουσι τί φάγωσι· have nothing to eat: not that they had been fasting three days; but that now on the third day, their provisions failing, they began to be pressed by hunger. Μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ· lest they faint in the way, i. e. lest they grow faint, become languid, and fail in strength; ne viribus deficiant. Ἐκλύομαι is to become faint either in body as here, or in mind as Gal. vi. 9.

33. ὥστε χορτάσαι... as to fill... see xiv.

20. The disciples evince in this instance the weakness of their faith in thus renewing their objection after the experience they had had of our Lord's mighty power, and after he had declared his compassionate purpose of feeding the multitude. But indeed it was not till after his death, and the descent of the Holy Ghost that they evinced those noble and exalted qualities which excite our admiration. They were yet but mere men; they became afterwards inspired apostles. See the relation of the former miracle in the last chapter.

35. ἀναπεσεῖν... to sit down... see xiv. 19. Σπυρίδας mentioned at ver. 37. is distinguished from κοφίνους in the former relation. Σπυρίς, derived by the etymologist from πυρὸς, corn, with σ prefixed, is supposed to be a hand-basket: it is the same kind, as that mentioned Acts ix. 25. in which St. Paul was let down by the wall.

39. εἰς τὰ ὄρια Μαγδαλά· into the coasts

Κεφ. 15'. 16.

- 1 ^a Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειρά-
ζοντες ἐπηρώτησαν αὐτὸν, σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάι
2 αὐτοῖς. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης,
3 λέγετε· Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός. Καὶ πρῶτ' Σή-
μερον χειμῶν· πυρρᾶζει γὰρ στρυγνάζων ὁ οὐρανός· Ὑπο-
κριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν,

^a Supra xii. 38. Mark viii. 11. Luke xi. 54.

3 † Ὑποκριταί

of Magdala. St. Mark viii. 10. says εἰς τὰ μέρη Δαλμανουθά. Dalmanutha and Magdala were neighbouring towns in Gaulanitis, towards the south-east part of the lake. For τὸ πλοῖον see viii. 23.

CHAP. XVI.

1. πειράζοντες . . . αὐτοῖς *tempting desired him that he would show them a sign from heaven.* See note xii. 38. The Jews had been accustomed to the display of the power of God in their favor, and they now desired some miraculous evidence from the heavens to prove the divine mission of Christ. Probably they required a sign that he was to work out for them a temporal deliverance. But as our Saviour intimates, ver. 4. hereafter there would be a most decisive proof of his mission. Πειράζοντες is rather, in order to *try him.*

2. Εὐδία· πυρρᾶζει . . . *it will be fair weather: for the sky is red.* αὐριον ἔσται und, *eudia, fair weather,* from εὖ, *well,* and δία, *Jupiter, or air;* thus Hor. *Sub Jove frigid.* Πυρρᾶζω, *to look red,* from πῦρ, *fire.* See the same prognostics in Aratus, the result of daily observation. Εἶπεν αὐτοῖς in Luke xii. 54. we have τοῖς ὄχλοις: the Pharisees and Sadducees were mixed with the ὄχλοι.

3. τὸ μὲν . . . *δύνασθε; ye can discern the face of the sky; but can ye not discern the signs of the times?* i. e. Can ye prognosticate fair or foul weather, by the appearances of the sky, and can ye not by the prophecies which so clearly point out the Messiah, and the various miracles which are daily performed among you, discern the time of my coming? The Jews valued

themselves highly on their skill in prognosticating the weather. And, if they had not been hypocrites, they might with much less sagacity have discerned the variety of signs which marked out this time for the arrival of the Messiah. The sceptre was departing from Judah; Daniel's seventy weeks were terminating; the Baptist's ministry evidenced his approach, and all the prophecies were fulfilling in his character, doctrine and miracles. But even in the times of the Apostles, though so many signs from heaven had then been given, at the crucifixion, the resurrection, ascension, and descent of the Holy Ghost, they still continued the same demands. See 1 Cor. i. 22. Χειμῶν is here, *foul, stormy weather,* as it is also used by the best Greek authors; so is *hyems,* which is derived from *ŭo, to rain.* Στρυγνάζω is here *to be gloomy, lowering,* applied to the sky; in which sense it is used by the purest Greek authors; applied also, as by St. Mark to the sadness of the countenance, x. 22.—Τῶν καιρῶν *of the times,* rendered by Syr. *of this time.* A distinction is made between χρόνος and καιρὸς, the former expressing generally the *duration* or *space,* the latter the *opportunity, due time,* as καιρὸς καρπῶν. Raphaelius shows that Homer and Herodotus use the verb ὑποκρίσθαι for *interpreting* dreams and portents. From the verb in this sense is borrowed ὑποκριτὴς ὀνείρων, *an interpreter of dreams,* Lucian. And the application of this meaning he gives to this passage, and Luke xii. 56. It is however justly applied to the Pharisees in the sense of dissimulation and hypocrisy: see vi. 2. Ὑποκριταί is wanting in some valuable Mss. the Vulg. and several old verss.

τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; ^b Γενεὰ πονηρὰ καὶ 4
μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ,
εἰ μὴ τὸ σημεῖον Ἰωανᾶ τοῦ προφήτου. Καὶ καταλιπὼν
αὐτοὺς, ἀπῆλθε.

^c Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο 5
ἄρτους λαβεῖν. ^d Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ 6
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδου-
καίων. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρ- 7
τους οὐκ ἐλάβομεν. Γνούς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί 8
διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλά-
βετε; ^e Οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους 9
τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; ^f Οὐδὲ 10
τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρί-
δας ἐλάβετε; Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, 11
προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδου-

^b Supra xii. 39. Jon. ii. 1. 2.

^c Mark viii. 14.

^d Luke xii. 1.

^e Supra xiv. 17. John vi. 9.

^f Supra xv. 34.

4 † τοῦ προφήτου 8 † αὐτοῖς 11 = ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; Προσέχετε ἀπὸ . . .

4. σημεῖον ἐπιζητεῖ *seeketh after a sign*. The signification which is often given to ἐπὶ in composition may be here applied, sc. of addition: i. e. this generation requires other signs, not being satisfied with those already given. See xii. 39.

5. ἐπελάθοντο . . . λαβεῖν *they had forgotten to take bread, or loaves*: i. e. they found or perceived that they had forgotten: or, by an inverted way of writing, instead of, *they had forgotten to take bread, and when they came to the other side, Jesus said*, &c.

6. Ὁρᾶτε . . . Σαδδουκαίων *take heed and beware of the heaven of the Pharisees and of the Sadducees*. We have the explanation below ver. 12. But see note xiii. 33. and xiv. 2. Προσέχω, *to take heed, or beware*; which in this sense is used with μὴ, *lest*, or with ἀπὸ, *from*. The repetition of these two verbs, which are here of the same import, gives greater force and emphasis to the caution. Arrian's Dissert. Epict. i. 3. Ὁρᾶτε οὖν καὶ προσέχετε μὴ τι, &c. See note.

7. Οἱ δὲ . . . λέγοντες *and they reasoned among themselves, saying*. Ἐν is here, *among*, as we see by Mark viii. 16. who has πρὸς ἀλλήλους. There is an ellipsis before ὅτι ἄρτους οὐκ ἐλάβομεν, *he said this, because . . . or something similar*. The disciples

show their slowness in apprehending our Lord's meaning on this, as on several other occasions.

9. 10. Οὐπω . . . πεντακισχιλίων . . . *do ye not yet understand, neither remember the five loaves of the five-thousand . . .* The words in these verses and Mark viii. 19. 20. are the same in substance, though differently modified. The evangelists often record our Lord's words in a general manner, *non numerantes, sed tanquam appendentes*, regarding their purport, not superstitiously detailing them. However, Newcome observes, Jesus may, after uttering what St. Matt. relates, have asked the questions recorded by St. Mark.

11. Πῶς . . . ζύμης . . . *how is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the heaven . . .* After εἶπον ὑμῖν an ellipsis is supposed of ὅτι εἶπον before προσέχειν; as at ver. 7. Others suppose ἀλλὰ to be understood. But the verb προσέχειν may be used as a noun, the case of the verb εἶπον, in this sense: It was not concerning bread that I spake to you, *the bewaring* on your part (τὸ προσέχειν), i. e. that you should beware, of the heaven . . . ἔχω followed by an infinitive or by ἵνα may also signify *to bid, to command*. Πῶς οὐ νοεῖτε has here the force of, *How can it be that you do not*

- 12 καίων; Τότε συνήκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
- 13 Ἔλθων δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τοῦ υἱὸν τοῦ ἀνθρώπου; ^h Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἡλίαν·
- 15 ἕτεροι δὲ, Ἰερεμίαν, ἡ ἓνα τῶν προφητῶν. Λέγει αὐτοῖς·
- 16 Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ⁱ Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.
- 17 ^k Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων

^g Mark viii. 27. Luke ix. 18.

^h Supra xiv. 2.

ⁱ John vi. 69. xi. 27. Acts viii. 37. ix. 20. 1 John iv. 15. v. 5.

^k 1 Cor. ii. 10.

13 † με

understand? See Hoogeveen at πῶς. Compare Mark viii. 21. Luke xii. 56. Rom. viii. 32. 2 Cor. iii. 8.

12. ἀλλ' ἀπὸ τῆς διδαχῆς .. but of the doctrine. . . The doctrine of the Pharisees led to superstition, pride and hypocrisy; that of the Sadducees to the denial of a divine providence and of a future state of existence. This was the leaven of which Jesus bade his disciples to beware.

13. Ἐλθὼν . . . Φιλίππων when Jesus came into the coasts of Cæsarea Philippi. There were two cities in Palestine of the name of Cæsarea. The city here meant was an inland town, in the Tetrarchy of Philip, who built and named it Cæsarea, in honor of Tiberius Cæsar; he added his own name to it by way of distinction. The other was a much larger city, in a more southern part of the land, on the Mediterranean. It had been rebuilt by Herod the Great, and named in honor of Augustus Cæsar. Τίνα . . . ἀνθρώπου; whom do men say that I the son of man am? or rather, who. It is conjectured by some that this sentence should be divided into two questions. Whom do men say that I am? The son of man? But we should not without the utmost caution disturb the established punctuation. With regard to the present instance, we scarcely meet with such abrupt interrogations, without μή or μήτι being prefixed. And an unwarranted meaning would be given by such a punctuation: for the Son of Man was a name, as Bp. Midd. observes, which, though frequently assumed of himself by Christ himself, as in the present instance, was not applied to

him by others till after his ascension. See viii. 20.

14. Οἱ μὲν, Ἰωάννην . . . some say that thou art John . . . Even those among the multitude who esteemed Jesus most highly had a very inadequate apprehension of his real dignity. The highest to which the faith of any of the people, not his disciples, at this time rose, was to think that he was John the Baptist risen from the dead, Jeremiah, or one of the Prophets. These popular opinions concerning Jesus, whom they knew to have been born and brought up among themselves, manifestly presuppose the doctrine of the transmigration, as being pretty general among the Jews. It was the expectation of the Jews that Elias or Elijah should come again to prepare the way of the Messiah. See xi. 14. And they had a notion that Jeremiah should at some time appear to recover the ark of the Covenant, which he had hid. See 2 Macc. ii. 5.

16. Σὺ εἶ . . . ζῶντος· Thou art the Christ, the Son of the living God. See the character of Peter xiv. 30. All Christ's disciples had made the same acknowledgment xiv. 33. Every word here is highly emphatic. Peter, with his usual promptitude, declares Jesus to be the promised Messiah, the Son of the living God. See note i. 1. and div. 3. τοῦ ζῶντος this epithet is applied to the Deity, as opposed to the dead idols of the Heathens. God hath life independently from and in himself, and in him we live, move and have our being.

17. Μακάριος . . . σαρκὸς· blessed art thou, Simon Bar-Jona: for flesh and blood

Βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς. ¹ Καγὼ δέ σοι λέγω, ὅτι 18 σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. ^m Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ 19

¹ John i. 42.^m Infra xviii. 18. John xx. 23.

hath not revealed it unto thee, but my Father which is in heaven. Bar-Jona, i.e. the son of Jona. The Hebrews often added the patronymic by way of distinction to a name which was very common. *Flesh and blood*, both in the Scripture and the Jewish writers, signifies *man*; see Gal. i. 16. The import of the words is this: not thine own unassisted sagacity, nor the testimony of man, has produced this faith in thee, but this cordial assent is wrought in thy soul *by my heavenly father*, by the divine testimony of my doctrine and my miracles. Ἀποκαλύπτω, *to reveal*, does not mean here the immediate communication of knowledge by direct inspiration, but the removing of those carnal prejudices which *veiled* the hearts of others. Τοῦτο is und. after ἀπεκάλυψε· see Bos at τοῦτο.

18. Καγὼ . . . αὐτῆς· and *I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.* Our Lord in these emphatic words declares that, on Peter, as a true believer in Christ, first preacher of the Gospel, and on this confession, should be erected the holy building, the church, which he came to establish. Chrysostom interprets, τῇ πέτρᾳ — τοῦτέστι τῇ πίστει τῆς ὁμολογίας. The other Apostles were foundation stones as well as Peter; see Eph. ii. 20. Christ himself being the chief corner-stone. But Peter was the first Apostle who preached the gospel to the Jews, Acts ii. 14. as also to the Gentiles, Acts x. 44—48. Πέτρος the masculine noun, a figurative stone, only represents one true believer, which is Peter, one of a great number; it is totally distinct from πέτρα, though it has a relative but inferior meaning to it, and for which he cannot be a vicarious substitute. It is to be observed that τῇ πέτρᾳ, the only foundation or rock, on which the catholic church is built, is feminine; but if this latter part of the sentence had been intended to be applied personally to Peter, it would have been ἐπὶ τούτῳ τῷ πέτρῳ, upon this stone. See 1 Pet. ii. 4. 5. and note: there the Apostle in his address to the churches is very far from allowing any vicarial head on earth, any other head of the church than Christ himse'f. This declaration of
Gr. Test.

our Lord therefore gives no countenance whatever to the claim of supremacy set up by the church of Rome. Our Lord declares that the Christian church shall never be destroyed, that death, however inflicted by persecution and torments, shall not prevent the propagation of his religion: "The church," which Christ emphatically calls *my church*, i. e. believers, true faithful Christians, of which it consists. And though Christians shall die, yet death shall have no dominion over them. See Acts viii. 1. Πύλαι ᾗδου is no other than the ἑκκλησία of the O. T. See Isa. xxxviii. 10. Ps. ix. 13. which is used only to signify death, or the entrance into a new state of being: and the πύλαι ᾗδου of the classical writers has no other meaning. They are without the article, by the principle of correlation; see xiii. 35.

19. Καὶ δώσω . . . οὐρανῶν· and *I will give unto thee the keys of the kingdom of heaven.* See note iii. 2. The sense is, I will make thee the instrument of opening the *kingdom of heaven* both to the Jews and Gentiles. Peter's preaching the gospel first, both to the Jews and to the Gentiles, may be considered as an illustration of this promise. Christ had just compared the church to an edifice built upon a rock, and he to whom the keys are entrusted has the power of admitting or excluding whom he will. Bearing the keys is a mark of office or rule. See Isa. xxii. 22. and Rev. iii. 7. The promise to Peter was, that he would be selected to be the first instrument in a great work of providence, which was of such a nature as to be done once for all; and being done, it cannot be repeated. Καὶ ὃ ἐὰν δήσῃς . . . and *whatsoever thou shalt bind* . . . Inspired as thou shalt be by the Holy Ghost, whatsoever thou shalt declare to be my will on earth, shall be confirmed in heaven. This a kind of metonymia by which the action itself is substituted for the permission or prediction of it; as likewise John xx. 23. *whosoever sins ye remit, &c.* i. e. whose sins ye shall declare to be remitted, &c. The Jewish doctors used the expression *to bind* and *loose*, to signify the unlawfulness or lawfulness of things. This power of declaring the laws of the gospel and the terms of the salvation was cou-

ὁ ἐὰν δῆσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς·
καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρα-
20 νοῖς. ^α Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ
21 εἰπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός. ^ο Ἀπὸ τότε
ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐ-
τὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν
πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταν-
22 θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Καὶ προσλαβόμενος
αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ἰλεώς σοι
23 Κύριε· οὐ μὴ ἔσται σοι τοῦτο. Ὁ δὲ στραφεὶς εἶπε τῷ
Πέτρῳ· Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλόν μου εἶ·

^α Infra xvii. 9. Mark viii. 30. Luke ix. 21.

^ο Infra xx. 17. 18. Mark viii. 31. Luke ix. 22.

20 || τότε ἐπετίμησεν

ib. = ἔστιν ὁ Χριστός

ferred afterwards on all the Apostles; see xviii. 18.

20. Τότε . . . αὐτοῦ . . . *then charged he his disciples* . . . The time for an explicit and public declaration that he was the Messiah was not yet come; our Saviour therefore charged his disciples not to divulge it to others, though it was in their power to collect it from the fulfilment of prophecy, from his miracles and doctrine. Διαστέλλω is properly to *send here and there, to separate*; διαστέλλομαι, to *command*, and followed by a negative to *forbid, to interdict*. The word Ἰησοῦς is omitted in many Greek Mss. and some ancient verss. It certainly appears superfluous, as there was no reason why our Lord should charge his disciples not to tell that he was *Jesus*, the name by which he was always called, and in which there was no secret.

21. Ἀπὸ τότε . . . πρεσβυτέρων . . . *from that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders* . . . The minds of the Apostles were exalted with the high expectations of the temporal glory of the Messiah: it therefore became necessary to remove these prejudices, now that they firmly believed that He was Christ, the Son of God; and not only to extinguish their hopes of sharing in the splendors of that kingdom, but also to fortify their minds against his and their own future sufferings. This prediction of our Saviour, to which the events relative to himself so exactly correspond, is totally incompatible with any collusion or imposture. Δεικνύειν has here the same sense as

διδάσκειν, Mark viii. 31 and 32. which was done plainly and freely, without any ambiguity. See note xii. 40. Πρεσβύτεροι are here the Senators, members of the Sanhedrim, which was composed of the elders, with the chief priests and Scribes: hence that council is called πρεσβυτέριον, Luke xxii. 66. Acts xxii. 5.

22. Καὶ προσλαβόμενος . . . Κύριε *then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord*: This is another instance of the ardor and warmth of Peter's disposition, who thought these foretold sufferings inconsistent with the dignity of the Messiah. Therefore προσλαβόμενος *taking Jesus by the hand*, or as others render it, *taking him aside*, with much surprise, though with a mixture of tenderness, he *began to chide him* for uttering so melancholy a discourse, and so subversive of their hopes. Ἰλεώς σου *God forbid!* Atticé for ἱλαός, is a phrase answering to the Heb. הִנֵּה לֹא־טוֹב לָנוּ, and may be rendered *Deus hoc omen avertat, ne vénoito*: elliptically for ἱλαός σοι εἴη Θεός.

23. Ὑπαγε . . . ἀνθρώπων *get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men*. Our Lord declares that under an appearance of affection, Peter showed himself in reality an adversary, and was a *stumbling-block*, or impediment to him, by opposing the divine method of the redemption of mankind through a suffering Messiah: and that his mind was poisoned by worldly prejudices, so that far from relishing and estimating rightly the spirituality of divine things and

ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
^p Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει 24
 ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν
 σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. ^q Ὃς γὰρ ἂν θέλῃ 25
 τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπο-
 λήσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν. ^r Τί 26
 γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν
 δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλ-
 λαγμα τῆς ψυχῆς αὐτοῦ; ^s Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου 27

^p Supra x. 38. Mark viii. 34. Luke ix. 23. xiv. 27. ^q Supra x. 39. Mark viii. 35.
 Luke xvii. 33. John xii. 25. ^r Mark viii. 36. Luke ix. 25. ^s Infra xxv. 31. xxvi.
 64. Mark viii. 38. Zech. xiv. 5. Jude 14. Ps. lxii. 12. Rom. ii. 6. Rev. ii. 23.

appointments, he prized, in preference to them, honors, ease and riches, and all the objects of human ambition. See note iv, 10. *Φρονεῖν* here is to relish, to judge, to estimate, though with the Greek authors *φρονεῖν τὰ τινος* is an elegant phrase for to favor, to be on the side of any one, to be of his party. See Rom. viii. 5. St. Luke omits our Lord's sharp reproof of Peter, and the occasion of it; though he records the discourse in consequence of it. Luke ix. 23. But according to Le Clerc's 12th Canon, *Qui pauciora habet, non negat plura dicta aut facta; modò ne ulla sit exclusionis nota*. Perhaps, says Newcome, the disciple and companion of that Apostle who had withstood Peter to his face, Gal. ii. 11. willingly made this omission; as he omits some aggravating circumstances in Peter's denial of Christ, xxii. 60; though he carefully records the greatness of his sorrow.

24. *Εἴ τις . . . ἀκολουθεῖτω μοι* If any man will come after me, let him deny himself, and take up his cross, and follow me. Our Saviour prepares those, who would be his disciples, for suffering; telling them that they must forego their dearest interests, and even life itself, if they determine to be his faithful followers: *θέλω* expresses a strong resolution. *Ἐρχεσθαι ὀπίσω τινος* and *ἀκολουθεῖν* to follow as disciples, to embrace his religion. *Ἀπαρνεῖσθαι ἑαυτόν* is to renounce oneself, i. e. to deny the strongest solicitations of the passions, pride, avarice and ambition, to despise even life itself for the sake of Christ. *Αἰρεῖν τὸν σταυρὸν* is, in conformity to the example of their crucified Saviour, to be prepared to undergo those sufferings and persecutions which were reserved to his faithful followers; an allusion to the Roman custom of making the criminal carry the cross on which he was to suffer.

25. *Ὃς γὰρ . . . for whosoever . . .* See note x. 39.

26. *Τί γὰρ . . . ζημιωθῇ; for what is a man profited, if he shall gain the whole world, and lose his own soul?* This is supposed to have been a question proverbial among the Jews, importing that the possession of all worldly advantages was worthless, when compared with the loss of life which was involved in that. What adequate price would a man give in exchange or ransom for his life, if that should be lost or forfeited? Compare Job ii. 4: and if that was the case with regard to temporal life, how forcibly must the same argument conclude in respect of the soul, and its state of eternal happiness or misery? *Ψυχὴ* here is animal life, in which sense it is used by the best Greek writers. There is an ellipsis of *κατὰ* before *τί*, as also before *ψυχὴν*; see Bos *κατὰ*. *Ζημία, loss*, is here merely opposed to *κέρδος*. *Τί δώσει . . . ; what shall a man give . . . ?* *τί* here is equivalent to *κόστος*, i. e. what great things will a man give, as a price to preserve or redeem his life? *Ἀντάλλαγμα* is the ransom of what is forfeited, *pretium redemptionis*, rather than *exchange* or barter. See Mark viii. 37.

27. *Μέλλει . . . αὐτοῦ for the son of man shall come in the glory of his Father with his angels.* Our Saviour assures his disciples that, notwithstanding his present humiliation, a day would come when, attended with the holy angels as his servants, he should exercise sovereign authority over all creatures; that he would then reward them for their self-denials and sufferings, and render to believers and unbelievers according to their works. This is evidently meant of the manifestation and glory of his kingdom at the day of judgment. See xxv. 31. 2 Thess. i. 7.—*Ἐν τῇ δόξῃ τοῦ πατρὸς clothed with the majesty of the Father.*

ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ, κατὰ τὴν πράξιν αὐτοῦ.
 28 Ἐμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Κεφ. ιζ'. 17.

1 ^a Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ
 2 ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. Καὶ μετεμορ-

¹ Mark ix. 1. Luke ix. 27.

^a Mark ix. 2. Luke ix. 28.

28 = ἐστώτων

Δόξα, כבוד, applied to God is the power and majesty, and the divine attributes of the Father; applied to the Son, it is the glory and majesty which Christ had with the Father from all eternity, previous to his taking human nature upon him; and with which he was clothed in the heavens after his state of humiliation upon earth. When Jehovah appeared in Schechinah to the Patriarchs, it was ἐν δόξῃ Θεοῦ; and the Son of God also is described by the Apostle to the Hebrews, as the ἀπαύγασμα τῆς δόξης Θεοῦ, the effulgence, or brightness of God's glory, and as sitting on the right hand of the majesty on High. See viii. 20.

28. εἰσὶ τινες... αὐτοῦ· there be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom; rather, taste death, which is a Syriac phrase for to die. This passage refers to that providential appearance of Christ for the destruction of Jerusalem, so often called the coming of the son of man, and the day in which he shall be revealed. John survived the fall of Jerusalem, and witnessed the diffusion of Christianity over the greatest part of the Roman empire. The difficulty of this passage lies in the abruptness with which the Messiah's coming is introduced immediately after mentioning the last judgment. But the connexion with the preceding verses will be better seen from this paraphrase, according to Whitby: There is no cause why any man should fear to lose his life for my sake, or think himself wise in preserving it, by denying me; for the son of man will come in the glory of his Father, who has made him judge both of the quick and the dead, and then he will render a reward of eternal life

to them who have suffered for his sake, and subject them to eternal death who have been ashamed of him and of his words; nor have you cause to doubt of his power, thus to judge and inflict punishments on men, since he will shortly give a signal experiment of it, in inflicting the severest punishments on the unbelieving Jews.

CHAP. XVII.

1. Καὶ μεθ' ἡμέρας ἕξ... and after six days... St. Luke ix. 28. mentions about eight days, which include the day of Peter's reproof, and that of the transfiguration; both which days are excluded by Matt. and Mark ix. 2. Μεθ' ἡμέρας ἕξ means here six days complete, after the discourse recorded above. When John xx. 26. says, eight days after, they are to be understood inclusively, eight days being the Jewish term for a week: and it was most likely on that day se'nright on which Jesus had before appeared to his disciples. Παραλαμβάνει see note iv. 5. Peter, James the son of Zebedee, see iv. 21. and John, afterwards the great pillars of the church, especially of the circumcision, Gal. ii. 9. Christ admits them to this vision in the mount, takes them with him, when he raises to life the ruler of the synagogue's daughter, Mark v. 37. and in his agony, Mat. xxvi. 37. Mount Tabor or Thabor was most probably the scene of our Saviour's transfiguration. He might travel with ease from the confines of Caesarea Philippi to Tabor in the space of six days. See Mark ix. 2.

2. Καὶ μετεμορφώθη... and was transfigured... The words καὶ ἔλαμψε... show

φάθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. Καὶ ἰδοὺ, ὥφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας, μετ' αὐτοῦ 3 συλλαλοῦντες. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· 4 Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἡλίᾳ. ^bἘτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ 5 ἐπεσκέασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέ-

^b Supra iii. 17. 2 Pet. i. 17. Mark i. 11. John i. 34. Isa. xlii. 1.

5 || νεφέλη φωτὸς

what was the nature of this transfiguration; that it was not a total change of body, but only of his external appearance. St. Luke writing to the Gentile converts says that *the fashion of his countenance was altered*, ix. 29. expressing himself thus differently from Matt. and Mark, most probably that he might avoid the literal use of a term which entered into so many fictions of the Greeks. This illustrious scene appears to be a visible and figurative representation of Christ's coming in glory to judge the world; and one of the chief objects of it was to remove and soften the prejudices of his disciples against his and their future sufferings, and by cheering them with a brighter view of things to support them under the sorrowful impression which his late severe injunctions and declarations must have created. Another great purpose of the symbolical action on the mount was to signify the cessation of the Jewish, and the commencement of the gospel dispensation. Moses and Elias must be allowed to be the proper representatives of the law and the prophets. While they were conversing familiarly with Jesus, and Peter proposed that they should make three tabernacles, one for Jesus, one for Moses, and one for Elias, *a bright cloud overshadowed them, and behold, a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased; hear ye him.* This is my Son, not, as Moses and all the prophets were, my servant. Him, and him only, you are now to hear. He is from henceforth to be your Lord, your Legislator, and your King. The Evangelical law being established, the ceremonial law must cease; and Moses and the prophets must give way to Christ. Moses and Elias instantly disappear, and *when the disciples lift up their eyes, they see no man, save Jesus only.* See 2 Pet. i. 16. et seq.

4. ποιήσωμεν . . . σκηνάς· *let us make here three tabernacles.* Σκηνή is rather here a booth, or temporary shed made of the branches of trees, which abounded in the mountainous parts of Judea, where materials for erecting tents or tabernacles could not be found thus on a sudden. Peter in this knew not what he said; but he was delighted to see his beloved master appear in glory, and broke out into an exclamation that it was pleasant to continue there, and not to go and meet those sufferings of which he had heard. The faith of Peter is represented as subject to various paroxysms. When Jesus asked him, what his opinion of him was, his faith appeared raised to the greatest height. When Jesus mentioned his death and sufferings, it sank; but on the sight of this glorious vision it rose again. If the Papists rightly attended to this, and particularly to the sharp rebuke which our Saviour gave him immediately after having conferred on him the high dignity mentioned, xvi. 19. they might consider the primacy of Peter which they have built upon it in a different light than they seem to do.

5. νεφέλη . . . αὐτοῦ· *a bright cloud overshadowed them.* This bright cloud is called by St. Peter, who beheld it, *the excellent glory.* 2 Pet. i. 17. The cloud is the well known token of the divine presence under the law. On mount Sinai, the cloud was dark and thick; there were thunders and lightnings, and the whole mount quaked greatly; here the cloud was bright, and the whole scene luminous and transporting, and nothing was heard but the mild paternal voice of the Almighty expressing his delight in his beloved Son. These circumstances evidently point out the different tempers of the two dispensations. See iii. 17. and ii. 9.

γουςα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα·
 6 αὐτοῦ ἀκούετε. Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ
 7 πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ^c Καὶ προσελ-
 θὼν ὁ Ἰησοῦς, ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ
 8 φοβεῖσθε. Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα
 9 εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. ^d Καὶ καταβαινόντων αὐτῶν
 ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ
 εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
 10 ἀναστῇ. ^e Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέ-
 γοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ
 11 ἔλθεῖν πρῶτον; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς·
 Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα.
 12 Λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν

^c Dan. viii. 18. ix. 21. x. 10. 18.

^d Supra xvi. 20.

^e Supra xi. 14. Mark ix. 11. Mal. iv. 5.

9 * ἀπὸ τοῦ ὄρους 10 † αὐτοῦ 11 † Ἰησοῦς ib. πρῶτον

6. ἔπεσον ... αὐτῶν ... *they fell on their face* ... They were exceedingly terrified by this manifestation of the present Deity. St. Mark ix. 15. mentions a striking circumstance which neither St. Matt. nor St. Luke notice, that on the descent of our Lord from the mount, *all the people when they beheld him were greatly amazed*, doubtless at those unusual rays of majesty and glory which yet remained on his countenance.

10. Καὶ ... αὐτοῦ ... *and his disciples asked him* ... They had received splendid proofs that Jesus was the Messiah; but they had still one scruple. They ask our Saviour how the observation of the Jewish doctors holds good, that Elias must first come, grounded as it was on an express prophecy in Malachi. We see the Messiah, but we see no Elias. See note xi. 14. If Jesus had already so far accomplished his office, as to talk of a death which he must suffer at Jerusalem, why is not Elias come to anoint him, and to preach of him? For the tradition of the Scribes was, that before the coming of the Son of David, Elias was to come to preach to him: and also that he was to anoint him to his office, and that before that unction the Messiah could do nothing.

11. καὶ ἀποκαταστήσει πάντα *and restore all things*. Ἀποκαθίστημι, (or ἀποκαθιστάνω,) fut. στήσω, is to restore to its former state, but figuratively to reform, to frame and prepare the minds of men for the

coming of our Saviour: particularly as applied to the reformation wrought by the preaching of St. John. In Acts iii. 21. Peter says, concerning our Lord, as it stands in the common version, *Whom the heavens must receive, until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets*. Ἀποκατάστασις as interpreted by Hesych. is τελέωσις, i. e. accomplishment: and it has also been explained as τέλος τῆς καταστάσεως. But the meaning of *restoration to a more perfect state, and of consummation*, may be reconciled in the sense conveyed by ἀποκαθίστημι, and ἀποκατάστασις. Thus, saith St. Peter, these were the times determined by God, Acts iii. 21. wherein all things were to be framed into a gospel state; begun by the Baptist, finished and perfected by Christ and his Apostles. Now Christ, continues St. Peter in the Acts, remaining in heaven, shall by us his ministers and Apostles, perfect this state, till the final establishment of the kingdom of the saints upon earth.

12. Ἠλίας ἤδε ἦλθε ... *Elias is come already* ... i. e. John has appeared in the spirit and power of Elias: see note xi. 14: but they who pretended to expect him so eagerly, were so far from acknowledging him as the precursor of the Messiah, that they treated him with every insult and cruelty. See xiv. 9. 10. Ἠθέλησαν sc. the Jews; which word comprehends as well

αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ, ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. Τότε συν- 13 ἦκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

^f Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ 14 ἄνθρωπος, γονυπετῶν αὐτὸν, Καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται, καὶ κακῶς πάσχει· πολ- 15 λάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἡδυνή- 16 θησαν αὐτὸν θεραπεῦσαι. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· 17 Ὡ γυνεὰ ἀπίστος καὶ διεστραμμένη· ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; Φέρετέ μοι αὐτὸν ᾧδε. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' 18 αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταί τῷ Ἰησοῦ κατ' 19 ἰδίαν, εἶπον· Διατί ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν 21 γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως,

^f Mark ix. 14. Luke ix. 38.

^g Mark xi. 23. Luke xvii. 6. Infra xxi. 21. 1 Cor. xiii. 2.

14 * γονυπετῶν αὐτῷ

Herod and the nobles of Galilee, as also the Scribes, chief priests and elders; the former, the murderers of John; the latter, of Christ; or ἠθέλησαν may be taken impersonally.

14. γονυπετῶν αὐτόν· kneeling down to him: rec. text, αὐτῷ: γονυπετεῖν is followed by an accusative or dative; from γόνυ and πετεῖν, i. q. πίπτειν, to fall on the knees in a supplicating and imploring posture. Sometimes it is *genibus advolvi*, and sometimes in *genua procidere*, which are two different postures of supplication.

15. σεληνιάζεται . . . ὕδωρ· he is a lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water. See note iv. 24. These extraordinary and distinguished effects were caused by that evil spirit by which this poor man was afflicted, whose malady, as the term implies, and according to the general sentiments at that time, was influenced in its paroxysms by the moon. From these effects we should call this man's disease, of which the evil spirit took such advantages, *epilepsy*.

17. Ὡ γυνεὰ . . . ὑμῶν; O faithless and perverse generation, how long shall I be

with you? how long shall I suffer you? Our Saviour meant at once to reprove the weakness of faith in the father, and in his disciples, as well as the perverseness of the Jewish teachers. He alludes to the words of Moses, Deut. xxxii. 5. concerning the Jews: γυνεὰ σκολιὰ καὶ διεστραμμένη; alluded to in Philipp. ii. 15. Διαστρέφομαι, to be perverted, to act contrary to the dictates of duty or right; see Acts xx. 30. ἕως πότε ἔσομαι . . .; How long will my presence and assistance be necessary to you? Ἀνέχομαι, very frequently followed by a gen. how long shall I suffer or endure that infidelity which you show on so many occasions? See ἀνέχομαι Acts xviii. 14.

20. ἐὰν ἔχητε . . . ὑμῶν if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. The import of these words is this: If you, who are commissioned by me, and by the Father who sent me, to work all kinds of miracles to confirm my doctrine, in my name, had the least measure of that faith which casts out fear and

- ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβή-
 21 σεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. Τοῦτο δὲ τὸ γένος οὐκ
 ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
 22 ^h Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐ-
 τοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
 23 εἰς χεῖρας ἀνθρώπων. Καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ
 τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν σφόδρα.
 24 ⁱ Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ

^h Supra xvi. 21. Infra xx. 18. Mark ix. 31. Luke ix. 44. xviii. 31. 32. xxiv. 26.

ⁱ Mark ix. 33. Exod. xxx. 13.

doubt of success in the discharge of your office, you might perform things most difficult, and even this faith in its effects would be most mighty. *Κόκκος σινάπewς*, a proverb among the Jews to express, *rem minimam*; in Latin we should say, *si vel tantillum fiducia haberetis*. See xiii. 32. In the Hebrew idiom, to be a *remover of mountains* implies the being a doer of those things which are exceeding difficult, and beyond the power of nature to perform. And St. Paul 1 Cor. xiii. 2. reckons faith *able to remove mountains*, as an indication of the strongest faith. Πίστις denotes here a miraculous faith, a firm confidence in Christ, to which, while the gift of miracles lasted, was annexed the power of working miracles; opposed to which is the meaning of ἀπιστία.

21. Τοῦτο . . . νηστείᾳ· *howbeit this kind goeth not out but by prayer and fasting*. Some interpreters make τοῦτο τὸ γένος to refer to πλῆθιν in the former verse, but it undoubtedly refers to demons, whose expulsion cannot be effected without a faith strengthened by earnest prayer and fasting, and by such extraordinary devotion as prepares the soul for a more abundant divine co-operation and influence. This seems to intimate that there are various orders of evil spirits, differing from each other in power and malignity; see xii. 45. But without any implicit comparison in the words, τοῦτο τὸ γένος may not mean this kind of demons, but this kind or order of beings called demons. In the parallel passage in Mark ix. 29. there is no mention of faith, or of any thing but *demon*, to which it can refer. The failure of the disciples in their attempt to effect a cure may have been owing to their depending more upon human skill, or some profane mode of cure, than upon spiritual resources and the divine assistance.

22. Ἀναστρεφόμενων . . . Ἰησοῦς . . . and while they abode in Galilee, Jesus said unto

them . . . While they continued travelling through Galilee, Jesus conversed with his disciples more largely concerning his sufferings and death. St. Mark ix. 30. 31. 32. assigns his reason for desiring that his journey should be private, to be that he might talk over this subject more at large: but they were still so blinded by prejudice, that they could not understand him. We may observe how frequently he forewarned them of his approaching sufferings, to arm them against the scandal of the cross, and to reconcile them to the thoughts of it. See note Luke ix. 44. 45. Ἀναστρέφομαι is to travel through any country, to be or abide in a place, as used by Polybius, Xenophon and Plutarch; metaphorically, to have one's conversation, to follow a mode of life, to live. 2 Cor. i. 12. Ephes. ii. 3. Παραδίδωμι is used by Greek writers also for, to deliver, or give up to judgment, or punishment, to betray.

24. προσῆλθον . . . δίδραχμα; they that received tribute money came to Peter, and said, Doth not your Master pay tribute? Δίδραχμον is two Attic drachmas, or half a shekel. The Alexandrian drachma, by which the LXX. constantly reckon, was double the Attic or common drachma, and was consequently a shekel. Josephus asserts that every Jew paid a didrachmon to the service of the temple: a custom, which probably took its rise from the command given Exod. xxx. 12—16. that whenever the people were numbered, every Israelite from twenty years old and upwards should give for the service of the tabernacle half a shekel. But here it appears to be the census or capitation tax paid to Caesar, Matt. xxii. 17. which is of the same amount. However, from this tribute, Jesus as being the Son of God, the true sovereign of the land under the Theocracy, ought to have been exempted. There is an ellipsis of the interrogative εἰ, num, before οὐ τελεῖ: see Bos at εἰ.

δίδραγμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκα-
 λος ὑμῶν οὐ τελεῖ τὰ δίδραγμα; Λέγει· Ναί. Καὶ ὅτε 25
 εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων·
 Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμ-
 βάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν
 ἀλλοτριῶν; Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτριῶν. 26
 Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. Ἴνα 27
 δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς τὴν θάλασσαν,
 βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ
 ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατῆρα· ἐκείνον λαβὼν,
 δὸς αὐτοῖς ἀντὶ ἑμοῦ καὶ σοῦ.

Κεφ. ιη'. 18.

^a Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, 1
 λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρα-

^a Mark ix. 33. Luke ix. 46.

26 † ὁ Πέτρος 1 = ἐν ἐκείνῃ τῇ ἡμέρᾳ

25. προέφθασεν... Τί σοι... *Jesus pre-*
vented him saying, What thinkest thou...
 Προφθάνω, to be before hand with, to anti-
 cipate. Jesus prevented the mention of
 the subject, by showing that he knew what
 had passed. If the kings of the earth, he
 argues, did not receive taxes, τέλη ἢ κῆνσον,
 from their own children or families, but
 from their other subjects, he, the Son of
 God, should be exempt from the tribute.
 Κῆνσος is plainly a Latinism from *census*,
assessment or rate.

27. Ἴνα... αὐτοὺς... notwithstanding,
lest we should offend them... That he
 might avoid the sinister suspicions of men,
 our Saviour works a miracle rather than the
 tribute money should go unpaid. Omnis-
 cience alone could know that the money
 was in the fish, and omnipotence ensure its
 being first brought to Peter's hook. The
 stater was an Attic silver coin, equal in
 value to the sacred shekel, four drachmas,
 or four denarii, about 2s. 6d. Eng. the pre-
 cise amount, therefore, of the tax for two
 persons, our Lord and Peter.

CHAP. XVIII.

1. Ἐν ἐκείνῃ τῇ ὥρᾳ... at the same time
 ... The ideas of the disciples were not yet
 spiritualized. They aspired to dignities
 and honors in the glorious kingdom, which
 they expected Christ should shortly esta-
 blish. And which of them should be greatest
 in it, had formed the subject of debate
 amongst them, in the way to Capernaum.
 It appears from the other Evangelists that
 our Lord first inquired of them about the
 cause of their dispute. Mark ix. 33. Luke
 ix. 47. Sentiments of envy and emulation
 seem also to have been awakened among
 them by the distinguished honor which
 Jesus had shown to Peter, James and John.
 Μείζων for μέγιστος: see xiii. 32. and Viger.
 c. iii. s. 2. r. 11. By the words ἐν ἐκείνῃ τῇ
 ὥρᾳ Matt. expressly fixes the connexion be-
 tween this circumstance and that which
 concluded the 17th chap. and Mark says
 that it was in the house at Capernaum in
 which he dwelt, that Jesus asked the cause
 of the dispute. Thus though they might
 not all have been engaged in it, yet all the
 twelve might hear the admonition. There
 is a difference and apparent contradiction

- 2 νῶν; Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν
 3 αὐτὸ ἐν μέσῳ αὐτῶν. ^b Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν
 μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε
 4 εἰς τὴν βασιλείαν τῶν οὐρανῶν. ^c Οὗτος οὖν ταπεινώσῃ
 ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ
 5 βασιλείᾳ τῶν οὐρανῶν. ^e Καὶ ὃς ἐὰν δέξηται παιδίον
 6 τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. ^d ^a Ὃς δ' ἂν
 σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς
 ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν
 τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς
 7 θαλάσσης. ^e Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη

^b Infra xix. 14. 1 Cor. xiv. 20.^c Supra x. 42.^d Mark ix. 42. Luke xvii. 1. 2.^e Luke xvii. 1. 1 Cor. xi. 19.

4 = ταπεινώσει

6 = εἰς τὸν τράχηλον

in the manner in which St. Matthew and St. Mark relate this transaction. But there is no violation of truth. They take the transaction in different points of view, and one relates one part of it, and the other another.

2. Καὶ . . . αὐτῶν and Jesus called a little child unto him, and set him in the midst of them. Our Lord marks their pretensions with his most decided disapprobation, and teaches them humility in the eastern manner by setting an example of it before their eyes. Προσκαλέσθαι, to call to oneself. The use of this verb shows that the child was of an age to walk.

3. ἐὰν μὴ . . . εἰσέλθῃτε . . . except ye be converted (or rather, except ye be changed,) and become as little children, ye shall not enter . . . They must lay aside their ambition and worldly thoughts, and become as little children in their leading and general characteristics of humility, simplicity, innocence and docility, before they can be members, much more ministers, of the new kingdom which Christ came to establish. Hor. says, Conversis studiis ætas, animusque virilis—Quærit opes et amicitias, inservit honori.

5. Καὶ ὃς . . . δέχεται and whoso shall receive one such little child in my name receiveth me. Whosoever shall entertain, or show such an affectionate regard for one such little child, one who wears the true Christian characteristics of such a child, ἐπὶ τῷ ὀνόματί μου, for my sake, because he is my disciple, shall be considered and recompensed as having done the kindness to myself.

6. ^a Ὃς δ' ἂν σκανδαλίσῃ . . . but whoso shall offend, or induce one of these little ones to offend, i. e. cause them to fall from the faith. Whosoever by bad example, sophistry or persecution should discourage or pervert any the meanest disciple, would draw down upon himself the heaviest doom. Μύλος is a mill-stone. Ὀνικὸς is added to indicate its being too large to be managed by the hand, and only by the assistance of an ass. That asses were used for the purpose is abundantly proved by Bochart. Mark has λίθος μυλικός. The punishment by drowning, to which our Saviour alludes, was in use among the Greeks and Romans, and also among the Syrians. It was known to the Jews, but not practised by them. Their capital punishments were four; by fire, stoning, the sword, or hanging. The phrase, which became proverbial among the Jews for inevitable ruin, was probably borrowed from the Syrians. Μᾶλλον, which is supplied by Mark ix. 14. is here und. after συμφέρει, it is profitable: see Bos at μάλλον, and the clause or apodosis, rather than that he should do this, is thus und. Instead of the simple inf. after συμφέρει the evangelists imitate the Heb. in using the conj. *iva*. See however note at John xv. 8.

7. Οὐαὶ . . . σκάνδαλα· woe unto the world because of offences! for it must needs be that offences come. See xi. 21. Bp. Midd. thinks that the article τῶν σκανδάλων marks a reference, but not to any thing which has been mentioned; but that it is anticipative: and Michaelis after "offences" in his version, inserts, "which the world will take at the Gospel." Schleusner also approves

γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ
ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται. ^f Εἰ δὲ ἡ χεὶρ σου, ἢ 8
ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ
σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλ-
λὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα, βληθῆναι εἰς τὸ πῦρ
τὸ αἰώνιον. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε 9
αὐτὸν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἰς
τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς
τὴν γέενναν τοῦ πυρός. Ὁρᾶτε, μὴ καταφρονήσητε ἐνὸς 10
τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν
ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς
μου, τοῦ ἐν οὐρανοῖς. ^g Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου 11
σῶσαι τὸ ἀπολωλός. ^h Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι 12

^f Supra v. 30. Mark ix. 43. 45.^g Luke xix. 10.^h Luke xv. 4.7 † ἐστιν
σῶσαι τὸ ἀπολωλός

ib. ἐκείνῳ

8 = ἔκκοψον αὐτὸν

11 † ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου

the opinion that the *σκάνδαλα* are the calamities and persecutions which threatened the Christian church. Lord Bacon remarks that our Saviour knowing the minds of men, often replies to the *thoughts* of his hearers, rather than to their actual questions. In like manner, Bp. Midd. is of opinion that our Lord refers to what has been recently the subject of his own meditation, though it may not have been the subject of discourse, and the present instance may have been of this kind; as we know from other places that the calamities which threatened the rising church strongly moved the compassion of our Saviour. Ἀπὸ is here *for, by reason of*. Thus Eurip. Orestes 197. ἀπ' αἵματος. The necessity here mentioned, ἀνάγκη γὰρ, is not a necessity arising from any act of God ordaining or procuring that scandals should come, or withdrawing or not affording his grace for their prevention, but it is only conditional, on the supposition of the wickedness not hindered, the subtlety and malignity of Satan, and the self-denial required of all who would embrace the gospel; whence nothing could be expected, but that many should be *scandalized at*, and be unwilling to embrace the gospel on these terms, and many who had embraced it should fly off from it. See Whitby.

8. 9. καλὸν σοι ἐστὶν . . . it is better for thee . . . For these two verses, see notes v. 29 and 22. There is an ellipsis of μάλλον

after καλὸν σοι ἐστὶ. See Bos at μάλλον: *magis tua utilitati consulens*. They were to cast away their ruling passions, though dear to them as a right hand, or a right eye, under pain of hell-fire.

10. Ὁρᾶτε . . . τούτων take heed that ye despise not one of these little ones . . . Our Saviour cautions the disciples not to despise sincere and humble Christians. *For the highest angels* are ministering spirits unto them, and do not disdain to protect and do friendly service to the *meanest believer*. See Heb. i. 14. This is an allusion to the custom of oriental courts, where those who are highest in favor are most frequently in the prince's presence. It was also a common notion among the Jews that every good man had a guardian angel to watch over him.

11. Ἦλθε . . . ἀπολωλός for the Son of man is come to save that which was lost. And additional reason is given to enforce the caution *not to despise these little ones*, that the Son of man came, not as some imagined, to reign and triumph upon earth, but to save and bring home to himself that which was lost and undone. See x. 6. xv. 24. This verse being omitted in some Mss. is suspected by some to have been supplied here from Luke xix. 10.

12. ἐὰν . . . αὐτῶν if a man have a hundred sheep, and one of them be gone astray . . . Our Saviour illustrates what he has been enforcing, comparing himself to a

- ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν· οὐχὶ ἀφείς τὰ ἑννενηκονταεννέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ
 13 πλανώμενον; Καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἑννενηκον-
 14 ταεννέα, τοῖς μὴ πεπλανημένοις. Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται
 15 εἷς τῶν μικρῶν τούτων. ⁱ Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε, καὶ ἔλεγξον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου· ἐὰν σου ἀκούσῃ, ἐκέρδῃσας τὸν ἀδελφόν σου.
 16 ^k Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτι ἓνα ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.
 17 ^l Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ

ⁱ Luke xvii. 3. Lev. xix. 17. James v. 19. 20. ^k Deut. xix. 15. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28. ^l Rom. xvi. 17. 2 Thess. iii. 14. 2 John 10. 1 Cor. v. 9.

14 — ἐν τῶν μικρῶν τούτων

15 = ὕπαγε, ἔλεγξον

good shepherd, who regards, and extends his care over every one of his sheep; and if any one go astray, he seeks to recover it with desire and joy. See Luke xv. 4. &c. where the joy manifested in heaven at the repentance of one sinner is beautifully described. Some commentators join ἐπὶ τοῦ πορευθεὶς, placing the comma before ἐπὶ τὰ ὄρη, with this construction: *Doth he not leave the ninety and nine, and go upon the mountains, and seek that which is gone astray?* Connected with ἀφείς it is what St. Luke expresses by καταλείπει ἐν τῇ ἐρήμῳ. It would not be the part of a shepherd to leave the ninety and nine to wander at random, but rather to leave them safe upon the mountains, i. e. in safe pastures. Both terms ἐρημος and ὄρη signify a hilly country more fit for pasture than agriculture. But in parables and similitudes every word is not to be insisted on, but chiefly the end and intention.

14. Οὕτως . . . τούτων even so it is not the will of your Father which is in heaven, that one of these little ones should perish. It is not the pleasure or will, by the figure litotes, i. e. it is the highest displeasure, of God, that any, the meanest persons upon earth, should be lost by any scandal or stumbling-block put before them. Ἐμπροσθεν, a Hebraism, seems here redundant.

15. Ἐὰν . . . ἀδελφός σου . . . moreover if thy brother shall trespass against thee . . . Our Lord next proceeds to give his disciples rules for their conduct towards offenders. He enjoins them to use every means

of exhortation, public and private, before they can justify themselves in giving them up, or intirely discarding them. Ἀμαρτάνω followed by εἰς σὲ shows that the sin relates to offences, injury, or injustice against man. Ἐλέγχω is to reprove, but in such a manner as to convince. Ἐὰν σου ἀκούσῃ: if he shall hear thee, i. e. if he sees and acknowledges his fault. Ἐκέρδῃσας, thou hast gained; besides the cordial reconciliation, the same sense as 1 Cor. ix. 19. 20. 1 Pet. iii. 1. is also indicated; thou hast reclaimed an offender and a sinner. The gain is not implied to accrue to the disciple, but to the offending brother. The gain of the former is only temporary, that of the latter eternal; a consideration which the injured party should chiefly have in view.

16. Ἐὰν . . . ῥῆμα but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. If, notwithstanding this private application, the offender persist in his injury, then persons of virtuous character and of some authority are to be taken as witnesses, whose presence may add weight to the admonition and remonstrance, and bring the offender to a proper sense of shame and of his fault; and also that by their testimony, the whole matter in dispute may be determined and settled. This is according to the law of Moses, Deut. xix. 15. And this was the customary practice with the Jews. See John viii. 17. 2 Cor. xiii. 1.

17. Ἐὰν . . . ἐκκλησίᾳ . . . and if he shall

τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡςπερ ὁ ἐθνικός καὶ ὁ τελώνης. ¹⁸ Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δῆσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. ¹⁹ Πάλιν ἀμὴν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς. Οὗ γάρ εἰσι ²⁰ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

^ο Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, ποσάκις ²¹

^m John xx. 23. Supra xvi. 19.

ⁿ 1 John iii. 22. v. 14.

^ο Luke xvii. 4.

19 * πάλιν λέγω ὑμῖν

neglect to hear them, tell it unto the church . . . If these gentle methods fail of success, then complaint is to be made to the congregation to which the parties belong. Παρακούω with a gen. is to neglect to hear, to disregard. Ἐκκλησία, see Acts viii. 1. is here that particular assembly of Christians, whose care it was to watch over the person in question, and whose advice and remonstrances he was peculiarly obliged to hear. Compare 1 Cor. v. 12. 13. 2 Thess. iii. 14. 15. This was conformable to the usage of the Jews, who admonished offenders in their synagogues. Schleusner says, *Collegio presbyterorum*. Ἐστω . . . τελώνης let him be unto thee as a heathen man (rather, heathen,) and a publican, i. e. let him be excluded from the intercourse and communion of that congregation, till he gives tokens of his repentance. The Jews held the Gentiles in the utmost detestation, and refused all friendly intercourse with them. See also v. 46. Ὁ ἐθνικός καὶ ὁ τελώνης the art. is hypothetical; see xii. 29. and the second is repeated, as two distinct persons are intended. See Bp. Midd.

18. ὅσα . . . οὐρανῷ . . . whatsoever ye shall bind on earth, shall be bound in heaven . . . See note xvi. 19. The authority of your decisions on every case and question, assisted by the Holy Spirit as you will be, shall be abundantly confirmed and ratified in heaven. Our Lord spoke to the Apostles, and to all of them : and the authority given them was inseparably connected with their immediate inspiration. To bind is to declare a thing forbidden, i. e. not to be done, under pain of the divine displeasure; to loose, is to dissolve from obligation to do, or to abstain from such an action; or to say, God will not hold us guilty for the doing, or

omitting of it. But the sense of condemning and absolving, plainly expressed John xx. 23. may be also comprehended under the figure of binding and loosing.

19. ὅτι . . . αἰτήσωνται . . . that if two of you shall agree on earth as touching any thing that they shall ask . . . This refers to their agreeing in a petition or prayer for the miraculous confirmation of any of their determinations, and also for the assistance of the Holy Spirit in forming those judicial determinations. Though this, as immediately addressed to the Apostles, is restricted to them in their execution of their important office, yet it seems also a general promise encouraging social prayer, especially in arduous cases. Δύο ὑμῶν, for ἐξ ὑμῶν : see Bos at prep. ἐκ. Restrict περὶ πάντος πράγματος to prayers being presented in faith, and their object being conducive to the glory of God, and our real good : γενήσεται, will take effect.

20. Οὗ γάρ . . . αὐτῶν for where two or three are gathered together in my name, there am I in the midst of them. This is similar to the Hebrew saying, where two sit together, conversing on the law, the Schechinah is with them. In my name, out of love to me, regard to my glory, and confidence in me. Our Lord says not, I will be, but I am, referring to his divine presence, at all times and in all places, and to his special presence, by the influences of his Spirit. We have here a declaration of such a spiritual and efficient presence, as implies divine attributes, particularly that of omnipresence.

21. Κύριε . . . ἐπτάκις ; Lord, how oft shall my brother sin against me, and I forgive him? till seven times? The Greeks would say ποσάκις ἁμαρτήσαντι ἀφήσω.

ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως
 22 ἐπτάκις; Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ἐπτά-
 23 κίς, ἀλλ' ἕως ἐβδομηκοντάκις ἐπτά. Διὰ τοῦτο ὡμοιώθη
 ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε
 24 συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ
 αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων
 25 ταλάντων. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν
 αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ
 26 τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. Πесὼν
 οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον
 27 ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ
 κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον
 28 ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος, εὑρεν ἓνα τῶν

What is the extreme limit of forgiveness? This refers to the custom of the Rabbins, who, from Amos ii. 1. for three transgressions of Moab, and for four, I will not turn away the punishment thereof, united the two numbers, and made seven the point at which there was no forgiveness. This question of Peter is connected with the preceding admonitions of our Lord to his disciples towards forbearance of injuries, and the pains to be taken for reconciliation. As they hoped for forgiveness of their heinous offences towards God, on their sincere repentance, they were bound to forgive their repenting offender his trifling offences towards them. And this is illustrated by the parable of the debtors; which shows how insignificant the greatest claims we can make on our fellow-creatures are, compared with those which divine justice can make on us.

22. ἀλλ' . . . ἐπτά but until seventy times seven: i. e. an indefinitely great number of times. But ἐπτά is used by Matt. for ἐπτάκις. See Viger. c. iii. s. 2. r. 13. Not septuagies septem, but septuagies septies: seven times. Gen. iv. 24.

23. Διὰ τοῦτο . . . Therefore is the kingdom of heaven likened, or rather, like . . . βασιλεία is here the administration or method of governing in the times of the Messiah. Ἀνθρώπῳ βασιλεῖ, a Hebraism for βασιλεῖ τινί: see Viger. c. iii. s. 3. r. 1. Συναίρειν λόγον μετὰ, to take or settle an account with, not of; conferre rationem cum: and to inquire into the extent of what each stood indebted to him. Wicklif has "that wolde rikene with his servantis." So has Coverdale. Διὰ τοῦτο ellipsis for διὰ τοῦτο λέγω ὑμῖν ὅτι.

24. εἰς . . . ταλάντων one which owed him ten thousand talents. Εἰς for τίς. The immensity of this sum, opposed to the hundred pence mentioned ver. 28. shows our Saviour's opinion of the disparity between the offences which we commit against God and those which we commit against each other. The Jewish talent of silver, according to Michaelis, was equal to 137l. 16s. The talent of gold 2033l. 16s. The computation according to others is much higher: the Greek talent 193l. 15s. Μύρια, as sexcenta among the Latins, is often used for an indefinitely large number.

25. ἐκέλευσεν . . . ἀποδοθῆναι his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. Jesus alludes to a custom which in early ages prevailed in many countries. It may be inferred from Levit. xxv. 39. that a debtor's person might be sold for the satisfaction of his creditors, and also his wife and children. See 2 Kings iv. 1. Καὶ ἀποδοθῆναι, sc. τὸ ὀφείλημα, and that payment should be made with the price of them as far as it would go, ut solvi possit: some would refer ἀποδοθῆναι to αὐτὸν, γυναῖκα καὶ τέκνα.

26. Πесὼν . . . ἐμοί . . . the servant therefore fell down, (fell at his feet,) and worshipped him saying, Lord, have patience with me . . . Μακροθυμέω is to forbear, to have patience, to show indulgence, as creditors to debtors. Dr. Shaw tells us that the Arabs use now the same form of lowly submission and deference towards their superiors, kissing their feet, their knees, or garments, when they have a favor to beg. For ἀπολύω in next verse, see Luke vi. 38.

συνδούλων αὐτοῦ, ὃς ᾤφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων· Ἀπόδος μοι εἴ τι ὀφείλεις. Πέσων οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ, παρε- 29 κάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν 30 αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. Ἰδόντες 31 δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν· σφοδρὰ καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γεγό- μενα. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει 32 αὐτῷ· Δούλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με. Οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν 33 σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ 34 κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. Ὅστω καὶ ὁ πατήρ 35 μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῇτε ἕκαστος τῷ

ᾤ Supra vi. 14. Mark xi. 26.

28 * ἀπόδος μοι 8, τι

ib † μοι

29 ‡ εἰς τοὺς πόδας αὐτοῦ

ib. πάντα

35 — ὁ οὐράνιος

28. ὃς ... δηνάρια ... *which owed him a hundred pence* ... The Roman denarius was equivalent to seven pence halfpenny. Ἐπνιγε, *took him by the throat*; and almost strangled him: this proper import of the word ἔπνιγε strongly expresses the man's cruelty. Εἴ τι ὀφείλεις, *what thou owest*. Εἴ is not to be restricted here as a conditional particle.

29. Πέσων ... αὐτοῦ ... *and his servant fell down at his feet* ... Though the fellow servant used the same mode of submission and language, as he himself had done to his lord, he refused to wait, and dealt with him with extreme rigor; though the debtor might in time have paid him the small debt, and himself was unable to discharge the large debt which he owed to his lord.

31. καὶ ... γενόμενα· and came and told unto their lord all that was done. Διασαφέω is to declare fully. They gave their lord an exact and faithful account. For ἀπελθὼν verse above, and ἐλθόντες here, see ii. 23.

34. Καὶ ... βασανισταῖς ... *and his lord was wroth, and delivered him to the tormentors*, i. e. jailors. But the two terms are not very discordant. Βάσανος not only signifies in its proper sense, *examination*,

but also *torture*; and the very prison is called in the Roman law, *corporis cruciatus*. Thus also βασανιστάς came to signify *jailors*, because on them devolved the charge of *examining by torture*. They were commanded, by any means, and by every kind of cruelty, to extort payment from the wretched debtor. For let it be observed that the insolvent debtor was intirely at the disposal and in the power of the creditor. The lord justly incensed seemed to have considered the remission of the debt which he had made, ver. 27. as forfeited by so vile a behaviour of the servant; but we are to look for instruction to the general scope of the whole parable, and not to insist too strictly on the under-parts and trivial circumstances of it.

35. ἐὰν μὴ ... ὁμῶν ... *if ye from your hearts forgive not every one his brother their trespasses*. The design and scope of the parable may thus be ascertained from this concluding declaration of our Lord: Whatever men's profession may be, God will deliver them as *wicked servants to the tormentor*, to be punished according to their sins, with exact justice, if they do not *from their hearts*, which he especially regards, forgive their brethren their trespasses.

ἀδελφῶ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

Κεφ. ιθ'. 19.

- 1 ^a Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς
2 Ἰουδαίας, πέραν τοῦ Ἰορδάνου. Καὶ ἠκολούθησαν αὐτῷ
3 ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. Καὶ προσῆλ-
θον αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτὸν, καὶ λέγοντες
αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ
4 κατὰ πᾶσαν αἰτίαν; ^b Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ
ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίη-

^a Mark x. 1.

^b Gen. i. 27. v. 2. Mal. ii. 15.

35. † τὰ παραπτώματα αὐτῶν

3 † αὐτῷ post λέγοντες

CHAP. XIX.

1. μετῆρεν . . . Ἰορδάνου *he departed from Galilee, and came into the coasts of Judea beyond Jordan.* See Mark x. 1. Jesus having visited the part of the holy land on this side Jordan proceeds now, in his way to Judea, to that part of the country beyond Jordan called Peræa, that this too might have the benefit of his divine instructions. The meaning of both Evangelists is the same. Πέραν, or as St. Mark has it, διὰ τοῦ πέραν, τοῦ Ἰορδάνου, means, not beside, but beyond Jordan, eastwards. *Meraîw, to depart*; see xiii. 53.

3. εἰ . . . αἰτίαν; *Is it lawful for a man to put away his wife for every cause?* κατὰ is with the best authors often *propter, on account of, for.* Viger. c. ix. s. 5. r. 3. Οἱ Φαρισαῖοι probably, says Bp. Middl., those of the neighbouring district. The controversy between the two schools of Hillel and Schammai, whether divorce should be permitted only on account of unchastity, or for other causes likewise, took place just at the time of Christ's appearance. The school of Schammai maintained that it could be allowed only for adultery: that of Hillel, for any cause, or at discretion. This case, with which our Saviour's inveterate foes, the Pharisees, now *tempted*, or assailed him,

had been before decided in Galilee, see v. 32. but they now hoped to reduce him to the dilemma of denying his own avowed doctrine on one hand, or of contradicting the law of Moses, Deut. xxiv. 1. on the other, which by the glosses of the Rabbies gave a great license on that subject; and at all events to ruin his popularity in Peræa. Πᾶς is here *quivis, every or any cause* however slight. Εἰ is here used interrogatively for *πότερον*: see Viger. c. viii. s. 6. r. 4.

4. Οὐκ . . . αὐτοῦς; *Have ye not read, that he which made them at the beginning made them male and female?* or rather, a male and a female. The weight of the argument is not, that when God created mankind, he made people of both sexes; but in order to show that the tie of marriage is indissoluble, our Saviour argues that God created at first no more than a single pair, one of each sex, whom he united in the bond of marriage, and thus exhibited a standard of that union to all generations. The emphasis lies also on the word *προσκόλληθήσεται* and *εἰς σάρκα μίαν* of next verse, so as to lead to the conclusion *ὥστε οὐκ ἐστὶ εἰς δύο*. If the participle *ὁ ποιήσας* is considered as a substantive, i. e. *the Creator*, (thus οἱ βόσκοντες, *shepherds*, Luke viii. 34.) the comma at ἀπ' ἀρχῆς should be removed.

σεν αὐτούς; καὶ εἶπεν· ^cἘνεκεν τούτου καταλείψει ἄνθρω- 5
 πος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ
 γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ^eὩστε 6
 οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέζευξεν,
 ἄνθρωπος μὴ χωριζέτω. ^dΛέγουσιν αὐτῷ· Τί οὖν Μωσῆς 7
 ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;
 Λέγει αὐτοῖς· ^eΟτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν 8
 ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς
 δὲ οὐ γέγονεν οὕτω. ^eΛέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ 9
 τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην,

^c Gen. ii. 24. Eph. v. 31. 1 Cor. vi. 16.

^d Deut. xxiv. 1. Supra v. 31.

^e Supra v. 32. Mark x. 11. Luke xvi. 18. 1 Cor. vii. 11.

5 = κολληθήσεται

9 * εἰ μὴ ἐπὶ πορνείᾳ

5. προσκολληθήσεται . . . αὐτοῦ· *shall cleave to his wife*. They two shall be joined in so intimate an union as to become one flesh. ^cἘνεκεν τούτου, on account of this divine institution, on account of his engaging in the married state. Εἶπεν, i. e. God, either by Adam, as immediately inspired, or by Moses. This is a quotation from Gen. ii. 24. There is no word in the Hebrew answering to *two*: but the Septuagint reads as the gospel does: so do also the Vul. the Syr. and the Arab. Verss. of the O. T. and it may be reasonably concluded that the ancient reading in the O. T. was the same with this of the New. Εἰς σάρκα μίαν, for σὰρξ μία: a periphrasis for the nom. εἰς being redundant: and ἡ is often a mark of the nom.

6. ὁ οὖν . . . χωριζέτω· *what therefore God hath joined together, let no man put asunder*. Literally, what God hath yoked together: from ζεύγω, a yoke. *Conjugium est dictum a iugo*, according to Isidorus, *quo in nuptiis copulantur, ne resolvi aut separari possint*. This verb is applied to the marriage union by Aristotle. The dissolution of this union is not only unlawful, as being contrary to the divine institution, but may be compared to the cutting off of a limb from the body. See χωρίζω at Acts xviii. 1.

7. Τί οὖν . . . αὐτήν; *why did Moses then command to give a writing of divorcement, and to put her away?* The Pharisees to the divine authority above oppose the law of divorce, *commanded* as they say by Moses, Deut. xxiv. 1. Καὶ has the force of, *and thus*. It might be imagined, says Camp-

Gr. Test.

I.

bell, by the manner in which they put the question, that Moses had commanded both *the dismission*, and the writing of divorcement; whereas, in fact, he had only permitted the dismission; but, in case they should use the permission given them, commanded the writing of divorcement.

8. Ὅτι . . . ὑμῶν· *Moses because of the hardness of your hearts suffered you to put away your wives*. The permission is opposed to the command above. Moses *suffered* it, i. e. he did not punish it; he connived at it, as a lesser evil, on account of your untractable disposition, lest, by making the marriage tie indissoluble, ye should perversely renounce marriage altogether, saying as the disciples, "If the case of the man be so with his wife, it is not good to marry." Σκληροκαρδία, *hardness of heart*, does not here denote, inhumanity, cruelty; but their stiff and untractable temper, their indocility or perverseness. See Mark x. 5. xvi. 14. Our Lord then refers them again to the primitive institution of marriage, bidding them compare the precept and their practice together. Πρὸς is here *pro*, *having regard to*; see Viger. c. ix. s. 8. r. 13.

9. μὴ ἐπὶ . . . μοιχᾶται· *except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery*. Our Saviour here, as v. 31. 32. limits the lawfulness of repudiating a wife to the single case of adultery. If a woman was divorced from mere dislike, or imperfections short of fornication, if she married

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- 10 μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ
 11 ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συρρέει γαμήσαι. ^f 'Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ'
 12 οἷς δέδοται. ^ε Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. 'Ὁ δυνά-
 13 μενος χωρεῖν, χωρεῖτω. Τότε προσηνέχθη αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθήῃ αὐτοῖς, καὶ προσεύξῃται· οἱ δὲ μαθη-

^f 1 Cor. vii. 2. 7. 9. 17.

^ε 1 Cor. vii. 32. 34. ix. 5-15.

again, which was allowed by the law, Deut. xxiv. 2. she and her second husband were both guilty of adultery. There is a slight variation in the manner in which St. Mark states the conversation, though the two Evangelists agree in substance. Matthew reduces to a plain assertion what Mark x. 10. 11. informs us was a reply to an inquiry made by the disciples apart. Le Clerc supposes that this assertion was first advanced to the Pharisees, and then repeated to the disciples. Mark also, ver. 12. notices a case omitted by Matt. of a woman divorcing her husband, which was not permitted by the Mosaic law, but was practised by Salome, by Herodias, &c.

10. Εἰ . . . γαμήσας *if the case of the man be so with his wife, it is not good to marry.* *Airia* is here *condition, case*: The disciples who retained many Jewish prejudices and principles, declare that this would render marriage in many cases a source of perpetual uneasiness, and it would be more prudent to lead a life of celibacy.

11. Οὐ . . . δέδοται· *all men cannot receive this saying, save they to whom it is given.* All men cannot comply with this restriction; cannot *receive this saying*, that it is not expedient to marry. *Χωρέω* is here, *to be capable of receiving*, so as to carry into execution. As to some is given the special gift of continence, and to others not. See 1 Cor. vii. 7.

12. Εἰσὶ γὰρ εὐνοῦχοι . . . *for there are some eunuchs . . .* The word is applied in three senses in this verse. It is from *εὐνή*, a bed, and *ἔχω*, to have, to keep; a keeper of the bed, a chamberlain. Thus in the word *πολιούχος* is implied the keeping and guarding the city. Of the three cases, in which our Lord observes, celibacy was to be to-

lerated, the first are those, figuratively speaking, who ἐγεννήθησαν οὕτω, who are from a natural temperament divested of those inclinations to which others are subject; the second, those who εὐνουχίσθησαν, have been deprived of virility in their infancy; and thirdly, those who εὐνούχισαν ἑαυτοὺς, who, in order to promote more effectually the interests of religion, have mortified their natural inclinations, as St. Paul, 1 Cor. vii. 8. the amputation of the desire, not of the member, being meant. It is conjectured that Christ in speaking of these last alludes to the contemplative Esenes, one of the most holy and pure sects among the Jews, who thus in a figurative sense rendered themselves eunuchs, that they might be better fitted for the kingdom of God. 'Ὁ δυνάμενος' if any man found himself disposed and capable to act this part, it might not be unadvisable for him to do it, especially in times of distress and persecutions. See xxiv. 19. and 1 Cor. vii. 26.

13. Τότε . . . αὐτοῖς· *then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them*, i. e. those who brought them. It seems to have been a custom with the Jews, when any one prayed for blessings on another, to lay his hands upon his head. See Gen. xlviii. 14. 15. The disciples, thinking it beneath the dignity of their master to notice infants, rebuked those who brought them for their unseasonable intrusion, though these persons did it through a high opinion of his sanctity, and a tender love of their children, on whom they were desirous to obtain a spiritual blessing, not a cure for some malady, as some have supposed.

ταὶ ἐπετίμησαν αὐτοῖς. ^h Ὁ δὲ Ἰησοῦς εἶπεν Ἀφετε τὰ 14
 παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ
 τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Καὶ ἐπιθεὶς 15
 αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν. ⁱ Καὶ ἰδοὺ εἰς προσ- 16
 ελθὼν, εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω,
 ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις 17
 ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ Θεός· εἰ δὲ θέλεις

^h Mark x. 13. Luke xviii. 16. Supra xviii. 3.

ⁱ Mark x. 17. Luke xviii. 18.

16 † ἀγαθὲ

17 = Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός.

14. καὶ . . . οὐρανῶν and forbid them not to come unto me; for of such is the kingdom of heaven. Our Lord might the more reasonably be displeased with the disciples for discouraging the applications of the parents, as he had so lately set a child among them, and insisted on the necessity of their being made conformable to it. See xviii. 2. 3. We hence learn that infants are subjects capable of benefit by Jesus Christ. The expression τῶν τοιούτων seems to mean, that little children are admissible into the visible church under the Christian, as they had been under the Mosaic dispensation. The character of children, as to humility and docility, is indeed to form the chief requisite for the subjects of Christ's kingdom; but though Christ did not order these infants to be baptized, as circumcision was still in force, and though these words do not of themselves prove infant baptism to be an institution of Christ, yet the passage seems to give considerable sanction to that method of bringing children to Christ, to which he might here intend some reference.

16. εἷς . . . one . . . This self-complacent young man, we learn from Luke xviii. 18. was a ruler. He is set forth as an example, which shows how an attachment to the world sets our principles and practice at variance. He had formed an honorable opinion of Christ, and by his address of *Good Teacher*, which is applied to that being who is emphatically *the Good one*, seems to acknowledge Jesus to be the Messiah. His question also seems to have been dictated by an earnest desire to obtain eternal bliss. Mark x. 17. says that *he ran and kneeled down to our Saviour*.

17. Τί με λέγεις ἀγαθόν; why callest thou me good? Some very ancient Mss. and Verss. read Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ, but the other reading is preferable, both from the evidence of the Mss. and from the

simplicity and connexion of the thoughts, and also from its congruity with Mark and Luke. Why dost thou give me a title not due to any mere man? Thou oughtest to believe that there is something more than human, if thou conceivest that this title of *Good* doth belong to me. It is to be observed that *μόνος* and *εἷς*, *solus*, *unicus*, are often used by Greek and Latin writers to signify *pre-eminent*, *excellent*, and adverbially, *pre-eminently*, *singularly*, *only*. Thus in the answer to Phocion, ὅτι αὐτὸν μόνον ἡγείται (sc. Alexander) κάλον, καὶ ἀγαθόν, it cannot be inferred that Phocion was the sole Athenian κάλος καὶ ἀγαθός, but that he was *pre-eminently* and *singularly* so. John xvii. 3. When the Father is styled *the only true God*, it is not to be understood by way of exclusion of the Son, but by way of *eminence* or *precedence*, κατ' ἐξοχὴν: for see 1 John v. 20. Thus when the Father is styled *μόνος σοφὸς Θεός*, *the only wise God*, Rom. xvi. 27. Jude τὸν μόνον δεσπότην Θεόν, *the only sovereign God*, 1 Tim. vi. 15. 16. ὁ μακάριος καὶ μόνος δυνάστης, *the blessed and only potentate*, and ὁ μόνος ἔχων ἀθανάσιαν, and in this passage where our Saviour modestly disclaims the title of *Good Teacher*, we are to understand that the Father is pre-eminently the fountain of all *wisdom*, *sovereignty*, *power*, and *immortality*, the source of all *goodness*; which in all other beings, even the Son himself, are derived from him, according to the whole tenor of our Lord's doctrine. The correct translation of εἰ μὴ εἷς ὁ Θεός would be *but God only*, as the same phrase is rendered Mark ii. 7. the synonymous terms *εἷς* and *μόνος* as Luke v. 21. though adjectives of the masculine gender as agreeing with the substantive Θεός, being taken adverbially. Τὴν ζωὴν: the article marks the reference to *the life* inquired about above, i. e. *eternal life*.

- 18 εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. ^k Λέγει αὐτῷ Ποίας; ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ
 19 μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· ^l Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· καί· Ἀγαπήσεις τὸν
 20 πλησίον σου ὡς σεαυτόν. Λέγει αὐτῷ ὁ νεανίσκος· Πάντα
 21 ταῦτα ἐφύλαξά μιν ἐκ νεότητός μου· τί ἔτι ὑστερῶ; ^m ΕΦη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν
 22 οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα
 23 πολλά. ⁿ Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν

^k Exod. xx. 13. Deut. v. 17.
 xxii. 39. Rom. xiii. 9. Gal. v. 14. James ii. 8.

^l Supra xv. 4. Eph. vi. 2. Lev. xix. 18. Infra
^m Supra vi. 20. Luke xii. 33.

ⁿ Mark x. 24. 1 Tim. vi. 9. 10.

19 † σου post πατέρα

20 — ἐφύλαξα

ib. ‡ ἐκ νεότητός μου

18. Ποίας; *which?* i. e. *τίνας*. The drift of the question is that, as there are many statutes and commandments in the Mosaic law, in some one of which it was easy to offend, he wished to know to which he should direct his chief attention and greater care. Our Saviour replies, that those are the commandments which consist in mutual love and kind offices; and not in rites and ceremonies, and that the perfect observance alone of the divine commandments could give him a legal claim to eternal life. Our Saviour instances the duties of the second table, because they are the test of a man's sincerity, in which hypocrites mostly fail, and the sincere practice of our duty to our neighbour is a singular evidence of our love to God.

20. τί ἔτι ὑστερῶ; *what lack I yet?* This question shows that this young man aimed at *Christian perfection*; though he declares that, according to the Pharisees' interpretation, which condemned only the gross outward act, he had kept all these duties from his youth. Ὑστερῶ is, *to be deficient or wanting, to fall short of; to be behind hand with*, properly applied to those who are left behind in a race. τί, i. e. *κατὰ τί*.

21. Εἰ θέλεις . . . πτωχοῖς· *if thou wilt be perfect, go and sell that thou hast, and give to the poor*. Jesus tells the young man, he would put the strength of his faith to the

test, and to convince him of the insincerity of his presumed love of eternal life, commands him *to sell all that he had, and give it to the poor*; and this would at the same time detect the avarice which might be lurking in his heart. See v. 48. and vi. 19. 22. Ἀπῆλθε . . . πολλά· *he went away sorrowful, for he had great possessions*. His love to Mammon was greater than his love to Christ: and he became sensible to himself that he was not prepared to make those sacrifices, which those who resolutely enlisted under the banners of Christ were often called on to make, not only of their property, but of life itself, owing to the persecuting spirit of the Jewish rulers. Κτήματα, as used by the Hellenists, are chiefly possessions in land.

23. ὅτι . . . οὐρανῶν *that a rich man shall hardly enter into the kingdom of heaven*; or, *will hardly enter*; will hardly be persuaded to become a convert to the Gospel, and a true subject of Christ. So many are the snares, and delusive vanities which attend a state of opulence, tending to increase pride, covetousness and self-indulgence. What is here δύσκολον, from δὴς and κόλον, *food; difficult, disagreeable*, is ver. 26. expressed by ἀδύνατον. The chief cause of this difficulty is, as Mark indicates x. 24. because rich men trust in, or place their first happiness in, riches.

βασιλείαν τῶν οὐρανῶν. Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν 24
 ἐστὶ κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον
 εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Ἀκούσαντες δὲ οἱ 25
 μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα
 δύναται σωθῆναι; Ὁ Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· 26
 Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα
 δυνατά ἐστι. ^p Τότε ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· 27
 Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί
 ἄρα ἔσται ἡμῖν; ^q Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω 28
 ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ,

^o Jer. xxxii. 17. Zech. viii. 6. Luke i. 37.

^p Mark x. 28. Luke xviii. 28.

^q Acts iii. 21. 2 Pet. iii. 13. Rev. xxi. 1 Luke xxii. 29. 30.

24 = ῥαφίδος εἰσελθεῖν

25 ‡ αὐτοῦ

26 ‡ ἐστὶ post δυνατά

24. εὐκοπώτερόν . . . εἰσελθεῖν . . . *it is easier for a camel to go through the eye of a needle . . .* A proverbial expression, signifying extreme difficulty, or apparent impossibility. Some have contended that the term *cable-rope*, which *κάμηλος* signifies as well as *κάμιλος*, the reading of two Mss., ought to be substituted for *camel*, as being more accordant to the analogy of nature. But a *camel* is more agreeable to the figurative style of the east. And the common interpretation is supported on the strength of a passage in the Talmud, "The city of Pamboditha, where they drive an elephant through the eye of a needle." It also tallies with the proverb used below, xxiii. 24. Harmer tells us that camels are trained in the east not only to kneel down when they are loaded and unloaded, but to make their way on their knees through small doorways. The difficulty attending this makes the comparison of our Lord sufficiently natural, according to the strong eastern painting, that it would be as easy to force a camel through a door-way as small as the eye of a needle, as for a rich man to enter into the kingdom of heaven. A great number of Mss. instead of διελθεῖν read εἰσελθεῖν, and Wetstein adopts this reading.

25. ἐξεπλήσσοντο . . . σωθῆναι; *they were exceedingly amazed, saying, Who then can be saved?* Ἀρα is a syllogistical particle marking the inference to be drawn from the premises. See Hoogeveen. If so great is the difficulty, who can undertake, or who is qualified for salvation, since even those who are not rich feel nevertheless the desire of riches; or, as the argument seems to

require, *What rich man can be saved?* Ἐκπλήσσομαι is to be exceedingly struck in mind.

26. Παρὰ . . . ἐστὶ *with men this is impossible; but with God all things are possible*; i. e. with Jehovah, or Omnipotence, all things are possible. According to Gen. xviii. 14. *Is any thing too hard for the Lord?* And even the rich, who repent, and trust in God instead of trusting in their riches, will be enabled by the divine assistance to overcome the world, if they watch and pray against the temptations and snares of riches.

28. ἐν τῇ παλιγγενεσίᾳ . . . Ἰσραὴλ· *ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall* (rather, ye which have followed me shall, in the regeneration, when the Son of man shall sit on the throne of his glory, also) *sit upon twelve thrones, judging the twelve tribes of Israel.* We should join καθίσθετε with ἐν τῇ παλιγγενεσίᾳ, for which the Syr. has what is equivalent to *in seculo novo*, which, in the Oriental idioms, expresses a future state of being. We usually apply the term *regeneration* to the conversion of individuals; but its relation here is to the general state and *renovation* of the face of things. It refers here to the resurrection, when there will be in the most important sense, a *renovation* or *regeneration* of heaven and earth, when all things shall become new. When I, says our Saviour, shall sit upon the throne of eternal glory, ye shall then be exalted also, and shall sit by me in the next degree of glory and power. Yet in a subordinate

ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς
 29 δώδεκα φυλὰς τοῦ Ἰσραὴλ. Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλα-
 30 σίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. Ὅποιοι δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

Κεφ. κ'. 20.

1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτ' μισθώσασθαι ἐργά-

ῖ Infra xx. 16. Mark x. 31. Luke xiii. 30.

29 — πᾶς ὅστις ἀφῆκεν

sense it may have reference to the establishment of the Christian church, and the condemnation of the Jewish nation, in consequence of their ministry; as Jesus intended the number of the twelve apostles as an allusion to that of the twelve tribes of Israel, it can scarcely be doubted, that he was willing to insinuate by this appointment that he was the supremelord and high-priest of the twelve tribes into which the Jewish nation was divided. See x. 5. and Luke xxii. 30. The Jewish nation might retain the name of *the twelve tribes* according to the ancient division, in the same manner as the disciples are called *the twelve* after the death of Judas, and before the election of Matthias.

29. Καὶ πᾶς ὃς . . . and every one that . . . The foregoing respected the disciples; this, all Christians who forsake the dearest enjoyments for Christ. They shall have that in God, which all creatures would not be to them, however multiplied, or however dear. For Christians may be losers for Christ, but they never will be losers by him. They shall be recompensed in this life *a hundred fold*, in spiritual blessings, in peace and joy in the Holy Ghost; and in the world to come shall inherit eternal life. Μέρη is und. at ἑκατονταπλασίονα: see Bos at μέρη.

30. Πολλοὶ . . . πρῶτοι but many that are first shall be last, and the last shall be first. This verse ought not to be disjoined

from the subsequent chapter, which contains the parable of the laborers, illustrating the sentiment. This parable is usually applied to the Jews murmuring at the admission of the Gentiles into the Gospel covenant, but its principal drift seems to be intended as a check to the pride of the *first-called disciples*, setting themselves above, and undervaluing the *last-called*, after our Saviour had informed the claimant, Peter, as an encouragement for their perseverance in adhering to him during his trials, that *the twelve apostles in the regeneration should sit on twelve thrones*, &c. But our Saviour's parables have frequently a double view; and we may apply this as having a reference to a variety of cases. Many, from whom it might be least expected, shall embrace the Gospel and endure the greatest hardships and privations for it; while others, with far greater advantages and privileges, shall reject or desert it.

CHAP. XX.

1. ἀνθρώπῳ . . . αὐτοῦ unto a man that is an householder, which (rather, unto a householder, who) went out early in the morning to hire laborers into his vineyard. See note, last ver. last chap. Ἀνθρώπῳ is redundant, or put for τινί. ἅμα πρῶτ' for ἅμα σὺν πρῶτ', (see Bos at σὺν,) *primo manè*:

τας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφωνήσας δὲ μετὰ τῶν 2
 ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν
 ἀμπελῶνα αὐτοῦ· Καὶ ἐξελθὼν περὶ τρίτην ὥραν, εἶδεν 3
 ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· Καλεῖνοις εἶπεν· 4
 Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὁ ἐὰν ᾖ δίκαιον,
 δώσω ὑμῖν. Οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην 5
 καὶ ἐννάτην ὥραν, ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν ἐνδε- 6
 κάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ
 λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
 Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει 7
 αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ
 δίκαιον, λήψεσθε. Ὁψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ 8
 ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας,
 καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν ἐσχάτων,
 ἕως τῶν πρώτων. Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην 9
 ὥραν, ἔλαβον ἀνὰ δηνᾶριον· Ἐλθόντες δὲ οἱ πρῶτοι, ἐνέ- 10
 μισαν, ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ
 δηνᾶριον. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότη, 11
 Λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ 12

2 — καὶ συμφωνήσας μετὰ

6 † ὥραν

3 * περὶ τὴν τρίτην

ib. ἀργούς

4 || καὶ ἐκείνοις

7 † καὶ ὁ ἐὰν ᾖ δίκαιον, λήψεσθε

5 || ἐνάτην

cum primā luce. Εἰς τὸν ἀμπελῶνα, to send into his vineyard, as in the following verse, or eis has the force of *pro*, in *usum*, for the use of, as 1 Cor. xvi. 1. εἰς τοὺς ἁγίους, a collection for the saints. Ὁμοία ἐστὶν is like: this phrase signifies only in general that the thing spoken of may be illustrated by the following similitude.

2. Συμφωνήσας . . . ἡμέραν· and when he had agreed with the laborers for a penny a day. Συμφωνέω, to agree with in bargaining, from σύν and φωνέω, to send forth the voice in unison; hence symphony. Ἡμέραν gov. by κατὰ or εἰς. The denarius, sevenpence halfpenny of our money, was the usual price of a day's service among the Jews, as among the Romans. Tacit. Annal. i. 17. Τὴν ἡμέραν, each day; the article marks the reference to each denarius.

3. περὶ . . . ἀργούς· about the third hour, and saw others standing idle in the market place. Very many Mss. want τὴν before τρίτην ὥραν, and ordinals, for the most part, whether the nouns, with which they agree, be expressed or understood, are anarthrous.

See note xxii. 36. It was customary for servants to stand in the market, waiting to be hired; and we know that the hour for the usual resort of the idle in the market was nine in the morning, so that Suidas explains πλήθουσα ἀγορὰ by ὥρα τρίτη. See ἐπίτροπος, which occurs ver. 8. at note Gal. iv. 1. 2.

9. ἔλαβον ἀνὰ δηνᾶριον· they received every man a penny. The preposition ἀνὰ is here used adverbially, and for ἕκαστοι, signifying the equal distribution of the penny. See Viger. ix. s. 1. r. 7. They each received their wages without any partiality or distinction. It may be sometimes rendered by the English prep. *by*, as Luke x. 1. ἀνὰ δύο, *by two and two*.

11. Λαβόντες . . . οἰκοδεσπότην· and when they had received it, they murmured against the good man of the house, or rather, the master. Γογγύζω, to murmur, or mutter. Those who had gone to work early in the morning, expecting to receive more, were not satisfied with what was promised them.

12. οὗτοι οἱ ἔσχατοι . . . these last . . . There is an ellipsis of ἔργον at ἐποίησαν:

- ἵσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς
 13 ἡμέρας, καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ
 αὐτῶν· Ἐταῖρε· οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς
 14 μοι; Ἄρον τὸ σὸν, καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἔσχατῳ
 15 δοῦναι ὡς καὶ σοι. Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν
 τοῖς ἐμοῖς; εἰ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ
 16 ἀγαθός εἰμι; ^a Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι· καὶ οἱ
 πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
 17 ^b Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε τοὺς

^a Supra xix. 30. Mark x. 31. Luke xiii. 30. Infra xxii. 14.

^b Mark x. 32. Luke xviii. 31. Supra xvi. 21.

15 * ἡ ὁ ὀφθαλμός

see Bos at ἔργον. Some have supposed that ἐπόνησαν may be the true reading; but it is not necessary to have recourse to that. For the force of the verb βαστάζω see note viii. 17. Τῆς ἡμέρας of the day, or, διὰ und. through the whole day. Καύσων, scorching heat, answers to the Heb. צָפֹן, the east wind, no doubt because that wind, and also south-east wind, was particularly scorching in the hot eastern countries. See James i. 11. and Luke xii. 55.

13. Ἐταῖρε . . . friend . . . This word was employed as a civil compellation to strangers and indifferent persons. It is not *amicus*, but strictly *sodalis, socius*. The Latins would say for ἔταῖρε, *bone vir, mi homo*. Δηναρίον is for ἐκ δηναρίου, which we have ver. 2. see Bos at ἐκ.

15. εἰ ὁ ὀφθαλμός . . . εἰμι; *is thine eye evil, because I am good?* When the eye is disordered, we see objects through a false medium, and when the mind is depraved, it can no longer judge or act from the true principles of candor or justice. By this familiar analogy an *evil eye* signifies an envious, selfish and covetous mind. The master in vindicating himself shows that the objections of these men arose from envy and selfishness, excited by his goodness. Ἀγαθός is here, *liberal*.

16. πολλοὶ . . . ἐκλεκτοί *for many be called, but few chosen*. This seems an allusion to the Roman mode of choosing the most fit and approved for service, when the consuls held a levy, and every one, who was cited out of each tribe, was obliged to answer to his name. The κλητοὶ are those who are invited and received into the Christian church, those who are outwardly Christians; the ἐκλεκτοὶ are the

chosen and approved or accepted. See xxii. 14. Luke xviii. 7. Rom. viii. 33. In 1 Tim. v. 21. the *elect angels* are plainly those angels, who, when many others fell, kept their first estate, and so are *approved* by God. For the illustration of this parable, see last verse of last chapter.

17. 18. 19. Καὶ ἀναβαίνων . . . and *Jesus going up* . . . The fourth passover approached, and our Saviour's time was now come. His whole conduct proves that his kingdom was not of this world, and that he sought not the honor that cometh from man. On the way he foretels minutely to the twelve, his own sufferings at Jerusalem. Christ goeth to the cross necessarily, yet willingly. And this was very remarkable. It had all along appeared that the intention of the chief priests led to private assassination, or stoning Jesus in a tumultuary manner. But he now informs his disciples that, contrary to all probability, *he should be delivered to the Romans*. All this was done that the Scriptures might be fulfilled. Whatever critical difficulty there may be to know in what part of the narrations of the other three Evangelists the journeys and transactions transmitted to us by St. John vii. 2. and x. 22. are to be placed, it is certain that at the last journey to Jerusalem from Jericho, all the Evangelists unite, and that in the latter part of their histories there is a beautiful agreement. Josephus often uses the phrase ἀναβαίνειν εἰς Ἱεροσόλυμα. The verb *μαστιγοῦν*, ver. 19. is employed for *scourging*, as a Roman punishment, both by secular authors and by the Evangelists. Σταυρῶσαι *to crucify him*. Pilate, the

δῶδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς·
 Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου 18
 παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατα-
 κρινοῦσιν αὐτὸν θανάτῳ, ° Καὶ παραδώσουσιν αὐτὸν τοῖς 19
 ἔθνεσιν εἰς τὸ ἐμπαῖξαι, καὶ μαστιγῶσαι, καὶ σταυρῶσαι·
 καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ° Τότε προσῆλθεν αὐτῷ 20
 ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτῆς, προσ-
 κυνοῦσα, καὶ αἰτοῦσά τι παρ' αὐτοῦ. Ὁ δὲ εἶπεν αὐτῇ· Τί 21
 θέλεις; λέγει αὐτῷ· Εἰπὲ, ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί
 μου, εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου, ἐν τῇ
 βασιλείᾳ σου. ° Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε 22
 τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν,
 καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέγου-

° John xviii. 32.

° Supra iv. 21. Mark x. 35.

° Infra xxvi. 39. 42. John xviii. 11.

17 † μαθητὰς 21 * ἐξ εὐωνύμων, ἐν
 22 † καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;

Roman governor, publicly adjudged our Saviour to be crucified. Crucifixion, which prevailed most among the Romans, was a servile punishment, chiefly inflicted on incorrigible slaves. The Jews themselves esteemed the wretch, who suffered such an ignominious punishment, not only to be abandoned of men, but forsaken of God. "He that is hanged," says the law, "is accursed of God." Deut. xxi. 23. For τρίτῃ ἡμέρᾳ see note xii. 40.

20. ἡ μήτηρ . . . the mother . . . This was Salome, the mother of James and John, who were peculiar favorites of our Lord. Αἰτοῦσά τι *desiring a certain thing*: the τί indicates the usual prefacing of a petition; and by this she seemed to expect, that Jesus would engage his word, before the petition was made. She seems to have made it at the instigation of her sons, as Mark x. 35. they are said to have themselves *come unto him* and preferred the request.

21. Εἰπὲ . . . βασιλείᾳ σου *grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom*. They apply to Christ that he would make them his prime ministers in his kingdom. The disciples knew not the meaning of what he said unto them above, but imagined that all his difficulties and sufferings would certainly end in his triumph and glory. *To sit on the right hand, &c.*, is an allusion to the custom of

eastern courts, where to sit next the person of the king was the highest possible honor.

22. δύνασθε . . . Δυνάμεθα *are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able: i. e. Can ye suffer tribulation, persecution, and death itself for my sake and for that of the gospel? Figurative phrases like these are common in most languages. We say the cup of affliction, and to be overwhelmed or immersed in affliction. Thus Tibull. Tristia cum multo pocula felle bibit; and Plautus, Nam ecaster malum maerorem metuo ne mistum bibam. In the O. T. afflictions are represented under the image of great waters passing over, and overwhelming a person. James was the first of the Apostles who suffered martyrdom, and John endured many persecutions and sufferings for the sake of Christ. Their confident reply to our Saviour's question is, δυνάμεθα, though when it came to the trial, before the disciples were miraculously strengthened from above, they all forsook him, and fled. Καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, and the corresponding clause in the subsequent verse, are wanting in the Vul. and several Mss. but they are found in the far greater number both of ancient Verss. and of Mss.*

- 23 σιν αὐτῷ· Δυνάμεθα. Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐκνήμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου. ^f Καὶ ἀκούσαντες οἱ δέκα, ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ^g Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, εἶπεν· Οἴδατε, ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, 27 ἔστω ὑμῶν διάκονος· Καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, 28 ἔστω ὑμῶν δοῦλος. ^h Ὡσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε

^f Mark x. 41. Luke xxii. 24.^g Luke xxii. 25. Mark x. 42.^h Phil. ii. 7. Luke xxii. 27. Titus ii. 14. 1 Pet. i. 19.

23 † καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε
26 = οὐχ οὕτως ἔσται ib. || ἔσται ὑμῶν διάκονος

ib. μου post ἐκνήμων
27 || ἔσται ὑμῶν δοῦλος

23. οὐκ ἔστιν ... πατρός μου is not mine to give, but it shall be given to them for whom it is prepared of my father; or rather, it is not mine to give but, or unless, to those ... Ἀλλὰ with a negative, followed by a noun or pronoun, is generally of the same import as εἰ μὴ, nisi, unless, except. Thus Mark ix. 8. compared with Matt. xvii. 8. and Mark x. 40. and see Hoogeveen at εἰ μὴ. The highest honors of his kingdom were not now to be disposed of by him, to gratify the worldly ambition of any one. In this sense they were not his to give, as Mediator, save to those for whom they had been prepared of the Father; and that in perfect harmony between the Father and the Son. Ἔργον und. after ἐμὸν, see Bos at ἔργον.

25. οἱ ἄρχοντες ... αὐτῶν the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. Our Saviour in order to root out the envy and ambition which prevailed among the disciples, tells them that the princes of the Gentiles were ambitious of lordly authority, and every inferior ruler copied their example; but however such conduct might consist with the character of conquerors and tyrants, it was very unsuitable to the spiritual nature of his kingdom, in which they were to look on each other as brethren and equals, or rather, each to esteem others as worthier of regard than himself. It must be observed, however, that the welfare of the church necessarily depends on the

exercise of ecclesiastical discipline; and that what our Saviour disallows is the affectation of superiority, and the love of preeminency. The verbs κατακυριεύω and κατεξουσιάζω receive no particular force from the preposition, and signify merely to exercise power, as κυριεύω and ἐξουσιάζω, Luke xxii. 25.

26. 27. ἀλλ' ... διάκονος· but whosoever will be (desires to be) great among you, let him be your minister, servant, or, attendant. The view in this and the following verse, is to signify that the true dignity of the Christian will arise more from the service he does to others, than the power he possesses over them. Διάκονος, properly a servant at table, a word expressive of the inferior stations in life, is contrasted with μέγας, the desire to be great; and δοῦλος, a slave, expressive of the lowest, is opposed to πρῶτος, the ambition to be chief.

28. Ὡσπερ ... πολλῶν even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. As an encouragement to humility one towards another, our Saviour proposes to his disciples his own instructive example, who came into the world not to be received with pomp, but to spend his life in sufferings, and finally to lay it down as a ransom for mankind. Λύτρον, a ransom, a price paid for redeeming captives: ἀντὶ πολλῶν, i. e. for all mankind, or as St. Paul afterwards expresses it, 1 Tim. ii. 6. ἀντίλυτρον ὑπὲρ πάντων.

διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
 λύτρον ἀντὶ πολλῶν. ¹ Καὶ ἐκπορευομένων αὐτῶν ἀπὸ 29
 Ἱεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ, δύο 30
 τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς
 παράγει, ἔκραξαν λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς
 Δαβὶδ. Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. 31
 Οἱ δὲ μεῖζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς
 Δαβὶδ. Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· 32
 Τί θέλετε ποιήσω ὑμῖν; Λέγουσιν αὐτῷ· Κύριε, ἵνα 33
 ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. Σπλαγχνισθεὶς δὲ ὁ Ἰη- 34
 σοῦς, ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν
 αὐτῶν οἱ ὀφθαλμοί· καὶ ἠκολούθησαν αὐτῷ.

¹ Mark x. 46. Luke xviii. 35.

רפא, which is properly *λύτρον*, is also taken in the sense of piacular sacrifice, Lev. x. 17. which piacular victims luebant pœnas peccatorum. Our Lord speaks of his own death in the same sacrificial terms, that had been applied to the sin-offerings of old. And the force of the expressions *λύτρον* and *ἀντίλυτρον*, as conveying the idea of vicarious substitution, is fully established, when applied in the New Testament to the death of Christ, which is expressly said to be a sacrifice for the sins of men, and is that true and substantial sacrifice, which those of the law but faintly and imperfectly represented. See Magee. Ἀντὶ signifies also often *in the stead of*, both in Heathen and Christian authors. Our Lord therefore clearly meant that he gave his life instead of the lives of others. Eph. v. 2. Heb. ix. 14. He paid the price of our redemption to God. See Mark x. 46.

29. Καὶ ... Ἱεριχῶ ... and as they departed from Jericho ... Jericho was a considerable city, the second in Palestine. Both Matthew and Mark, x. 46. record the following miracle as wrought when Jesus went out of Jericho; but Luke says it took place, when he was come nigh to Jericho, before he entered it, xviii. 35. and he afterwards records an event which took place in that city, xix. 1. He may mean that the miracle was performed when our Saviour was near Jericho, ἐν τῷ ἐγγίσει αὐτόν: and Jesus might have staid some days in that neighbourhood. But ἐγγίζειν with the acceptance, *to be near*, would be with a dative, instead of εἰς. The joint testimony of Matt. and Mark as to the time, says Dr. Hales, seems to outweigh that of Luke, who is not so observant of chronological order; and as

all agree that Christ was then attended by a multitude, who led the way, and who followed him towards Jerusalem, it is more probable, that the incident took place after he left Jericho, where this multitude seems to have been collected. For he came privately from Ephraim to Jericho, attended only by the twelve. Matthew also notices two blind men, Mark and Luke only one; but he, named Bartimeus, or the son of Timeus, might be the more known, or of better rank, for which account they mention him only. Such trifling discrepancies, if they can be called such here, and which are to be found in the best historians, are so far from invalidating the credit of the sacred writers, that they rather tend to strengthen and to confirm it.

31. Ὁ δὲ ὄχλος ... σιωπήσωσιν and the multitude rebuked them, because they should hold their peace: rather, charged them to hold their peace. ἵνα is ut. This should be rendered as the parallel passage, Mark x. 48. where ἐπετίμων ... ἵνα ... is properly translated, many charged him that he should hold his peace. And see note ix. 30.

32. Καὶ στὰς ... and Jesus stood still ... Jesus well knew what they wanted, but having stood still, and called them to him, he asked them what mercy they wished to receive. This he did that by their faith, which they had openly declared, by υἱὸς Δαβὶδ, the appellation of the Messiah, ix. 27. and the consequent miracle might be manifest to all. Jesus, as he draws nearer his death, does not refuse the title of Messiah. Φωνέω transit. is to call, to call for. ἵνα und. before ποιήσω, Bos at ἵνα.

Κεφ. κα'. 21.

- 1 ^a Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθ-
 Φαγῇ, πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε
 2 δύο μαθητάς, λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν
 ἀπέναντι ὑμῶν· καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην, καὶ
 3 πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. Καὶ ἐάν τις
 ὑμῖν εἴπη τι, ἐρεῖτε, ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως
 4 δὲ ἀποστελεῖ αὐτούς. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ
 5 τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· ^b Εἶπατε τῇ θυγατρὶ
 Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται· σοὶ πρᾶϋς, καὶ ἐπιβε-
 6 βηκῶς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυγίου. Πορευθέντες δὲ

^a Mark xi. 1. Luke xix. 29.^b Isa. lxii. 11. Zech ix. 9. John xii. 15.

2 — πορεύεσθε

ib. — κατέναντι

3 = ἀποστέλλει

4 † ὄλον

CHAP. XXI.

1. καὶ ... μαθητάς· and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. Bethphage was a small village, about fifteen furlongs, or two miles, from Jerusalem, near the foot of the mount of Olives, which stands on the east of the city, fronting the temple. Mark xi. 1. and Luke xix. 29. mention also Bethany. Both villages were contiguous: so it may easily be understood that Jesus came into that part of the mount of Olives which formed the confines of both.

4. 5. Τοῦτο ... ῥηθὲν ... all this was done, that it might be fulfilled which was spoken ... St. Luke in recording this transaction does not mention this prophecy of Zechariah, ix. 9. because arguments taken from the prophecies of the O. T. were not adapted to convince Gentile readers, who were unacquainted for the most part with the Jewish Scriptures. The whole transaction however receives peculiar force and propriety, when we consider that it was the realizing of a typical ceremony, (another mode of prophecy,) which was always performed at the feast of Tabernacles. The people at that time carried branches of palm and other trees, Levit. xxiii. 40. with which they used to walk in procession, crying Hosanna, i. e. Save, I beseech thee. These words were

always applied by the Jewish rabbies to the Messiah. The people therefore being convinced that Jesus was the Messiah, applied this ceremony directly to him: and indeed it is evident throughout, that the people were all along disposed to receive him as the Messiah: which they could only be from the miracles which they saw him work, and the prophetic characters which they saw him fulfil. See Gilpin. Τῇ θυγατρὶ Σιών· the daughter of Zion: Jerusalem, so named from mount Zion. This poetical manner of personifying cities and countries, to which they addressed themselves, was familiar to the prophets. See Isa. lxii. 11. Ἐπὶ ὄνον, καὶ ... upon an ass, and ... All the old patriarchs and prophets rode on asses. Judges v. 10. Here St. Matt. differs from the other Evangelists, from whom it would appear that our Lord rode only on the colt. But the sense may be by a hendiadys, on an ass which was the foal of an ass: or καὶ may be rendered even, or id est, as Vau often signifies. St. Matt. however and the prophet may be supposed to speak of an ass and her foal, and that our Saviour rode upon one, and that the other went before. When the disciples had brought the ass and the colt, they put their clothes on the colt, and set Jesus on the clothes. Τῖδς is sometimes applied to the offspring of a brute; Plutarch calls a mule ὄνον υἱός.

οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν 7 ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια 8 ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρώννουν ἐν τῇ ὁδῷ. Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ 9 ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις. Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐσείσθη 10 πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστιν οὗτος; Οἱ δὲ ὄχλοι 11 ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας. Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ 12 Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας

^c John xii. 13.^d Ps. cxviii. 25. 26. Infra xxiii. 39.^e Supra ii. 23.^f Mark xi. 15. Luke xix. 45. John ii. 15.

7 * ἐπεκάθισαν

12 † τοῦ Θεοῦ

7. καὶ . . . αὐτῶν *and they set him thereon*; or rather, and set him thereon: but, as ἐπεκάθισεν is unquestionably the genuine reading, it should be, *and he sat thereon*. Αὐτῶν is referred by Theophylact and Beza to the garments. But ἐπάνω αὐτῶν may well signify ἐπάνω ἐνδὺς ἐξ αὐτῶν, the sacred writers by a kind of Synecdoche frequently speaking in an indefinite and plural manner, when only one person or thing is meant. So in Hor. Epist. 1. vii. 76. Vulteius Menas is said to have been *impositus mannis*: and Diomed is mentioned by Homer mounting the horses of Rhesus, καρπαλίμως δ' ἵππων ἐπεβήσατο.

8. Ὁ δὲ . . . ὁδῷ *and a very great multitude spread their garments in the way*. These ἱμάτια which this vast multitude spread in the public road by way of carpet, were upper garments, consisting of a loose square piece of cloth wrapped round the body. It was usual to spread garments under great personages, and especially at the inauguration of kings. See 2 Kings ix. 13. Similar customs prevailed among other ancient nations.

9. Οἱ δὲ ὄχλοι οἱ προάγοντες . . . *and the multitudes that went before* . . . The loud acclamations of the multitude and the boundless joy thus expressed on our Saviour's entering the city, were conformable to the custom observed at the inauguration of the kings, 1 Kings i. 39. 40. 2 Kings xi. 12. 19. and thus the Jews evidently ac-

knowledged him to be their expected Messiah. Hosanna is the Heb. הוֹשַׁנָּה, *Save, I beseech thee!* A form of wishing safety and prosperity, and which may be deemed nearly equivalent to, "God save the king," used Psalm cxviii. 25. Ὁ ἐρχόμενος ἐν ὀνόματι *he that cometh, or was sent with divine authority and power*. Ἐν τοῖς ὑψίστοις *i.e. in the highest places, or heaven*. It was owing in a great measure to the miracle of Lazarus' resurrection, which took place not long before, John xi. 45. 46. that the people came thus to meet Christ, and welcome him to Jerusalem. And as he was now about to finish the great scheme of the redemption of mankind by his death and resurrection, he made a more open avowal of his character, and no doubt chose to make those wonderful events as public as possible, that all mankind might be witnesses of them.

12. Καὶ εἰσῆλθεν . . . *and Jesus went into the temple* . . . The part of the temple in which these traders had assembled, was the outer court, which was appropriated to the devotions of the Gentile proselytes; see Mark xi. 17. The words τὸ ἱερὸν and ὁ ναὸς are not synonymous; the former comprehended all the courts, enclosures, piazzas, and other buildings; the latter included only what was termed by way of eminence, the house, consisting of the vestibule, the holy place or sanctuary, and the most holy. Whatever was required for

ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέ-
 στρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς·
 13 ^ε Καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσ-
 ευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον
 14 ληστῶν. Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ
 15 ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ
 οἱ γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας
 κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ
 16 Δαβὶδ, ἠγανάκτησαν, ^h Καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι
 λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνέ-

^ε Isa. lvi. 7. Jer. vii. 11.

^h Ps. viii. 2.

14 || χωλοὶ καὶ τυφλοὶ

sacrifice, such as oxen, sheep, doves, was collected in the outer court, and sold and bought there. Here were the tables of the bankers, or money-changers, κολλυβιστῶν, from κόλλυβος, kolbon, a small fee, which they exacted for exchanging the foreign money brought by strangers for the coin of Jerusalem, for the half-shekel which was paid by every Jew. The poorer class of people were permitted to substitute doves for more costly sacrifices. Levit. xii. 6. 8. There is some small variation in the order of time, as this circumstance is related by each of the Evangelists, and in the incidents relating to the fig-tree that withered; the anticipations in St. Matthew appear to be, to clear the way for an uninterrupted narration of our Lord's conferences and discourses on the succeeding days. Our Lord's triumphant entrance into the city, and the dignity of his person and behaviour, seem to have intimidated the traders and money-changers, convicted as they were by their own conscience, and to have awed them into submission. We know that the divine appearance and dignity of Jesus had the effect, soon after, of striking awe even into a band of armed soldiers. John xviii. 6. See Dr. Townson.

13. Ὁ οἶκός μου . . . ληστῶν *my house shall be called the house of prayer; but ye have made it a den of thieves.* Our Saviour's quotation is from Isaiah lvi. 7. and partly from Jer. vii. 10. 11. God had spoken by his prophets concerning his temple, that it should be rendered a house of prayer and holy worship for all people; but they now converted the court intended for that purpose, into a place of merchandise, which was conducted with such fraud and exaction

that it was become a den of thieves. Our own Version, says Br. Midd. is justified in translating definitely, *the house of prayer*, since after the verb nuncupative the articles could not have been employed. Some would read this with an interrogation; and *have ye made it a den of thieves?*

16. οὐδέποτε . . . αἶνον *have ye never heard, Out of the mouth of babes and sucklings thou hast perfected praise?* When the signal miracles of curing the blind and the lame wrought by our Saviour in the temple, excited even the admiration of the children, so as to join in the general acclamation of *Hosanna to the Son of David*, thus hailing him as the Messiah; the chief priests, who did not dare to stop them for fear of the multitude, insinuated that Jesus ought to do so; but he approved their action in the language of prophecy, Psalm viii. 2. The phrase the Psalmist uses is, *thou hast founded or ordained strength*, which the LXX have rendered, *thou hast perfected praise*; perfecting a strong and glorious effect by weak means, a song of praise as a testimony of the Son of God; a specimen of that glory which he would receive, in all ages, from the humble and despised of the human race. Καταρτίσω is to adjust, or prepare, Hesych. καταρτίσαι ἐποίησας. It would scarcely be believed that, after the multitude of miracles that our Saviour had now been doing for above three years together, the curing the lame and blind should so much move the chief priests and scribes. But we must remember, that though his ministry had abounded with miracles, yet the most of them had been done about Galilee, and in parts remote from Jerusalem. But now, that he

γνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; Καὶ καταλιπὼν αὐτοὺς, ἐξῆλθεν ἔξω τῆς πόλεως 17 εἰς Βηθανίαν, καὶ ἡγύλισθη ἐκεῖ. ⁱ Πρωίας δὲ ἐπανάγων 18 εἰς τὴν πόλιν, ἐπεΐνασε· Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, 19 ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. Καὶ ἰδόντες 20 οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; ^k Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· 21 Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὅρει τούτῳ

ⁱ Mark xi. 12.^k Supra xvii. 20.

was come to the last scene of his life, and that the passover was come, the appointed time in which he was to complete the work he came for, in his death and resurrection, he does many things in Jerusalem itself, before the face of the Scribes, Pharisees, and whole body of the Jewish nation, to manifest himself to be the Messiah. *Θηλάζω* is used by the best Greek writers in the sense both of *sucking* the breast, and of *giving suck*.

17. Καὶ ... ἐκεῖ· and (he) *lodged there*; or rather, *and lodged there*. See ver. 1. above. Jesus lodged each night in Bethany perhaps in different houses, particularly that of Lazarus, and of Simon the leper. *Αὐλίζομαι*, *to lodge at night*. In the Greek writers it is not confined to the night. Our Saviour thus withdrew from the multitudes, to show that he did not affect the regal government. For *ἐπανάγω* in next ver. see Luke v. 2.

19. Μηκέτι ... συκῇ· *let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away*. Some cavillers at Christianity have asked; what right Jesus had to destroy this *fig-tree*? It is sufficient to observe that the tree appears to have been barren, and therefore of no use to any one; and that it could hardly be private property, because it grew in the *high road*, ἐπὶ τῆς ὁδοῦ. But the action dictates an important lesson to us, as well as to his disciples. If the opportunities, which God has given us for the purification of our affections and the improvement of our virtue, be neglected or misemployed, we must expect to be withered, like the barren fig-tree, before the fiery blast of his displeasure, when he cometh to judge the earth. This transaction of Jesus was also

emblematical and prophetic, prefiguring the speedy ruin of the Jewish nation, on account of its unfruitfulness; and, like his other miracles, was done with a gracious intention to alarm his countrymen, and to induce them to repent. See Mark xi. 13. The Palestine fig-tree regularly bears two crops in the year, and occasionally a third: *the early fig*, which comes to perfection in the middle or end of June; then *the summer fig*, which rarely ripens before August. About the beginning of autumn, it not seldom throws out a third crop, called *the winter fig*, which hangs upon the tree after the leaves are shed, and ripens, provided the winter proves mild, and is gathered, as a delicious morsel in spring. Jesus being hungry, and seeing *leaves* thereon, which showed that the tree was alive, went to it, reasonably expecting to find either some *winter* fruit thereon, or that early fruit which may be eaten to allay hunger before it is ripe; but when he came, he was disappointed, for he found nothing thereon but *leaves*. See note Mark xi. 13.

21. οὐ μόνον ... γενήσεται· *ye shall not only do this, which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done*. The meaning of our Lord's expression in this and the following verse, is, that there was nothing more efficacious with God, than prayer founded on faith; and that if they had a faith, which made them not doubt or be divided in mind, μὴ διακριθῆτε, see *διακρίνομαι*, Acts x. 20. they should perform the most extraordinary miracles, miracles much more stupendous than that of *blasting the fig-tree*. *Removing a mountain* is an eastern figure for performing a difficult matter. Ben Azzai, say

- εἴπητε, Ἀρθῇτι, καὶ βλήθῃτι εἰς τὴν θάλασσαν, γενή-
 22 σεται. ¹ Καὶ πάντα, ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε.
- 23 ^m Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν
 24 ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν εἰάν εἴπητέ μοι, καὶ γὰρ
 25 ὑμῖν ἐρῶ, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ· ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
 26 ⁿ Ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων· φοβούμεθα τὸν ὄχλον·
 27 πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
 28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελ-

¹ Supra vii. 7. Mark xi. 24. Luke xi. 9. 1 John iii. 22. v. 14.

^m Mark xi. 27. Luke xx. 1.

ⁿ Supra xiv. 5. Mark vi. 20. Luke xx. 6.

the Talmudists, was so profound a teacher, that *there was not, in his days, such another rooter-up of mountains as he*. But it is probable that Jesus, when he spoke these words τῷ ὄρει τούτῳ, &c. pointed to the *mount of Olives*, near which he then stood. Τὸ τῆς σκῆης, subintell. θαῦμα or πᾶγμα, see Viger. c. 1. r. 1. and Bos at πᾶγμα. See notes xviii. 18. 19. and Mark xi. 22.

23. ἐν ποίᾳ . . . ταύτην; *by what authority doest thou these things? And who gave thee this authority?* Ἐν, *by or through*; see at Luke iv. 1. The ejection of the traders from the temple-court, the triumphant manner in which the Messiah entered the city the day before, and his public teaching of the people in the temple, had irritated the *chief priests and elders of the people*, who composed the great Sanhedrim, whose office it was to inquire and distinguish the true from the false prophets, and whose authority was probably required to teach in the temple.

25. Τὸ βάπτισμα . . . ἦν; *the baptism of John, whence was it?* rather, whence was the baptism of John? i. e. whence had John authority to baptize? Did John baptize and preach upon his *own* authority, or by a commission from God? Divine authority is here opposed to human. If, says

our Saviour, ye are not able to judge of John's mission, which is connected with mine, ye are not competent to examine mine, which is superior to his. Διατί *why did ye not then believe him?* or, the testimony he gave of me? For John expressly declared that Jesus was the Messiah.

26. φοβούμεθα τὸν ὄχλον· *we fear the people*. In St. Luke xx. 6. they declare, *all the people will stone us*. The rulers vary in words, without departing from the truth. They were all of one mind about the difficulty of answering the question proposed to them; but they did not all express the danger of owning their real sentiments, in the same terms. Ἐχω is here, *to hold, esteem, count*, a phrase common both to Greek and Latin authors.

27. Οὐκ οἶδαμεν . . . ποιῶ. *we cannot tell. And he said unto them, neither tell I you by what authority I do these things*. They could not own the baptism of John to be from heaven, but they must also own Christ to be the Son of God. Whence these great doctors chose rather to pretend ignorance, than to confess that truth which would condemn them. Our Lord therefore refused to give them any answer to their inquiry about his authority.

28. Τί δὲ ὑμῖν δοκεῖ; *but what think ye?*

θῶν τῷ πρώτῳ, εἶπε· Τέκνον, ὑπάγε, σήμερον ἐργάζου ἐν
 τῷ ἀμπελῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὅστε- 29
 ρον δὲ μεταμεληθεὶς, ἀπήλθε. Καὶ προσελθὼν τῷ δευ- 30
 τέρῳ, εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ κύριε·
 καὶ οὐκ ἀπήλθε. Ὁ Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ 31
 πατρός; Λέγουσιν αὐτῷ, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰη-
 σοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προά-
 γουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ^ρἮλθε γὰρ πρὸς 32
 ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε
 αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς
 δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.
^γ Ἀλλην παραβολὴν ἀκούσατε· ἄνθρωπός τις ἦν οἰκοδεσπό- 33
 τής, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέ-

ο Luke vii. 29. 30.

ρ Luke iii. 12. 13.

γ Mark xii. 1. Luke xx. 9. Isa. v. 1. Jer. ii. 21. Ps. lxxx. 9. Cant. viii. 11. 12.

28 † μου

30 = τῷ ἐτέρῳ

33 || ἄνθρωπος ἦν

What is your opinion upon the question, which I am going to propose? Ἄνθρωπος εἶχε τέκνα δύο· a certain man had two sons. The father of these two sons represents God, as the creator of all men, and as the special friend of the Jewish nation. The first of the two sons represented the profligate and openly wicked Jews, who were at length brought to repentance, and became the disciples of Christ; and the second son represented the priests, Scribes and Pharisees, who were the zealous and apparent supporters of religion, but were in reality the most inveterate and greatest enemies to the gospel. From the drift of the parable however, and the allusion to two sons, as in Luke xv. 11. it does not appear improbable that Jesus meant an opposition between the Jews and Gentiles.

30. Ἐγὼ κύριε· I go, sir: ὑπάγω or πορεύομαι und. This, says Doddridge, was a proper emblem of the hypocrisy of the Scribes and Pharisees, who addressed God under the most honorable titles, and professed the greatest readiness and zeal in his service, while their whole lives were a series of disobedience and rebellion. Καὶ, which follows, is used as an adversative particle.

31. προάγουσιν ὑμᾶς· go into the kingdom of God before you. So many of the most abandoned sinners of the age have already been awakened to repentance, that their

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example might lead you the way into the kingdom of God, but with all your pretences to sanctity you will not follow them. Προάγω is to lead, or go before; properly when others follow, but here when others do not follow.

32. ἐν ὁδῷ δικαιοσύνης ... in the way of righteousness ... When John came showing, by his doctrine and example, the way of righteousness, the chief priests, Scribes and Pharisees did not believe him, did not accept him as a prophet; and even when they had seen the effects of his ministry, and the example of the penitents who embraced the gospel, they continued impenitent and unbelieving. Ὁδὸς δικαιοσύνης is the same as ὁδὸς ἀληθείας, the way of truth, true religion. 2 Pet. ii. 2.

33. ὅστις ... ἀπεδήμησεν· which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country, or, a foreign country. In this parable is represented the favor and providence of God towards the Jewish church and nation, as being the vineyard he himself had planted; he had inclosed and hedged it round about, by his providence, his covenant of circumcision, and by his presence. The husbandmen to whom this vineyard was let out, were the priests and Levites, doctors and rulers, who are represented not only as wanting in their duty of

θηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύργον, καὶ
 34 ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. Ὅτε δὲ ἤγγισεν
 ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς
 35 τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. Καὶ λαβόντες
 οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτει-
 36 ναν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν ἀπέστειλεν ἄλλους δού-
 λους, πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
 37 Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων·
 38 Ἐντραπήσουνται τὸν υἱόν μου. Ὅι δὲ γεωργοὶ ἰδόντες τὸν
 υἱόν, εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε,
 ἀποκτείνωμεν αὐτὸν, καὶ κατὰσχωμεν τὴν κληρονομίαν
 39 αὐτοῦ. Καὶ λαβόντες αὐτὸν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος
 40 καὶ ἀπέκτειναν. Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος,
 41 τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; Λέγουσιν αὐτῷ· Κακοὺς

^r Infra xxvi. 3. xxvii. 1. John xi. 53.

38 — σχῶμεν

making the vineyard fruitful, but as spurring on the people to offer the vilest affronts to the prophets and messengers of God, and to destroy his Son and their Saviour; which would render them obnoxious to the heaviest of the divine judgments. Wine-presses were not moveable things, but were made by digging. Sir J. Chardin found the wine-presses in Persia formed by making hollow places in the ground lined by mason's work. Instead of St. Matthew's ὥρυξεν ληνόν, St. Mark has ὥρυξεν ὑπολήμιον, a wine vat, xii. 1. To prevent too great a fermentation and souring of the new wine that issues from the press, a vat was dug for its reception under ground, for coolness. Πύργον, a tower, fitted for the security of the husbandmen. Ἀποδημέω, to go abroad, to go from one's own people. When the Lord was no longer present among the Jewish nation, by external displays of his power and glory, they soon forgot their own accountability to him.

35. Καὶ λαβόντες... and the husbandmen took his servants... Λαβόντες, a Hebrew pleonasm. Ἐδειραν, beat, literally took off the skin, probably by scourging. This may refer to Jeremiah: ὃν δὲ ἀπέκτειναν, and killed another, to Isaiah: ὃν δὲ ἐλιθοβόλησαν, and stoned another, to Zechariah, the son of Jehoiada.

37. Ἐντραπήσουνται they will reverence.

This verb in this sense seldom occurs in Classic authors, to be turned upon oneself from reverential awe of any one, to reverence; see ἐντρέπω, at note 1 Cor. iv. 14. Plutarch uses it in that sense. These words point out not what was to happen, but what was reasonably to be expected: but it is not necessary to insist too minutely on all the circumstances, some of which may be only ornamental. Ὑστερον, last of all, in the fulness of time. And in the next verse κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ, let us seize on his inheritance, showing the ambitious motives of the chief priests and rulers of the people, making the divine law subservient to their pride and selfishness. Verse 39. ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, cast him out of the vineyard: this appears also properly an ornamental circumstance in the description; yet Christ was condemned, and led out of Jerusalem to be ignominiously crucified.

41. Λέγουσιν αὐτῷ... they say unto him... Κακοὺς κακῶς ἀπολέσει αὐτοὺς, he will miserably destroy those wicked men, or, those miserable wretches: this is an elegant Greek expression, used by the purest Greek authors; thus, κακοὺς κακῶς φθείρειαν, Soph. Aj. 1413. This answer they give to their own condemnation; whether they did not at first fully understand our Saviour's meaning, or that they were taken

κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδόσεται
 ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς
 ἐν τοῖς καιροῖς αὐτῶν. ^s Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε 42
 ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκο-
 δομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου
 ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; Διὰ 43
 τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ
 Θεοῦ, καὶ δοθήσεται ἔθναι ποιοῦντι τοὺς καρποὺς αὐτῆς.
^t Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν 44

^s Ps. cxviii. 22. Isa. xxviii. 16. Mark xii. 10. Luke. xx. 17. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.

^t Isa. viii. 14. 15. Luke xx. 18.

41 = ἐκδόσεται

by surprise. But this expression, λέγουσιν αὐτῷ, is considered by some as an interpolation, though all the ancient Versions, all the printed editions, and all the ancient Mss. with the exception of the Cod. Leicestrensis, bear witness to its genuineness. St. Mark puts the sentence against the rebellious tenants in the mouth of Christ himself, xii. 9. and St. Luke records the answer of the chief priests and elders, perceiving the drift of the parable against themselves, *God forbid!* xx. 16. Michaelis, supposing that Matt. wrote in Hebrew, thinks that his Greek translator may have mistaken ריבון, and he said, for אמר, and they said. But see note xx. 29. ἄλλοις γεωργοῖς, unto other husbandmen, refers to the Gentiles.

42. λίθον . . . ἡμῶν; the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? This quotation is from Ps. cxviii. 22. 23. in which the exact meaning of the Hebrew is given by the LXX. the Greek κεφαλὴ γωνίας being equivalent to כֶּחָבֵר. But it is not very plain, says Bp. Midd. what this head-stone of the corner was. Inferring from the present verse that it might have been such as might be added when the building was otherwise complete, and that it was so placed that the passer might fall against it, and also that it might fall upon him, as appears from ver. 44. he conceives that nothing can correspond with the term, except an upright stone or column added to a building to strengthen and protect it at the corner, which was most exposed to external violence. Christ, who is the sole bulwark of the Christian fabric, could not aptly be

compared with any thing which admits plurality: but every rectangular building would have necessarily four corners. And the κεφαλὴ γωνίας is the same with the λίθος ἀκρογωνιαίος, Ephes. ii. 20. where the Apostles and Prophets are said to be the foundation, but Christ the λίθος ἀκρογωνιαίος, which must therefore be something pre-eminent, for else it would not be a fit illustration. No inference that the κεφαλὴ γωνίας is more than one in one fabric can be drawn from the absence of the articles, for very frequently nouns, which employed κατ' ἐξοχὴν would have the article, become anarthrous after prepositions. The common and simple interpretation is, that it is a head or corner stone uniting the two sides of a building. The application of the whole is plain; that the Messiah though rejected by the Jewish rulers, and crucified, should become the head of the church. λίθον for λίθος, as Petron. hunc adolescentem, quem vides, malo astro natus est; and Virg. urbem, quam statuo, vestra est. Οἱ οἰκοδομοῦντες, the builders, i. e. the priests and elders, a participle for a noun: and αὕτη and θαυμαστὴ, for the neuter, which cannot easily be referred either to κεφαλὴ or γωνίας, partake of Hebrew idioms. See Acts iv. 11. 1 Pet. ii. 6. 7.

43. ὅτι . . . Θεοῦ . . . the kingdom of God shall be taken from you. . . See note viii. 11. This is, says Campbell, one of the clearest predictions of the rejection of the Jews, and of the call of the Gentiles, which we have in this history. ἔθναι, to a nation. Tyndal renders it "to the Gentiles," and Coverdale "unto the Heythen."

44. Καὶ ὁ πεσὼν . . . λικμήσει αὐτόν and whosoever shall fall on this stone shall

- 45 ὃ ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἀκούσαντες οἱ ἀρχιερεῖς
καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν, ὅτι περὶ
46 αὐτῶν λέγει· Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν
τοὺς ὄχλους· ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

Κεφ. κβ'. 22.

1. ^a Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, πάλιν εἶπεν αὐτοῖς ἐν πα-
2 ραβολαῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ.
3 Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλη-
4 μένους εἰς τοὺς γάμους· καὶ οὐκ ᾔθελον ἐλθεῖν. ^b Πάλιν
ἀπέστειλεν ἄλλους δούλους, λέγων· Εἰπατε τοῖς κεκλη-
μένοις· Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ

^a Luke xiv. 16. Rev. xix. 7. 9.^b Prov. ix. 2.

be broken: but on whomsoever it shall fall, it will grind him to powder. Some think that this should immediately follow ver. 42. which see. If they continued impenitent, says our Lord, the weight of that corner-stone, which they had so long despised, would fall upon them, and finally crush them. Lightfoot says, that the judicial mode of stoning among the Jews, to which this appears to allude, was this; that the first witness endeavoured to crush the criminal with a large stone; but if that had not its effect, they threw upon his heart a stone as much as two men could lift. Πίπτειν ἐπὶ τὸν λίθον seems the same as προσκόπτειν τῷ λίθῳ, *to stumble at the stumbling stone*, Rom. ix. 32. and means here to reject the Messiah and his divine doctrine, to despise and misconstrue his words and miracles, while he is here on earth. Ἐφ' ὃν δ' ἂν πέσῃ, i. e. *whomsoever that stone, the Messiah himself, after his exaltation to glory, shall find to be his impenitent and inveterate enemies, those he shall utterly destroy with the overthrow of the Jewish nation.* Λικμήσει αὐτόν *will grind him to powder*; properly will make him small enough to be ventilated: λικμάω, *to winnow corn*; met. *to consume entirely*.

nifies a marriage-feast, as τάφος was employed to denote a funeral entertainment; and the word is γάμους in the plural, because the feasts continued for several days at the marriage. The king here represents God the Father; the Son, the Lord Jesus Christ described often as the spouse of his church, ix. 15. xxv. 1. The servants sent to call them that were bidden, i. e. the Jews, invited by the Baptist, and our Lord calling them to repentance, *because the kingdom of God was at hand*, might be the apostles, and the seventy disciples sent at first only to the lost sheep of the house of Israel. The servants sent again after the fatlings were killed, were the same apostles and other spiritual persons, sent after our Lord's resurrection with a new commission, to be Christ's witnesses in Jerusalem, and throughout all Judea. Acts i. 4. Ἀνθρώπῳ βασιλεῖ, *a king*; a Hebraism.

3. Καλέσαι, i. e. εἰς τὸ καλέσαι. Καὶ οὐκ ᾔ. . . is adversative, but.

4. Ἰδοὺ . . . γάμους· *tell them, which are bidden, Behold, I have prepared my dinner: my oxen and my fallings are killed, and all things are ready; come unto the marriage.* Ἄριστον originally a morning meal, afterwards a repast taken at any indefinite time; ποτὲ μὲν ἄριστον, ποτὲ δὲ δεῖπνον *ονομάζεσθαι*, Athenæus: it sometimes means the same as δεῖπνον, *a supper*, principal repast, feast. Σιτιστὰ, *fatlings*, ζῶα und.

CHAP. XXII.

2. Ὡμοιώθη . . . See xiii. 24. Γάμος sig-

τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς
γάμους. Οἱ δὲ ἀμελήσαντες, ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον 5
ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. Οἱ δὲ λοιποὶ κρατή- 6
σαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν.
Ἀκούσας δὲ ὁ βασιλεὺς ἐκεῖνος, ὠργίσθη· καὶ πέμψας τὰ 7
στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν
πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ 8
μὲν γάμος ἑτοιμὸς ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.
Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν 9
εὕρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ 10
δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας, ὅσους εὔρον,
πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακει-
μένων. ° Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακει- 11

° 2 Cor. v. 3. Eph. iv. 24. Col. iii. 10. 12. Rev. iii. 4. xvi. 15. xix. 8.

5 — ἐπὶ τὴν

7 * ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη

see Bos at ζῶα. Θέωv is not strictly to kill for sacrifice only, but also in a general sense to kill, to slay. But it appears from Josephus, Ant. iv. 8. that it was customary with the Jews always to sacrifice at a wedding. And Servius on Virg. iii. 135. says, *apud veteres neque uxor duci, neque ager arari, sine sacrificiis peractis, poterat*. Γάμος is here the nuptial feast: at ver. 10. it appears to signify the *triclīnium*, the room where the guests were placed.

6. Οἱ δὲ λοιποὶ . . . and the remnant, or rather, the rest . . . Here again the Jews are meant, many of whom proceeded to that degree of criminality and fury, as to abuse and kill the servants of God, and some of the Apostles, as Peter, John, and Paul, and James the son of Zebedee, and James the son of Alphaeus, and also St. Stephen.

7. καὶ ἐνέπρησε· and he sent forth his armies, and destroyed those murderers, and burned up their city. This was literally accomplished in the destruction of Jerusalem. The Roman army may be called the armies of God, as it fulfilled the prediction of his Son against the impenitent Jews: thus the army of the Medes, against Babylon, is called the army of the Lord of hosts, Isa. xiii. 4. 5. We have here at once a parable and a prophecy. Ἄξιοι in the next verse is taken absolutely, or elliptically; see note x. 11. and Bos at plur. voc.

9. Πορεύεσθε . . . εὕρητε· go ye therefore into the highways, and as many as ye shall find. Διεξοδοὶ are outlets, or ways that lead out of the city. The Jews having refused the invitation of the Messiah, his disciples were ordered to go over the whole universe, and call in all whom they should find, of every nation, rank, and description, (the Gentiles,) the bad as well as the good, to the spiritual banquet. See Luke xiv. 21. 23. It was customary among rich men to invite travellers to feasts.

11. Εἰσελθὼν . . . γάμων· and when the king came in to see the guests, he saw there a man which had not on a wedding garment. Ἐνδυμα γάμων, a wedding garment; a Hebraism. Aristoph. in Av. speaks of a γαμικὴ χλαῖς. These garments were white, as appears from Rev. xix. 8. The wedding garment is emblematical of Christian holiness, and the righteousness of saints. This passage refers to the day of judgment, when God will openly distinguish between the good and the bad. It was customary for the bridegroom to prepare garments for his guests. The parable supposes this man to have intruded without that requisite. And as our Saviour's parables frequently have a double view, the latter part of this, which was meant to show the reception of the Gentiles into the Christian covenant, which was rejected by the Jews, might be meant to check the presumption of all pretenders to God's favor without endeavouring to

- μένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·
 12 Καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων ἔν-
 13δυμα γάμου; ὃ δὲ ἐφίμωθη. ^d Τότε εἶπεν ὁ βασιλεὺς τοῖς
 διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν
 καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ
 14 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ^e Πολλοὶ γάρ εἰσι
 κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
 15 ^f Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως
 16 αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν αὐτῷ
 τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες· Δι-
 δάσκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν
 ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ
 17 βλέπεις εἰς πρόσωπον ἀνθρώπων. Εἰπὲ οὖν ἡμῖν, τί σοι

^d Supra viii. 12. xiii. 42. Infra xxv. 30.^e Supra xx. 16.^f Mark xii. 13. Luke xx. 20.

13 † ἄρατε αὐτὸν καὶ

deserve it. It is remarked by Townson, that where the case did not demand severity, there is a great lenity of supposition in the state of Christ's parables. At this marriage-feast, for instance, only one of a large assembly is represented as wanting a wedding garment. See ἀνάκεισθαι ix. 10. and viii. 11. Φιμώω, in the next verse, is to reduce to silence, properly to muzzle as an ox, from φῦμος, a muzzle.

13. τὸ σκότος τὸ ἐξώτερον· outer darkness: see note viii. 12. 14. Πολλοὶ... See note xx. 16. This parable, says Theophylact, respects the Jews who were called, but not elected, ὡς μὴ ἀκούσαντες, as not hearkening to God's call; whence he infers, that our calling is of God, and if man is rejected, it is not that God limits salvation, but man his endeavours to attain it.

15. Τότε... Λόγῳ· then went the Pharisees, and took counsel how they might entangle him in his talk. Πορευθέντες, having departed from him, having secretly withdrawn themselves. Mark xii. 12. has ἀφέντες αὐτὸν ἀπῆλθον, and they left him, and went their way. Our Saviour had been publicly asked by what authority he took upon himself to teach in the temple, and to reform its abuses, xxi. 23. but that attempt having failed, he is now assailed by these designing crafty hypocrites, who joined on this occasion with the Herodians,

with captious questions, intended to elicit some answer from him which might compromise him with the Roman government. Παγιδεύω, to insnare; from παγίς, a net, or snare, in which birds or wild beasts are taken.

16. μετὰ τῶν Ἡρωδιανῶν· with the Herodians. See xii. 14. The Pharisees and Herodians, though at variance between themselves, cordially conspired to work our Saviour's destruction, the former with the Jews, the latter with the Romans. For these last were violent party men under Herod, in upholding the Roman power, of the sect of the Sadducees in their religious opinions; and the Sadducees generally supported the payment of tribute to Cæsar; the Pharisees opposed it. It was a great question at this time among the Jews, whether, as God's peculiar people, they ought to acknowledge a temporal prince: and the question put to our Saviour involved eventually much danger; as a decision, on one side, might irritate the Romans, and, on the other, the Jews. Διδάσκαλε... Master... They accost him with a hypocritical semblance of respect for his opinion, as a firm and undaunted teacher of the law, and one who had no improper respect or fear of Cæsar, or Pilate, not a προσωπολήπτης, a respecter of persons. See Luke xx. 20.

δοκεῖ, ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; Γνοὺς δὲ ὁ 18
 Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε· Τί με πειράζετε, ὑποκρι-
 ταί; Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ 19
 προσήνεγκαν αὐτῷ δηνάριον. Καὶ λέγει αὐτοῖς· Τίνος ἡ 20
 εἰκὼν αὐτῇ, καὶ ἡ ἐπιγραφή; Ἐλέγουσιν αὐτῷ· Καίσαρος. 21
 Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ
 τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ 22
 ἀφέντες αὐτὸν, ἀπῆλθον.

^h Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ 23
 λέγοντες, μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτὸν,
ⁱ λέγοντες· Διδάσκαλε, Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ 24
 μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν
 γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

^s Rom. xiii. 7.

^h Mark xii. 18. Luke xx. 27. Acts xxiii. 8.

ⁱ Deut. xxv. 5.

17. ἔξεστι . . . ἢ οὐ; *is it lawful to give tribute unto Cæsar, or not?* See xvii. 24. The annual capitation tax, νόμισμα κήνσου, or tribute money, imposed by the Romans on the Jews was a denarius, which tax they bore with great impatience, which gave rise also to various insurrections, in which Judas of Galilee distinguished himself. He was the first who endeavoured to persuade the Jews of the unlawfulness, as it was inconsistent with their allegiance to God their king, to pay tribute to a foreign potentate.

18. ὑποκριταί; *ye hypocrites?* They disguised their real intention, which was, not to gain information, but to *insnare* him. See ὑπόκρισις at note Gal. ii. 13. and ὑποκρίνομαι at Luke xx. 20. who has ὑποκρινόμενος ἑαυτοὺς δικαίους εἶναι, *insidiously pretending to be just*, or strict in the law. Πονηρία here is malice. Matt. and Mark call the tax paid to the Romans κῆνσος, its precise name; Luke substitutes a Greek word, φόρος.

20. Τίνος . . . ἐπιγραφή; *whose is this image and superscription, or inscription?* Our Lord takes advantage of their own concession, that the denarius bore the emperor's image and superscription, and also of the determination of their own schools, that wherever any king's coin was current, it was a proof of that country's subjection to that government, and thus baffles the malignant proposers of the question. He significantly warns these turbulent and seditious demagogues, the Pharisees, to *render unto Cæsar the dues of Cæsar*, which

they resisted; and these licentious and irreligious courtiers, the Herodians, to *render unto God the dues of God*, which they neglected; thus publicly reproofing both, but obliquely, in a way that they could not take any hold of. See Hales. Notwithstanding, however, the prudent answer which Jesus gave upon this occasion, yet his enemies made it a subject of accusation, when they delivered him up to the Roman tribunal. See Luke xxiii. 2.

23. μὴ εἶναι ἀνάστασιν· *that there is no resurrection.* See note iii. 7. The Sadducees denied not merely the resurrection of the body, but the immortality of the soul, and rewards and punishments in a future life. Acts xxiii. 8. Josephus, ψυχῆς τε τὴν διαμονήν, καὶ τὰς ἄδου τιμωρίας καὶ τιμὰς ἀναιρῶνσι. They had no idea of spirit. These were the enemies who now renew the attack against Jesus, attempting in mockery of the resurrection, to puzzle him by an argument taken from the Jewish law of marriage, which to give their objection the better color, they observed was God's law, delivered by Moses. Deut. xxv. 5.

24. ἐπιγαμβρεύσει, *shall marry.* This verb is used by the LXX. for the Heb. נָשָׂא, and denotes the *marrying a woman, by right of affinity*, after the decease of her former husband, according to the Jewish law. It is thus used Gen. xxxviii. 8. It is derived from γαμβρὸς, a son, or father, *in law*. Σπέρμα, *seed*; i. e. an offspring, or race, γνη: Gen. xxxviii. 8. a very common phrase in the O. T.

25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γα-
 26 μήσας, ἐτελεύτησεν· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν
 27 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. Ὁμοίως καὶ ὁ δεύ-
 28 τερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. Ὑστερον δὲ πάντων
 29 ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, τίνας τῶν
 30 ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς
 31 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γρα-
 32 φάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. Ἐν γὰρ τῇ ἀναστάσει
 οὔτε γαμοῦσιν, οὔτε ἐγκαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ
 Θεοῦ ἐν οὐρανῷ εἰσι. Περὶ δὲ τῆς ἀναστάσεως τῶν
 νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγον-
 τος· ^k Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ

^k Exod. iii. 6. 16. Mark xii. 26. Luke xx. 37. Acts vii. 32. Heb. xi. 16.

30 — γαμίζονται ib ‡ τοῦ Θεοῦ

28. τίνας . . . αὐτήν· *whose wife shall she be of the seven? for they all had her.* The erroneous opinions of the Sadducees, respecting the nature of a *future state*, led them to suppose the case of the *seven brethren* an unanswerable argument against the doctrine of a *resurrection*. As they believed the soul to be nothing but a more refined kind of matter, they thought if there was any future state, it must resemble the present; and that men being in that state material and mortal, the human race could not be continued, nor happiness attained, without marriage. Hence they affirmed it to be a necessary consequence of the doctrine of the resurrection or future state, that every man's wife should be restored to him.

29. Πλανᾶσθε . . . Θεοῦ· *ye do err, not knowing the Scriptures, nor the power of God.* Ye deceive yourselves by the assumption of a false hypothesis, and by your ignorance of the real sense of the Scriptures; not reflecting that all things are possible to God; and that the renewal of existence does not require a greater exertion of power, than the original production of it. And God having created spirit as well as matter, he can make men completely happy in the enjoyment of himself, without the necessity of marriage, to propagate or continue their kind, as they will be spiritual and immortal like the angels: οὐ γὰρ ἀποθανεῖν ἐπι δύνανται, as explained by St.

Luke xx. 36. not ψυχικὸν, animal, but πνευματικὸν, spiritual, as the Apostle speaks, 1 Cor. xv. 44.

30. οὔτε . . . εἶν· *they neither marry, nor are given in marriage, but are as the angels of God in heaven.* The Syriac properly interprets ἐγκαμίζονται, *they shall be given as wives to husbands, femina nubent, and γαμοῦσιν, they shall marry wives, accipiant uxores.* Ἐν οὐρανῷ· *in heaven*: it being doubtful, whether *in heaven* is to be referred to God or the Angels, St. Mark has made it clear by saying, xii. 25. *But are as the Angels who are in heaven.*

32. Ἐγὼ εἰμι . . . I am . . . Exod. iii. 6. 16. Our Saviour refers the Sadducees to the words of God to Moses, (they acknowledged only the Pentateuch,) when he spake to him from the burning bush. The patriarchs had been dead a considerable time before this appearance of the Lord to Moses. But God made himself known to him, not as he whom they had worshipped, but expressly as he, in respect of whom they were still alive; for he says not, *I was* the God of Abraham, and of Isaac, and of Jacob, i. e. when they lived upon the earth, but *I am* their God at present. And it is from this particularity in the expression that Jesus concludes they, the patriarchs, were then living. The verb εἰμι indeed, though used in the Greek of the Evangelist, and in the Sep. has nothing which answered to it in the Heb. But the

ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν, ἀλλὰ ζώντων. ¹ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ 33 διδαχῇ αὐτοῦ.

^m Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδ- 34 δουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. ⁿ Καὶ ἐπηρώτησεν 35 εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων· Διδάσ- 36 καλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ^o Ὁ δὲ Ἰησοῦς 37 ἔφη αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. 38 ^p Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς 39 σεαυτόν. ^q Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος 40 καὶ οἱ προφῆται κρέμανται.

¹ Supra vii. 28.^m Mark xii. 28.ⁿ Luke x. 25.^o Deut. vi. 5. Luke x. 27.^p Lev. xix. 18. Mark xii. 31. Rom. xiii. 9. Gal. v. 14. James ii. 8. ^q Supra vii. 12.

37 * εἶπεν

ib. ‡ primum et secundum τῇ

38 — ἡ μεγάλη καὶ πρώτη ἐντολὴ

39 — αὕτη

40 — ὅλος ὁ νόμος κρέμανται καὶ οἱ προφῆται.

Heb. has no present of the indicative. This want in active verbs is supplied by the participle; in the substantive verb, by the juxtaposition of the terms to which that verb in other languages serves as a copula. The absence of the verb therefore, where the personal pronoun is immediately conjoined with what is affirmed, is as much evidence in Heb. that what is affirmed or denied, is meant of the present tense, as the form of the tense is in Greek or Latin. Because wherever either the past or the future is intended by the speaker, as the Hebrew is not deficient in these tenses, the verb in that case is not left to be supplied by the hearer; and our Lord's application of the citation in the present tense, plainly implies that no other meaning can be intended. Jesus remarks that *God is not the God of the dead*, (which word is equivalent, in the sense of the Sadducees, to an eternal annihilation,) *but of the living*; the legitimate consequence of which is, that if he be the God of Abraham, Is. and Ja. these patriarchs have not altogether perished; and the whole reasoning shows, that the doctrine of the resurrection and the future state is certainly contained in the Old Testament.

34. *συνήχθησαν ἐπὶ τὸ αὐτό* they were gathered together. Ἐπὶ τὸ αὐτό, sc. χω-
Gr. Test.

ρίον. They retired probably apart from the crowd to express to each other the pleasure they felt from the confutation of their adversaries. For there does not appear any insidious motive in the question, which one of them in the next verse, *νομικὸς, a doctor of the law*, i. e. a Scribe, (see note Luke xi. 44. St. Mark in the parallel passage, xii. 28. has *εἷς τῶν γραμματέων*), put to him, *πειράζων, tempting him*, i. e. desirous to make a farther trial of his skill in the sacred volume. And indeed St. Mark's account forbids us to interpret their design as insidious. See ver. 12. for *φιμώω*.

36—40. *Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; . . . Master, which is the great commandment in the law? . . . Μεγάλη* is here equivalent to *μεγίστη*, a Hebraism, *the greatest*, the chief: and *ποία* for *τίς*. Ordinals and superlatives, ver. 38. for the most part are anarthrous, not without exception. The reason of which is, that while, the noun with which they are joined becoming monadic, their natural definiteness gives them a right to the article, it at the same time renders the article unnecessary. See Midd. The question, *which was the great commandment of the law?* was at this time much litigated among the Pharisees. Some held it to be the

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41 ὁ Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρεώτησεν αὐτοὺς
 42 ὁ Ἰησοῦς, λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος
 43 υἱὸς ἐστι; Λέγουσιν αὐτῷ· Τοῦ Δαβίδ. Λέγει αὐτοῖς·
 Πῶς οὖν Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ; λέγων·

ῥ Mark xii. 35. Luke xx. 41.

law of sacrifices; others, the law of *circumcision*, or of the *sabbath*, or of *meats* and *purifications*. But Jesus declares that on the *love of God*, as the great commandment of the law, and on the *love of our neighbour*, the second, depended all the law and the prophets, or their whole religious and moral code. See note v. 19. The one may be defined, "a divine virtue, by which we love God above all things for his own sake; and our neighbours as ourselves, for the love of God." The love of God is one point only of the law, yet if you keep it, you will naturally be led to fulfil every other: and though the love of our neighbour also is only one point, yet it will naturally engage us to fulfil every other social duty, as explained in Rom. xiii. 9. 10. The passages of the law to which our Saviour alludes, are Deut. vi. 5. and Levit. xix. 18. Ἐν ὅλῃ . . . *with all thy heart* . . . i. e. with the joint force of all thy faculties. St. Mark xii. 30. and St. Luke x. 27. deviate a little from St. Matt. and the Sep. and add, *and with all thy strength*. Accordingly the love of God is described in Scripture by the several operations of the mind; *the knowledge of God*, John xvii. 3. *a sense of his perfections, gratitude* for his benefits, *trust* in his goodness, *attachment* to his service, *resignation* to his providence; *the obeying of his commandments*, *admiration*, *hope*, *fear*, *joy*, &c. Πρώτη, ver. 38. is *præcipuum*, *præstantissimum*; as *πρῶτος* is often used for *first* in quality, dignity, condition, &c. *primarius*, *præcipuus*.

42. Τί . . . Χριστοῦ; *what think ye of Christ?* or rather, of the Christ, i. e. of the Messiah. Our Lord's purpose is to draw forth their sentiments concerning the quality of the Messiah, whom they themselves expected; and to prove to them how little they understood and appreciated his superior nature and character. Τοῦ Δαβίδ· *the son of David*. See ix. 27. See the prophecy of Isaiah ix. 7. It was a thing well known among the Jews, that the expected Messiah should be the son of David, and it is a convincing proof that he is come, and at the same time a strong argument against them for rejecting Christianity. For seventeen hundred years they

have not been able to ascertain the different families of their tribes. The tribe of Judah was selected as that from which the Messiah should come, and behold! the Jews do not know which of them are of the tribe of Judah.

43. Πῶς . . . καλεῖ; *how then doth David in spirit call him Lord?* See Psalm cx. 1. Ἐν πνεύματι, *in spirit*, i. e. by the impulse and guidance of the Holy Spirit. See Bos at ἀγίος. For David was a *προφήτης*, see Acts ii. 30. and i. 16. An independent monarch, such as David, acknowledged no lord or master, but God: far less would he bestow this title on a son or descendant. Though the general belief of the Jews at that time was, that the Messiah would be a much greater man than David, a mighty conqueror, and even a universal monarch, yet they still supposed him to be a mere man. And though their Rabbis at that time agreed that the words quoted were spoken of the Messiah, and spoken by David, the difficulty suggested by our Lord seems never to have occurred to them; and now, that it was mentioned, they appeared, *by their silence*, to admit that it was incapable of solution. It was plainly our Saviour's intention to insinuate, that there was, in this character, as delineated by the prophets, and suggested by the royal Psalmist, something superior to human, which they were not aware of. See Campbell. The 110th Psalm commences, כִּי יְהוָה יֵחַד לַאֲדֹנָי, *JEHOVAH said unto Adonai*; (the Lord said unto my Lord;) which is thus expounded by the Targum of Jonathan, *the Lord said unto his Word*; which can signify nothing but another Divine person. And this passage, which a Jew fully acknowledged to be the WORD of JEHOVAH, the ΛΟΓΟΣ or WORD of God, is now particularly appropriated to himself by our blessed Lord. See Mark xii. 36. Luke xx. 42. Κύριος is equivalent to JEHOVAH: as every body knows that the LXXII Jews, who made the Greek translation of the Bible, had no other term to express JEHOVAH, but the term Κύριος, a translation in fact of the substituted Adonai of the Jews. The Jews held it unlawful to utter the word JEHOVAH, and for that reason substituted *Ado-*

Ἔειπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως 44
 ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Εἰ οὖν 45
 Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; Καὶ 46
 οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις
 ἀπ' ἐκεῖνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Κεφ. κγ'. 23.

Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς 1
 αὐτοῦ, λέγων· Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ 2
 γραμματεῖς καὶ οἱ Φαρισαῖοι· Πάντα οὖν, ὅσα ἂν εἴπωσιν 3
 ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν

^a Ps. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 12. 13.

^a Mark xii. 39. Luke xx. 46.

44 — ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου 3 — ἔαν ib. † τηρεῖν

naï (as is still their practice) when reading the Scriptures; but in comments or disquisitions, it was often necessary that they should make known, in some way, that the word *יהוה* occurred in the text, and in such cases they employed *THE NAME* as the substitute, sometimes adding, as Paul does in addressing the Philippians, ii. 9. 10. 11. *which is above every name*. See note at Phil. ii. 9—11.

44. *κάθου . . . ποδῶν σου* *sit thou on my right hand, till I make thine enemies thy footstool*. Sit thou in exalted power and glory, with all the majesty and honor of a king, till I cause thee to trample upon thine enemies at pleasure. See xx. 21. This is an allusion to the custom of Eastern courts, according to which the immediate heir, or the first in dignity and honor, sat on the right hand of the king. St. Paul, 1 Cor. xv. 25. expresses the same idea by *βασιλεύειν*. Schleusner says, *ἕως ἂν*, Heb. *עַד*, has such a reference to the preceding time, as not implying the contrary of the subsequent or future time. See note i. 25. *ὑποπόδιον τῶν ποδῶν*, *thy footstool*, is a periphrasis denoting abject slavery or subjection; an image taken from the custom of conquerors, who, in token of victory, placed their foot on the neck of the vanquished.

45. *ἐστι; is he?* for *δύναται εἶναι; can he be?* In the next verse, *οὐδὲ ἐτόλμησέ τις*, *neither durst any man*, none of the Sadducees or Pharisees ventured to put any more questions to him in this captious manner.

CHAP. XXIII.

2. *Ἐπὶ . . . Φαρισαίων* *the Scribes and the Pharisees sit in Moses' seat*. Our Saviour now addresses his disciples, and in the hearing of all the people. The greater part of the nation, and the whole populace received implicitly the doctrine of the Pharisees. *To sit in Moses' seat*, is the same as, to expound the law, to instruct the people. The Jewish teachers were accustomed to *stand up* whilst they read the Scriptures, Luke iv. 16. and to *sit* when they expounded them. Concerning the Scribes, see ii. 4. and vii. 29. *ἐκάθισαν*, 1st aor. includes the present time. Seneca called philosophers *cathedrarios*.

3. *Πάντα . . . ποιεῖτε* *all therefore whatsoever they bid you observe, that observe and do*. This must be received with some restriction; i. e. whatsoever is rightly ex-

- 4 μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ ποιοῦσι. ^b Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι
5 κινῆσαι αὐτά. ^c Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν.
6 ^d Φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις, καὶ τὰς
7 πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, Καὶ τοὺς ἄσπασμους ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί,

^b Luke xi. 46. Acts xv. 10. Gal. vi. 13.
Deut. vi. 8. xxii. 12.

^c Supra vi. 1. 2. 5. 16. Numb. xv. 38.
^d Mark xii. 38. Luke xi. 43. xx. 46. 3 John 9.

4 ‡ γὰρ

5 || πλατύνουσι γὰρ

ib. ‡ τῶν ἱματίων αὐτῶν

plained, and not contrary to the law. Our Saviour could not wish his disciples to practise all that was enjoined by those, whose corruptions, false comments, and evil practices he had, and does in this very chapter so severely reprimand. But in their judicial capacity especially they were to be obeyed, and even in their determinations on some doubtful points of interpretation; but by no means was *what they did to be observed* or followed. Εἰπεῖν, i. e. διδάσκειν.

4. Δεσμεύουσι . . . ἀνθρώπων for they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders. Our Lord now gives the reason why their manners and conduct are not fit patterns for imitation. By φορτία are understood not merely the traditionary, but also the moral and ceremonial precepts of the law, the observance of which was so rigidly exacted by the Pharisees, and wreathed so fast about the necks of the people, though they themselves evaded both as often as they could do it with secrecy, that they became a burden hardly able to be borne: see xi. 29. The words are in allusion to beasts laden with excessive burdens. Δακτύλῳ . . . The Romans themselves say, *extremo digito attingere*, to express great negligence in any thing; and parallel expressions are to be found in Greek writers.

5. Πάντα . . . αὐτῶν but all their works they do for to be seen of men (for to, rather, to); they make broad their phylacteries, and enlarge the borders of their garments. The Greek word φυλακτήρια exactly corresponds in etymology to the word conservatories. Δυσκαταγωνιστότερον φυλακτήριον εἶναι φόβου, *inexpugnabilius præsidium est benevolentia quam timor*. Themist.

Orat. 13. in Gratian. Phylacteries were scrips of parchment, on which were written portions of the law, which the Jews, from the literal interpretation of Deut. vi. 8. thought themselves obliged, on several occasions, to bind upon their forehead, and on their left arm. What the κράσπεδα, borders, were, see ix. 20. Num. xv. 37. 38. The phylacteries, which the Jews also superstitiously considered as *preservatives* or amulets, the Pharisees, in ostentation of superior devotion, wore remarkably broad; and the κράσπεδα, borders, they from the same motives enlarged.

6. Φιλοῦσι . . . συναγωγαῖς and love the uppermost rooms at feasts, and the chief seats in the synagogues. The πρωτοκλισία, which the Pharisees are said to have particularly affected, accounting it to be the most honorable place, was the middle couch of the triclinium, which couch lay along the upper end of the table. They also affected the πρωτοκαθεδρίας, the chief seats in the synagogues, that is, the seats on which the elders sat; which being assigned them nearer the ark in which the law was kept in the synagogues, were accounted the more holy.

7. καὶ . . . Ῥαββί and to be called of men, Rabbi, Rabbi: see vii. 21. Rabbi is a Syriac word equivalent to διδάσκαλε. Their scholars were accustomed to look up to the Rabbis as infallible guides in religious matters, as the disciples of Pythagoras were ready to obey implicitly his *ipse dixit*: see Cic. de Nat. D. i. 5. But ye, says our Lord in the following verse, μὴ κληθῆτε, be not ye called, assume not the title of Rabbi, for ye have only one teacher, the Messiah. The learned among the Jews arrogated to themselves not mere-

‘Ραββί. ^e ‘Υμεῖς δὲ μὴ κληθῆτε ‘Ραββί· εἰς γὰρ ἐστὶν 8
 ὑμῶν ὁ καθηγητὴς, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί
 ἐστε. ^f Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς 9
 γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. Μηδὲ κληθῆτε 10
 καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός. ^g Ὁ 11
 δὲ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος. ^h Ὅστις δὲ ὑψώσῃ 12
 ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσῃ ἑαυτὸν,
 ὑψωθήσεται. ⁱ Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, 13

^e James iii. 1.^f Mal. i. 6.^g Supra xx. 26. 27.^h Luke xiv. 11. xviii. 14. Job xxii. 29. Prov. xxix. 23. Jam. iv. 6. 1 Pet. v. 5.ⁱ Luke xi. 52.

8 || διδάσκαλος

ib. ‡ ὁ Χριστός

13 = versus iste et subsequens transponuntur

ly the name, but the authority of teachers; the words of a Rabbi, they said, were the words of God. But the followers or disciples of Christ were not to teach the people what they might deem necessary to be observed, but what Christ himself had pronounced to be so. Καὶ πατέρα . . . ver. 9. and call no man your father. The Rabbis were also, says Maimonides, called Abba, Fathers. And again: *The parents must be honored, and the wise men, which are the fathers of all.* In this respect, and this sense of the word *Father* among the Jews, all Christians, being now taught of God by Christ, are appointed to acknowledge no father in earth. Μηδὲ κληθῆτε καθηγηταί, ver. 10. *neither be ye called masters: καθηγητῆς, leader, commander, a title courted by the Jewish doctors.* The reproof falls upon the common people for their simplicity in offering high praises to their teachers, as if they owed all to them, and nothing to God. But our Saviour's design was to root out of the minds of the apostles that Pharisaical vanity, which decked itself out in such high honors and titles, and especially to keep them all on a level among themselves, that the whole glory of the Christian scheme might redound to him, whose right it was: see Macknight. He now shows them what that true greatness was, after which only they should aspire, a greatness diametrically opposite to that of the Scribes, and which consisted in charity and humility. In ver. 8. for καθηγητῆς, many Greek Mss. read διδάσκαλος, equivalent to Rabbi; (see John i. 39.) which is approved by Orig. Chrys. and many modern critics. It is also the reading of the Syr. interpreter. Ὁ Χριστός, ver. 8. is also wanting in the Syr. Vul. Cop. Sax.

and Eth. Verss. and a few Mss. but the authorities are greatly in its favor.

12. Ὅστις . . . and whosoever shall exalt himself . . . Whosoever shall in an ambitious manner assume that which does not belong to him, shall assuredly be despised, as unworthy of the approbation both of God and man. It is worthy of observation that no one sentence of our Lord is repeated so often as this; see Luke xiv. 11. xviii. 14. &c. And our Saviour's words are explained by St. Peter, 1 Ep. v. 6. Ταπεινώ, to humble, debase; ταπεινοῦν ἑαυτὸν, to lower oneself, to be modest, humble; ταπεινωθήσεται, he shall suffer degradation. This verb is also found among Greek writers: τὰ μὲν ὑψηλὰ ταπεινοῦν, τὰ δὲ ταπεινὰ ὑψοῦν. Diogen. Laert. But still in Greek writers the word is used in a different sense. For Humility, the basis of all Christian virtue, the Pagan has not even a name in his language. Virtue, indeed, in Heathen writers, and Virtue in St. Paul's writings, mean not the same thing. The glory of God is the end of virtue in the system of one, his own glory is the end of virtue in the system of the other. The creed of the Pagan thwarted not his pride, and his lusts; the pure dictates of Christianity require the humiliation of the one, and the mortification of the other. The vain-glorious mind of the Heathen moralist, elated with its own rectitude, would have scorned to hear of being saved by the atoning blood of Jesus, and would not have believed the representation of human nature, which St. Paul has given him. See Milner's Church History.

13. Οὐαὶ δὲ ὑμῖν . . . but woe unto you . . . Our Saviour, in a most dignified and animated apostrophe to the Scribes and Pharisees, no longer acting on the reserve,

ὀποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς
 14 εἰσερχομένους ἀφίετε εἰσελθεῖν. ^k Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὀποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χρηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι διὰ τοῦτο
 15 λήψεσθε περισσότερον κρίμα. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὀποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ

^k Mark xii. 40. Luke xx. 47.

14 † versus hic decimus quartus

when his hour was come, boldly and authoritatively denounces repeated woes against them for their complicated vices, their hypocrisy, ostentation, pride, extortion, rapacity, and long continued persecution of the prophets from the earliest times to the sacrilegious murder of one of the last and greatest, Zachariah; concluding with the prediction of the desolation of their temple, and the withdrawing of his presence, till their final conversion; see Hales; see Luke xiii. 35. We must also observe, as xi. 21. that this interjection is not solely a denunciation of woe and vengeance, but also indicates that concern and commiseration which our Saviour felt even for his most inveterate enemies. This most severe censure is also intended to detect and unveil the hypocrisy of the Scribes and Pharisees to the people, that they might be guarded against it. Κλείετε... for ye shut up... by taking away the key of knowledge, as St. Luke says, xi. 52. They assumed that they were the authorised teachers; yet they used all their influence and authority to set the people against Christ, and to keep them from becoming the subjects of his kingdom. They refused to go in themselves; they obstructed the entrance of others by saying, "Have any of the rulers or Pharisees believed in him?" John vii. 48. They cavilled at all he said; they accused him of blasphemy, and of casting out devils by Beelzebub; and they excommunicated those who owned his doctrine. John ix. 22. Ἀφίετε: neither suffer ye, rather, nor suffer. Hypocrites can abide none to be better than themselves.

14. ὅτι κατεσθίετε... προσευχόμενοι for ye devour widows' houses, and for a pretence make long prayer, or, prayers. Κατεσθίετε, ye devour, metaphorically for, ye convert to your own use, ye defraud the widows and orphans of their property. Προφάσει, for a pretence. Devotion was only their mask

for concealing the truth; for avarice was the true motive of all their assiduities. Μακρὰ for κατὰ μακρὰ, plu. neut. for adverb. Περισσότερον κρίμα: the greater damnation, condemnation, punishment. They would have a more tremendous account to give, in the last judgment, than even other oppressors, who had not professed piety as the cloak of iniquity; see vi. 5. and James iii. 1.

15. ὅτι περιάγετε... προσήλυτον for ye compass sea and land to make one proselyte. The Scribes and Pharisees were very zealous in endeavouring to make proselytes to the Jewish religion, and to their own sect; but with no other view than to strengthen their party, and to advance their reputation. Horace alludes to this spirit:

ac veluti te
 Judæi, cogemus in hanc concedere tur-
 bam.

But through the influence of their own scandalous examples, and under their tuition, these proselytes fell into the same ignorant and furious bigotry, and were soon rendered more profligate and abandoned than ever they were before their conversion, more devoted servants of Satan, and more deeply deserving of divine wrath. Proselytes (from πρὸς and ἔρχομαι, to come to,) are usually distinguished by, *proselytes of the gate*, or of the Gentiles, who were only admitted into the outermost of the three courts of the temple, the court of the Gentiles, and worshipped the true God, but did not oblige themselves to circumcision, nor any other legal ceremony; and *proselytes of justice* or of *righteousness*, who were converts to Judaism, and engaged themselves to observe the whole Mosaic law. Dr. Lardner has however remarked that the notion of two sorts of proselytes is not to be found in any Christian writer before the fourteenth century. Περιάγω, to go about, τὴν ἑρὰν, sub. γῆν: the phrase is

τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. ¹ Οὐαὶ ὑμῖν, 16 ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· ὃς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυσοῦς, ἢ ὁ 17 ναὸς ὁ ἀγιάζων τὸν χρυσόν; Καί· ὃς ἂν ὁμόσῃ ἐν τῷ 18 θυσιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ, τῷ ἐπάνω αὐτοῦ, ὀφείλει. ^m Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, 19 τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; Ὁ 20 οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. ⁿ Καὶ ὁ ὁμόσας ἐν τῷ ναῷ, ὁμνύει ἐν 21 αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν. ^o Καὶ ὁ ὁμόσας ἐν 22 τῷ οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθη- μένῳ ἐπάνω αὐτοῦ. ^p Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι- 23 σαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ

¹ Supra xv. 14. Supra v. 33. 34.^m Exod. xxix. 37.ⁿ 1 Kings viii. 13. 2 Chron. vi. 2.^o Supra v. 34.^p Luke xi. 42.

21 * κατοικοῦντι

expressive of the labor and solicitude they used to compass their end. Greek authors use ξηρὸν in the neut. only, to signify *land*, ἐν τῷ ξηρῷ. Διπλότερον, *two fold more*, comp. of διπλοῦς. But as such numeral nouns do not admit a comparative degree, and διπλότερον is not found in Greek writers, Kypke thinks very reasonably, that as we say ἄπλους, a *simple man*, so διπλοῦς is here *duplex*, hypocritical, as Hor. *duplex* Ulysses. Thus διπλότερον ὑμῶν will be, *more hypocritical than yourselves*. Τῶν γεέννης, *the child of hell*; i. e. *worthy of*, or *liable to*, *the punishment of hell*; a Hebraism; see v. 22. Τῶν is without the article, because after verbs of *appointing*, *choosing*, *creating*, &c. the noun expressive of the *appointment*, *choice*, &c. is always anarthrous. The reason of the omission is the subintellection of the verbs εἶναι or γένεσθαι, see xii. 50.

16. ὃς ἂν ... ὀφείλει *whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor*; i. e. bound by the obligation of his oath to fulfil its conditions. Our Saviour proceeds to refute the false glosses of the Scribes and Pharisees by arguments drawn from the holiness of the altar, and of the temple, and from the residence of the Divine Majesty in it. They taught that men were not bound by an oath,

when *they swear* by the temple or by the altar; but that they perjured themselves, if they swore falsely by the gold in the treasury, or by the sacrifices. This was intended merely to serve their own interests. But their *blindness* and *folly* were most conspicuous in this. For whatever *sanctity* there was in the gold and the sacrifices, was derived from the temple and the altar. Οὐδὲν ἐστίν, *it is nothing*; i. e. though it is in appearance, it is not in reality, an oath; it has not the power of binding. Campbell. The Jews, as appears from the Talmudists, had strange distinctions about oaths. The gold is the corban, the gifts bestowed into the treasury; see v. 33. &c. It is observable that King James's translators have rendered ὀφείλει differently in the two verses 16 and 18. though it evidently has the same meaning in both.

21. ὁμνύει ... αὐτόν *swareth by it, and by him that dwelleth therein*. There is a necessary metonymy in these oaths. No one can be thought so foolish as to call on things inanimate to be the witnesses of his thoughts, or the avengers of his perjury. He who swears by the temple, means to swear by, and is understood by all to swear by, the Divinity which fills the temple consecrated to it.

23. ὅτι ἀποδεκατοῦτε ... *for ye pay tithe*

- ἀνηθον, καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν. Ταῦτα
 24 ἔδει ποιῆσαι, ἀκκέϊνα μὴ ἀφίεναι. Ὁδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
 25 Ὁαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,
 26 ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. Φαρισαῖε τυφλῆ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς
 27 παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. Ὁαὶ

¶ Luke xi. 39. Supra xv. 20. Mark vii. 4.

¶ Luke xi, 44.

25 * ἀρπαγῆς καὶ ἀκρασίας

26 ‡ καὶ τῆς παροψίδος

ib. ‡ αὐτῶν aut || αὐτοῦ

of . . . τὸ, the species so called; ἀνηθον, *anise*, rather *dill*: et florem jungit bene olentis anethi. Virg. The Pharisees considered scrupulous exactness in paying tithe for the service of the temple, as the perfection of religion, while they neglected the eternal and infinitely important duties of morality and religion. Ἀφήκατε, *have omitted*, rather, omit, as ποιῆσαι, *to have done*, rather, to do, i. e. ye continue, or are accustomed, to omit and to do. Τὴν κρίσιν . . . *judgment, mercy, and faith*; St. Luke has xi. 42. *judgment and the love of God*. Κρίσις is here to be taken with a more extensive acceptance, as *justice*, comprehending all the relative duties we owe to man. Πίστις is rather *faith* in God, as believing in him is the proper foundation of our love. 1 Tim. i. 5. It is rendered by some *fidelity*, but that is included in the first article, *justice*. Our Saviour alludes to Micah vi. 8. Ἀποδεκατόω answers to the Heb. תרומה in the senses both of *paying* and of *receiving tithe*. Thus in the former Gen. xxviii. 22.; in the latter, 1 Sam. viii. 15. 17.

24. οἱ διυλίζοντες . . . καταπίνοντες· *which strain at* (rather, strain out or off) *a gnat, and swallow a camel*. The first part of this comparison is founded on a common occurrence, that of *straining* insects out of the liquor, lest they should choke the person drinking; the latter part is hyperbolical and wholly impracticable: see xix. 24. The expression alludes to some proverb or fable, well known to the hearers of Jesus, as vii. 4. It denoted that the Pharisees pretended to be exceedingly afraid of the smallest faults, as if they felt the utmost abhorrence of sin, while they secretly indulged themselves in the grossest immoralities. It appears from the LXX. version of

Amos vi. 6. that the Jews used to strain their wine, where we read διυλίσμενον οἶνον, *strained or filtered wine*: διὰ and ὀλίγω, *defæco*, from ὕλη, *materia, fæces*. Κώνωψ, a species of insect bred in the lees of wine, which ever after lives on acids. Καταπίνω, *to swallow, to devour*; as absorbere, Hor. ridiculus totas simul absorbere placentas.

25. ὅτι καθαρίζετε . . . ἀδικίας· *for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess*. This is another proverbial expression, which marks the great care of the Pharisees in well regulating their outward conduct, while they took none to adorn themselves with the inward graces of goodness and virtue. Γέμουσιν· *they are full*: the Vul. has *pleni estis*, but this reading is quite unsupported. The cup and platter are full . . . There is an intermixture of the two sides of the comparison in this place, the cup and dish on one side, and the Pharisees on the other. This confusion of the comparison and the thing compared is not unfrequent in the best authors. Thus Hor. Od. iv. 2. 5—10. This alludes to the frequent ablutions of the Pharisees, not only of themselves, but of all their vessels and furniture: see Mark vii. 3—5. The reading of the rec. text is ἀκρασίας, but ἀδικίας is supported by the authority of so many Mss. ancient Verss. and Fathers, that it is hardly possible to doubt of its being the genuine reading. Παροψίς is properly with the Attics the *victimals*, from παρὰ and ὄψον, *opsonium*; but by the other Greek writers, the *dish or platter* in which the victimals are placed. This word has also been admitted by the Latins. So Juv. Quàm multâ magnâque paropside cœnat.

26. καθάρισον . . . Cleanse first . . . Our

ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιά-
 ζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται
 ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης
 ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς 28
 ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ
 ἀνομίας. ^s Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 29
 ταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσ-
 μεῖτε τὰ μνημεῖα τῶν δικαίων, Καὶ λέγετε· εἰ ἦμεν ἐν 30
 ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ
 αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. Ὡστε μαρτυρεῖτε 31

^s Luke xi. 47.

30 || ἤμεθα bis

Saviour carries on the reasoning according to the thing intended by the metaphor, though he still uses it. Take care that what is *within the cup*, and not so much exposed to view, *be clean*; cleanse first thy heart from evil desires and dispositions, then thy outward behaviour will of course be virtuous and good. "Iva denotes here the inference, or event, and cannot well be rendered by, *in order that*."

27. ὅτι παρομοιάζετε . . . ἀκαθαρσίας for ye are *like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness*. These hypocrites were publicly decent, but privately dissolute; they put on a saint-like look, but in reality were the very worst of men. Like fine whited sepulchres, they looked very beautiful without, but within were full of all uncleanness. This is beautifully illustrated by Dr. Shaw in his Travels: "If we except a few persons who are buried within the precincts of the sanctuaries of their Marabutts, among the Moors, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for the purpose. Each family has a particular part of it walled in, like a garden, where the bones of their ancestors have remained for many generations. For in these inclosures the graves are all distinct, each of them having a stone placed upright at the head and feet, inscribed with the name and title of the deceased. (2 Kings, xxiii. 17.) The graves of the principal citizens are further distinguished, by having cupolas or vaulted chambers of three, four, or more square yards built over them: and as these very frequently lie open, and
 Gr. Test.

occasionally shelter us from the inclemency of the weather, the demoniac (Mark v. 5.) might with propriety enough have had his dwelling among the tombs. And as all these different sorts of tombs and sepulchres, with the walls likewise of their respective cupolas and inclosures, are constantly kept clean, white-washed, and beautified, they continue to illustrate those expressions of our Saviour, where he mentions the garnishing of sepulchres, and compares the Scribes, &c." But though the sepulchres of the rich were thus beautified, the graves of the poor were oftentimes so neglected, that if the stones, by which they were marked, happened to fall, they were not set up again, by which means the graves themselves did not appear: they were ἄδεια, as St. Luke expresses it, they appeared not; and the men that walked over them were not aware of them. Luke xi. 44. See Macknight. 'Ακαθαρσίας *uncleanness*. The Jews contracted legal uncleanness from touching sepulchres, or any thing that belonged to the dead.

29. ὅτι οἰκοδομεῖτε . . . because ye build . . . Under a sanctimonious appearance of respect for the memory of the prophets whom their ancestors had murdered for their faithfulness, they repaired and adorned their tombs. They professed to disapprove that conduct of their fathers, and avowed that, had they lived then, they would not have concurred with them; while in the mean time they still cherished the spirit of their fathers, by persecuting the messengers of God, particularly his only Son, on whose destruction they were resolutely bent.

31. Ὡστε μαρτυρεῖτε ἑαυτοῖς . . . where-

- ἐαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας.
 32 Καὶ ὑμεῖς πληρώσατέ τὸ μέτρον τῶν πατέρων ὑμῶν.
 33 [†] Ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως
 34 τῆς γεέννης; [‡] Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς
 ὑμᾶς προφῆτας, καὶ σοφοὺς, καὶ γραμματεῖς· καὶ ἐξ αὐτῶν
 ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε
 ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς
 35 πόλιν· [×] Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκ χυνό-
 μενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου,

[†] Supra iii. 7.

[‡] Luke xi. 49. Acts v. 40. xxii. 19. 2 Cor. xi. 24. 25.

[×] Gen. iv. 8. Heb. xi. 4. 2 Chron. xxiv. 20. 21. 22.

fore ye be witnesses unto yourselves . . . i. e. you yourselves witness, or, *ἐαυτοῖς, against yourselves*; for the Heb. *ו* is sometimes to be rendered, *against*, as Jer. i. 18. that you are the genuine offspring of those who killed the prophets, not by nature only, but in spirit and disposition. According to some critics, *πληρώσατε τὸ μέτρον*, in the next verse, *fill ye up then the measure*, is the imperative for the future, *ye will fill up*; but it seems to have been spoken ironically, as a severe reproach, as our translators understood it. We have another instance of irony Mark vii. 9.

33. Ὅφεις . . . γεέννης; *ye serpents, ye generation of vipers! how can ye escape the damnation of hell?* See iii. 7. How shall you by any hypocritical observances, or vain pretences, escape the righteous sentence of the unerring judge, which will consign you over to the damnation of hell? Πᾶς φύγητε the subjunctive aorists often supply the place of the indicat. futures, in the best authors. Κρίσις τῆς γεέννης the severest punishment in a future state, the punishment consequent on condemnation.

34. Διὰ τοῦτο . . . wherefore . . . This is differently connected by different critics. For this cause, according to Macknight, that ye are serpents and a brood of vipers, who will fill up the measure of your fathers' iniquity, behold, I send you prophets, and wise men, and scribes, in order if possible to convert you. His meaning was not that he would send them prophets to be killed, that they might not escape the damnation of hell, but that every possible method might be tried for their conversion; though he well knew that they would make light of all, and, by so doing, pull down upon themselves such terrible vengeance, as should be a standing monument of the divine displeasure against all the murders committed on the face of the earth, from the beginning

of time. Some render it by *posthac*, or *interea*, and as a mere form of transition, as *ἐν τούτῳ, ἐπὶ τούτῳ*. Ἐγὼ is here emphatical; I whom ye despise, and of whom you think so meanly, shall in my own name, and by my own authority, send to you, who have so great an opinion of your own knowledge and wisdom, prophets to instruct you, &c. The expression is remarkable; I shall send to you, as my Father sent to your fathers. Ἀποκτενεῖτε καὶ σταυρώσετε ye shall (rather, will) kill and crucify; i. e. ye will kill by crucifying: Luke has only ἀποκτενοῦσι, xi. 49. See Matt. x. 17. Διώξετε persecute. See v. 11. Τὴνὰ is und. after ἐξ αὐτῶν: see Bos at τίς.

35. ἀπὸ τοῦ . . . θυσιαστηρίου from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. It is a great question who Zacharias the son of Barachias was. But the most satisfactory opinion is, that our Saviour alludes to that Zacharias, of whom we have an account 2 Chron. xxiv. 20. To have two names was not uncommon: and it is reasonable to think that, though not mentioned in the O. T. Jehoiada must also have had the name of Barachias. Barachiah imports to praise God, as Jehoiada doth. The place where Zacharias the son of Jehoiada was slain agrees with this; and he was the last prophet slain by the nation, viz. the king and the people. Ὅπως here does not denote the design, but the event, as *ita* ver. 26. ἔλθῃ ἐφ' ὑμᾶς, upon you may come. This expression does not imply that those individual crimes, which happened before the time of the people then living, would be laid to their charge; but thus: Your punishment will be as severe and exemplary, as if you had shed, and vengeance was inflicted on you for all the blood shed, and crimes perpetrated since the beginning of

ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Ἀμὴν λέγω ὑμῖν, 36 ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. Ὑ Ἱερουσα- 37 λὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νόσσια ἐαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθέλησατε. Ἰδοὺ, 38 ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. Ὑ Λέγω γὰρ ὑμῖν· οὐ 39 μὴ με ἴδῃτε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Κεφ. κδ'. 24.

^a Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ 1 προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειῖξαι αὐτῷ τὰς οἰκοδομὰς

^y Luke xiii. 34.

^z Ps. cxviii. 26. Supra xxi. 9.

^a Mark xiii. 1. Luke xxi. 5.

36 * ὑμῖν, ἤξει

37 = ἀποκτείνουσα

the world. Θυσιαστήριον' the altar of holocaust or burnt-offering was without in the court. Concerning the ναὸς see xxi. 12.

37. Ἱερουσαλὴμ . . . O Jerusalem . . . In this beautiful and truly pathetic apostrophe, which is directed to the whole Jewish people, our Saviour predicts the destruction of Jerusalem, and the subversion of the Jewish polity. The repetition of *O Jerusalem, Jerusalem*, is a genuine stroke of nature, and the whole passage is an admirable and convincing proof of his love to that ungrateful nation. Ἡ ἀποκτείνουσα' *thou that killest*; i. e. who hast killed heretofore, and will kill hereafter. Αὐτήν, *unto thee*; for ἐαυτήν. This pronoun is used by the Attics in the three persons. Ποσάκις, *how often* . . and οὐκ ἠθέλησατε, *but ye would not*: in this is shown the opposition between his will and theirs, between the divine love and their unconquerable obstinacy. Τὰ νόσσια ἐαυτῆς ὑπὸ τὰς πτέρυγας' *her chickens under her wings*. In the Hercules Furens of Eurip. is a passage something sinilar:

οὓς ὑποπτέρους

σῶζω νεόσσους, ὄρνις ὡς ὑφεμένην.

and see Deut. xxxii. 11.

38. ἀφίεται . . . ἔρημος' *your house is*

left unto you desolate. Ἀφίεται in the present, intimating the certain and immediate accomplishment of this awful event. By οἶκος is here meant the city. It may however refer to Jer. xxii. 5.

39. οὐ μὴ με . . . Κυρίου' *ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord*. There appears some difficulty in this passage. But there is very little doubt that the present dispersion and unbelief of the Jews, and their future conversion to Christ, are here predicted. The particle γὰρ connects this with the preceding verse. By their not seeing him from that time forth, we are to understand their not enjoying his presence and care as a teacher, guardian and friend. Some commentators think however that the period here referred to, *till ye shall say*, is the punishment of the Jews by the Romans at the siege and destruction of Jerusalem. With this solemn prophetic warning, our Lord closes his public ministry, and finally leaves the temple. See note xi. 3.

CHAP. XXIV.

1. Καὶ ἐξελθὼν . . . and Jesus went out . . .

- 2 τοῦ ἱεροῦ. ^b Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, 3 ὃς οὐ καταλυθήσεται. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους

^b Luke xix. 44.

2 ‡ οὐ ante βλέπετε ib. * ὃς οὐ μὴ καταλ.

When our Lord took his final departure from the temple, the disciples adverting to the awful predictions contained at the conclusion of the last chapter, pointed out to him the splendor and magnitude of the temple, intimating no doubt that from the great strength of the buildings there was little probability of the destruction of that magnificent structure. Luke xxi. 5. Philo and Josephus bear testimony to the magnificence of the temple of Jerusalem. Dion Cassius, lib. xxxvi. calls it, *the greatest and most beautiful of temples*: and Tacitus, Hist. lib. v. *immensæ opulentia templum*. The second temple was originally built by Zerubbabel after the captivity, and repaired or rather rebuilt by Herod the Great, who for nine years employed 18000 workmen, and spared no expense, upon it. The Jews afterwards continued to enlarge and adorn it, so that they might assert with propriety that their temple had been forty and six years in building. There were, saith Josephus, in that building several stones, which were forty-five cubits in length, five in height, and six in breadth. The disciples might therefore reasonably exclaim, *ποταποὶ λίθοι*, Mark xiii. 1.

2. οὐ μὴ . . . καταλυθήσεται *there shall not be left here one stone upon another, that shall not be thrown down*. A hyperbolical expression for a total destruction. But how exactly this prediction of our Lord was fulfilled may be known from Josephus, who says, vii. 1. "Cæsar orders the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing, and a part of the wall, as a security for the garrison. But they so intirely dug up, and levelled all the rest of the city, that none, who saw it, would think it to have ever been inhabited." Thus Ann. Dom. 73. this magnificent temple, through the righteous judgment of God upon that abandoned nation, was utterly destroyed by the Romans, on the same month, and on the same day of the month, that Solomon's temple had been rased to the ground by the Babylonians. Jeremiah standing in the gate of the first temple had proclaimed its approaching destruction to the worshippers who entered, and trusted to it as their protecting sanctuary, crying, "The temple of

the Lord, the temple of the Lord, the temple of the Lord." (Jer. vii. compare xxvi.) Our Saviour's prediction of the desolation of the second temple is in a similar manner announced within view of the devoted place. The temporary loss of the temple under the captivity in Babylon had been openly foreshown, and now its fall and final abolition, and consequently its ordinances and appointments: a judicial visitation in both instances for the sin and corruption of the Jewish people, and particularly for their blindness and incredulity, in the latter case, in their rejection of the true Messiah. Οὐ μὴ with the aorist subjunctive has the force, but with something more of an emphatical negation, of οὐ simple with the fut. indicat. or even of οὐ μὴ with the same. See Hoogveen.

3. Καθημένου . . . αἰῶνος; and as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? The mount of Olives, on which Jesus was seated, when he uttered these prophecies, commanded the city and temple at the distance of little more than half a mile. See xxi. 1. Various have been the opinions of commentators concerning the interpretation of this momentous inquiry. It involves three distinct questions, to each of which our Lord gives three distinct answers, as most fully given in this and the twenty-fifth chapter. First, *when shall these things*, these mysterious events, be? and what the sign, when these shall happen? which is supplied by Luke xxi. 7. Secondly, *what shall be the sign of thy coming*, or presence? And, thirdly, *what the sign when all these shall be concluded*, or of the conclusion or end of the world? Here St. Mark xiii. 4. supplies τὸ σημεῖον, ὅταν μέλλῃ . . . The first question relates to the destruction of Jerusalem. The second question relates to our Saviour's second appearance in glory at the regeneration, or restitution of all things, Acts iii. 21. the establishment of Christ's millenary kingdom in the regenerated world. The third relates to the general judgment at the conclusion or end of the world. Παρουσία is here presence, or personal appearance, as opposed to ἀπουσία,

τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος; ^c Καὶ 4 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, 5 λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι· ^d Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· 6 ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὕτω ἔστι τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ 7

^c Mark xiii. 5. Eph. v. 6. Col. ii. 8. 2 Thess. ii. 3.

^d Jer. iv. 27. v. 10. 18.

absence, Phil. ii. 12. denoting *παρουσία τοῦ σώματος*, *bodily presence*, 2 Cor. x. 10. It has been adopted in the sense used here by St. Matt. to denote our Lord's second appearance in glory, as Daniel's Son of Man, Dan. vii. 13. by the succeeding writers of the N. T. 1 Cor. xv. 23. Comp. Heb. ix. 28. 2 Pet. iii. 4. James v. 7. 8. 1 John ii. 28. Synonymous with *ἐπιφάνεια* 1 Tim. vi. 14. ἀποκάλυψις 1 Cor. i. 7. 1 Pet. i. 7. iv. 13. See Hales. *Συντέλεια τοῦ αἰῶνος* is the conclusion or end of the world, the consummation of all things. Some have thought that by *συντέλεια τοῦ αἰῶνος* the disciples might here mean to express *the end of the Jewish polity and the Levitical dispensation*. Respecting any such interpretation, however, they were certainly at that time ignorant; as we learn, with sufficient distinctness, from John xxi. 21—23. *The signs* and prognostics which precede and mark these awful periods, as given in our Saviour's oracular answer, extend through both chapters. Those of the destruction of Jerusalem from xxiv. 5. to ver. 27. The signs of Christ's presence at the regeneration, from ver. 27. to xxv. 30. illustrated also by a series of parables. It must be observed that our Saviour makes a particular distinction between the time of the destruction of Jerusalem, and that of his second appearance. The former, xxiv. 34. 35.; the latter ver. 36. Then xxv. 31—46. he directly proceeds to the general judgment, of which he gives a most interesting and awful description. Mark xiii. and Luke xxi. will be found to harmonize with these branches of the inquiry and the answer in St. Matthew, so far as is consistent with their confined plan, says Dr. Hales; chiefly noticing and explaining our Lord's answer to the first question, as of most importance to that generation; more slightly mentioning his answer to the second; and omitting his answer to the last; which they only notice inci-

dentally elsewhere. See 2 Pet. iii. 3. 4. and the apostle's answer, to the end.

5. Πολλοὶ . . . μου· *for many shall come in my name*, i. e. assuming my name. The sense is, that many would usurp the title of Messiah, make pretensions to his office and character, and thereby lead their followers into the most fatal delusion. Forty years were to elapse between the delivery of our Saviour's oracular answers to the questions of the disciples with regard to the first branch of the inquiry, and the accomplishment of the awful event foretold; and the signs, we know, were literally fulfilled. Of false Christs, and false prophets, of impostors and deceivers, there were many, several of whom persuaded the people to follow them into the desert, where they promised to show them signs and wonders; such as Theudas, the Egyptian impostor, Barchochab, and others. Πλανᾶν properly is, *to make to stray*, figuratively, *to seduce*; πλανᾶσθαι, *to stray, to err*.

6. Μελλήσετε . . . *and ye shall hear of wars . . .* The wars and rumors of war, which preceded the destruction of Jerusalem, are largely described by Josephus, and by other historians, Greek and Roman. The particle *μή*, whether preceded or not by βλέπετε, ὁρᾶτε, προσέχετε, is followed not only by the subjunctive, which is most frequent, but also by the imperat. as here and ver. 18. See Hoogveen. So that there is no occasion to suppose, with Beza, that it should be *θροῖσθε*, the conjunction *ἵνα* being und. *See that ye be not troubled*. Τέλος, *the end*, or the utter subversion of the Jewish state. See x. 22.

7. Ἐγερθήσεται . . . τόπους· *for nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places*. The great desolation was preceded by these dreadful events and prognostics. The whole empire itself was shaken

βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ
 8 σεισμοὶ κατὰ τόπους. Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.
 9 Ὅτε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν
 ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ
 10 ὄνομά μου. Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ
 11 ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. Καὶ
 πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολ-
 12 λούς. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγίsetαι ἡ
 13 ἀγάπη τῶν πολλῶν. Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος

e Supra x. 17. Mark xiii. 9. Luke xxi. 12. John. xv. 20. xvi. 2.

9 — θλίψεις ib. * ὑπὸ πάντων ἐθνῶν

by wars, *Totius orbis mutatione fortuna imperii transit*, says Tacitus: with regard to those in which the Jews themselves were concerned with the Syrians and other neighbouring nations, besides their own civil wars and intestine commotions, see Bp. Newton and Dr. Lardner. The *λιμοὶ, famines*, and *λοιμοὶ, pestilences*, are kindred evils, which often go together: see Acts xi. 28. *Σεισμοὶ, earthquakes*, are recorded by Seneca, Suetonius, and Tacitus, as having been felt in several parts in the reigns of Nero, Claudius and Galba. See also Josephus, iv.

8. ἀρχὴ ὠδίνων· *the beginning of sorrows*. Afflictions are often compared in the O. and N. T. to the pains of a woman in travail. See Ps. xlviii. 6. Isa. xiii. 8. The first calamities of the Jews under Caligula and Claudius are not to be compared to those which they suffered from the last years of Nero to Adrian.

9. 10. Ὅτε . . . then . . . Christ begins here to foretell what should happen to his apostles, and his disciples, and to others, before the destruction of Jerusalem; the troubles and persecutions which should come upon them, both from their enemies and seeming friends, and what effect those persecutions should have on some temporising Christians, and what deliverance would be vouchsafed to those who persevered to the end: and that all these things exactly came to pass, we learn from Scripture and Church history. They suffered a great fight of afflictions, Heb. x. 32. 33. persecuted by those of their own nation, 1 Thess. ii. 14. 15. and suffering fiery trials from them, 1 Pet. iv. 12. That they were killed,

the Acts of the Apostles sufficiently evince, Acts vii. 59. xii. 1. xxi. 4. Ἔσεσθε μισούμενοι and *ye shall be hated* . . . The primitive Christians were universally hated by the Heathens, ὑπὸ πάντων τῶν ἐθνῶν, or *all the Gentiles*, and principally for no other reason than this: *because they were Christians*, διὰ τὸ ὄνομά μου, *for my name's sake*. The genuine reading is πάντων τῶν ἐθνῶν. With regard to the usage of the article, either reading, with or without τῶν, is admissible. See Midd. on the construction of the article with πᾶς. Σκανδαλισθήσονται shall be offended. See xi. 6. Upon occasion of these persecutions, *the love of many waxed cold*, and many Jews being intimidated apostatised, and gave up their Christian profession. Ἀλλήλους, *one another*, must be taken with some latitude; i. e. those who revolt from the Christian faith shall betray, and shall hate with greater rancour, the true and persevering Christian. For the meaning of ψευδοπροφῆται, *false prophets*, in the 11th ver. see vii. 15.

12. Καὶ διὰ τὸ . . . πολλῶν and *because iniquity shall abound, the love of many shall wax cold*; i. e. because of the general prevalence of iniquity, many Christians seeing themselves and their holy profession basely betrayed by those on whose firm attachment to the cause of truth they had so implicitly relied, will suffer their own love for religion to grow cold, and will abate in their zeal for Christianity. Ὑψομαι, *to be, or, to grow cold*, in a spiritual sense.

13. Ὁ δὲ ὑπομείνας . . . but he that shall endure . . . See x. 22. Josephus observes that when Vespasian was drawing his forces towards Jerusalem, to besiege it, a

σωθήσεται. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς 14 βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος. ^fὍταν οὖν ἴδῃτε τὸ 15 βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφή-

^f Mark xiii. 14. Luke xxi. 20. Dan. ix. 27. xii. 11.

great multitude of those who were at Jericho, withdrew themselves into the mountainous country; and that many fled out of Jerusalem before the siege began. And Eusebius, Eccl. Hist. iii. 5. informs us that the Christians at Jerusalem, being warned by a revelation concerning the approaching war, departed from the city, and went to dwell in a town, named Pella, on the other side of Jordan. And again: Cestus Gallius, the president of Syria, advancing to Jerusalem with his army, took possession of the lower city, and assaulted the upper. But when a little perseverance would have made him master of it and of the temple, he decamped unexpectedly in the night. The ensigns of idolatry or abomination had then been *standing in the holy place*; which to those who believed in Christ was the signal of escape.

14. Καὶ κηρυχθήσεται . . . and this gospel shall be preached . . . That it was thus before the destruction of Jerusalem spread throughout the Roman empire, styled ἡ οἰκουμένη, the world, St. Paul informs us, saying of the preachers of it, "their sound had gone forth into all the earth, and their words εἰς πέρας τῆς οἰκουμένης, to the ends of the world," Rom. x. 18. He also tells the church of Rome, i. 8. "that their faith was spoken of throughout the world;" and that of Colosse, i. 6. 23. that "the truth of the Gospel was come, not to them only, but to all the world, and preached to every creature." Now this, says Whitby, he only truly could foretell, who having all power in heaven and earth, was able to effect it. Εἰς μαρτύριον for a witness. See x. 18. and viii. 4. Καὶ τότε, and then; then when God shall have selected for himself a new church from among the nations of the world, then cometh the destruction of Jerusalem and of the Jewish polity.

15. Ὅταν . . . νοεῖτω when ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) What St. Matt. here delivers in the figurative style of the prophet Daniel, ix. 27. St. Luke passing over the

reference to this prophecy, more openly declares. *The holy place* is Jerusalem, particularly the temple; and *the abomination of desolation* are the armies encompassing it, and encamping on this *holy ground*, with ensigns of idolatrous worship. Luke xxi. 20. 21. Hæc illa abominatio desolationis, quam στρατόπεδον Lucas interpretatur, planè dicere solitus quæ Matthæus ἐσχηματισμένως. Mede's Works, and see Townson. St. Mark xiii. 14. uses another expression. *The abomination of desolation*, i. e. which desolateth, or maketh desolate. By this *abomination* in the language of Scripture are commonly understood idols of every kind. And this is supposed to refer to the Roman standards, which had images on them, which were adored by the Romans. The invasion of the Roman army might well be called a *desolation*, from the universal havoc which it committed. Some commentators by τόπω ἁγίῳ understand the temple itself; but if that were the case, the event described would not be an indication of approaching calamity, but the very calamity itself. These words τόπω ἁγίῳ may be anathrous; see xxi. 42. Ὁ ἀναγνώσκων νοεῖτω if these words are considered as our Saviour's, then ἀναγινώσκω will be to understand, to recognise; thus (taking away the parenthesis): he who recognises this, viz. the completion of Daniel's prophecy by the desolating abomination standing on holy ground, let him take notice and reflect. But, according to Campbell, they are the words of the Evangelist, calling the attention of his readers to a very important warning and precept of his Master, which he was then writing, and of which many of them would live to see the utility, when the completion of these predictions should begin to take place. The clause indeed does not well coalesce with our Lord's words, but when understood as a call to attention from the Evangelist, it is an extremely pertinent apostrophe, forming a short, yet complete sentence. Βδέλυγμα, from βδελύσσομαι, to turn away through loathing, to abominate, (see Rom. ii. 22.) answers to the Heb. רועבא, abomination.

16 του, ἐστὼς ἐν τόπῳ ἁγίῳ· ὁ ἀναγινώσκων νοείτω· Τότε οἱ
 17 ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· Ὁ ἐπὶ τοῦ δώματος
 18 μὴ καταβαινέτω, ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ· Καὶ ὁ ἐν
 τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω, ἄραι τὸ ἱμάτιον αὐτοῦ.
 19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν
 20 ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ
 21 φυγὴ ὑμῶν χειμῶνος, μηδὲ σαββάτω. ^ε Ἔσται γὰρ τότε
 θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
 22 νῦν, οὐδ' οὐ μὴ γένηται. Καὶ εἰ μὴ ἐκολοβώθησαν αἱ

ε Dan. ix. 26. xii. 1.

15 — ἐστὼς

17 * ἄραι τι

18 * τὰ ἱμάτια αὐτοῦ

20 * ἐν σαββάτῳ

16. Τότε . . . *then* . . . Then is the season, as hastily as Lot was by the angel warned to get out of Sodom, to fly to the mountainous parts beyond Judea. For this will be a very sudden vengeance, and fatal to those who are not in a condition to fly speedily out of it. And the events recorded by Josephus agree intirely with this prediction.

17. Ὁ ἐπὶ . . . αὐτοῦ· *let him which is on the house-top not come down to take any thing out of his house.* This and the 18th and 20th ver. indicate the speed with which it would be necessary to hasten away. The houses of the Jews were flat on the top, so as to be fit to walk upon: and travellers tell us that they communicate with each other; so that persons might proceed to the city walls, and escape into the country without coming down into the street; and this *he* might do as soon as he saw the standards of the Romans approaching, without *coming down into the house* to take even the most necessary articles of food or raiment, for his flight. Τὰ is the genuine reading after ἄραι, from the general consent of Mss. early editions, and some ancient verss.

18. ἄραι τὸ ἱμάτιον αὐτοῦ· *to take his clothes.* It was usual with persons in the East to throw aside their *upper garment*, when they were at work or ploughing in the field. Thus Hesiod, γυμνὸν στείπειν: and Virg. *Nudus ara, sere nudus.* Τὸ ἱμάτιον is the preferable reading.

19. Οὐαὶ . . . and woe . . . See note i. 18. and fer θηλάω xxi. 16. A most affecting instance, says G. Wakefield, of the kind and commiserating disposition of our Lord! The circumstances here adverted to, would

not only much embarrass these unhappy people in their endeavours to avoid the impending troubles, but might induce some, rather than quit their dearest connexions and their native land, to continue in Jerusalem or its vicinity, and thus involve themselves in the common ruin. To the same purport is that most pathetic address of the compassionate Jesus to the daughters of Jerusalem; Luke xxiii. 27—30. The ὁμοιοτέλετον of this 19th ver. is extremely remarkable, in the several terminations in *ais*.

20. μηδὲ σαββάτῳ· *neither (rather, nor) on the Sabbath day.* The law forbid a journey of more than a mile on the Sabbath. The Jews would not attack, and sometimes not resist, an enemy on the Sabbath, much less would they suffer any of their own nation to set out or travel with their families on that day.

21. Ἔσται γὰρ τότε θλίψις μεγάλη· *for then shall be great tribulation* . . . Josephus says, “all the miseries, which all other people have suffered from the beginning of time, cannot be compared to what the Jews suffered in this war.” The horrors of the siege cannot be described: and the calamities caused by the Jews themselves within the city, were as dreadful as those brought on them by the Romans from without. The common miseries attending a besieged city are beautifully painted by Homer, Il. I. 587. Ἔως τοῦ νῦν, elliptical for ἕως τοῦ νῦν παρόντος καιροῦ. The triple negation οὐδ' οὐ μὴ is emphatical, and has the force of οὐ πώποτε: thus οὐκέτι οὐ μὴ πῶ, Mark xiv. 25. See above ver. 2.

22. Καὶ εἰ μὴ . . . σάξῃ· *and except those days should be shortened, there should no*

ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ· διὰ δὲ τοὺς
ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι. ^h Τότε εἰάν 23
τις ὑμῖν εἴπῃ· Ἰδοὺ, ᾧδε ὁ Χριστὸς, ἢ ᾧδε· μὴ πιστεύ-
σητε. ⁱ Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆ- 24
ται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆ-
σαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς. Ἰδοὺ, προεῖρηκα 25
ὑμῖν. Ἐὰν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστί· 26
Μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμείοις· Μὴ πιστεύσητε.
Ὡσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ 27
φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ

^h Mark xiii. 21. Luke xvii. 23. xxi. 8.

ⁱ Mark xiii. 22.

27 † καὶ ante ἡ παρουσία

flesh be saved. Those dreadful calamities threatened the total excision of the Jewish people, and of the infant Christian church, if God in his mercy had not interposed, and, from a regard to the pious Christians of that country, *shortened* this period of tribulation. We may see from historians how by the merciful disposal of Providence, some incidental causes contributed to shorten those scenes of horror. Κολοβώω, from κολοβός, *manus*, is to cut short, to shorten, to contract. Οὐ πᾶσα σὰρξ, a Hebraism, *no flesh*; which is for, *no man*. By the *elect* in this verse are meant the Christians.

24. καὶ δώσουσι . . . ἐκλεκτοὺς and shall show great signs and wonders; *insomuch that (if it were possible) they shall deceive the very elect.* The lower the Jews were reduced at this time, the more readily they listened to the assurances of deliverance from those impostors who assumed the character of the Messiah, and who professed to work miracles in support of this false claim. For these impostors pretended that the miracles, which they promised to perform, were those which God had predicted Messiah should perform. Διδόναι (σημεῖα) sometimes signifies to *promise to give* (wonders); see Deut. xiii. 1. 2. John xiv. 27. xvii. 22. 2 Thess. ii. 16. 2 Tim. i. 9. In the same sense we have *dare* in Ovid, Heroid. Ep. xxi. 141. Εἰ δυνατόν their promises were so specious and so easily believed, as almost to impose upon the true Christians; upon those who were fully convinced that the Messiah had already appeared, and denounced the destruction of the Jewish state, of which those impostors promised the deliverance.

Gr. Test.

25. Ἰδοὺ, προεῖρηκα ὑμῖν· behold I have told you before; i. e. I have forewarned you. This admonition is delivered with peculiar emphasis. For our Saviour wished them no doubt to pay particular attention, that when they recollected afterwards this awful warning, they might have incontrovertible proof of his divine foreknowledge, and believe upon the surest evidence that he was indeed the true and long-expected Messiah, the Saviour of the world.

26. ἐν τῇ ἐρήμῳ ἐστί· he is in the desert. These false Christs and false prophets commonly showed themselves in desert places, where under the promise of working miracles, and showing them σημεῖα ἐλευθερίας, they drew deluded multitudes after them. Ἐν τοῖς ταμείοις in the secret chambers. The partisans of the false Christs might give out that the Messiah was concealed awhile for fear of the Romans; and the weaker sort of Christians might be induced to believe, if not forewarned, that Christ would in proper time show himself, though absent for a time, and deliver the nation from the Romans.

27. Ὡσπερ . . . δυσμῶν for as the lighting cometh out of the east, and shineth even unto the west; . . . see note ver. 3. above. After the false signs promised, and pretensions held out, by the false prophets, saying that Christ was actually come, and was then either in the desert, or in the secret chambers; then naturally follow the signs of the true presence of Christ at the regeneration. See Dr. Hales. Now the true presence of Christ in glory, as Daniel's Son of Man, in his day of revelation, is to be sudden, and not here or there, but

I.

Y

28 υἱοῦ τοῦ ἀνθρώπου. ^k Ὅπου γὰρ ἔὰν ᾗ τὸ πτώμα, ἐκεῖ
 29 συναχθήσονται οἱ ἀετοί. ^l Εὐθέως δὲ μετὰ τὴν θλίψιν
 τῶν ἡμερῶν ἐκείνων, ὃ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη
 οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται
 ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθή-
 30 σονται. ^m Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ
 ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ
 τῆς γῆς, καὶ ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
 ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης
 31 πολλῆς. ⁿ Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλ-

^k Job xxxix. 30. Luke xvii. 37. ^l Mark xiii. 24. Luke xxi. 25. Ezek. xxxii. 7.
 Isa. xiii. 10. Joel ii. 31. iii. 15. Acts ii. 20. ^m Rev. i. 7.
ⁿ Supra xiii. 41. 1 Cor. xv. 52. 1 Thes. iv. 16.

universally conspicuous; like lightning shining from the east to the west, from one end of heaven to the other. See Luke xvii. 24.

28. Ὅπου... ἀετοί· *for wheresoever the carcase is, there will the eagles be gathered together.* This appears to be a proverbial expression. It is delivered in much the same words, Job xxxix. 30. In this prophecy it seems to have a particular reference. Before the day of the revelation of Christ, the ministers of divine vengeance, resembling the eagles in swiftness and voracity, will pursue, destroy, and make an end of all apostate and wicked nations. The *carcase* may designate the corrupt mass of the people.

29. Εὐθέως... *immediately after*... This is foretold to take place *immediately*, or suddenly, *after the tribulation of those days*, near the close, says Dr. Hales, of the second Jewish captivity, among all the nations, during the desolation of Jerusalem; and is to be accompanied with signs, in the sun, moon, and stars, intimating dreadful natural and political convulsions throughout the world. Luke xxi. 24—26. ἥλιος, the sun being darkened, &c. is the symbolical language of prophecy, to signify the ruin of great personages and kingdoms. Thus the fall of Babylon is represented by the stars and constellations of heaven withdrawing their light, and the sun and the moon being darkened. See Isa. xiii. 9. 10. The stars and the constellations are called in the O. T. the host of heaven, which the LXX sometimes render by δυνάμεις. An error prevailed even among the Apostles and the early Christians, that the kingdom of Christ and reign of the saints, foretold by Daniel and the prophets, would immediately ap-

pear in the course of that generation. Hence many scoffers disappointed at the delay of Christ's glorious appearance, either totally denied it, or postponed it to the general judgment. See Acts i. 7. 2 Thess. ii. 1. 2. Our Lord's chief design, according to Dr. Hales, seems therefore in this second branch of his answer to the disciple's inquiry, to guard against this error; and he accordingly states that it was not to be till after the tribulation of those days, or toward the conclusion of the long continued period of the second Jewish captivity, when vengeance should have been first inflicted upon all apostate and corrupt nations, as foretold by the prophets, Daniel ix. 27. Isa. li. 22. 23. Numb. xxiv. 24. in a dreadful slaughter, described by that terrible proverb, in the foregoing verse, *wheresoever the carcase is*...

30. Καὶ τότε... οὐρανῷ· *and then shall appear the sign of the Son of Man in heaven.* There is no reason to think that a particular phenomenon in the sky is here suggested. The evidences which will be given of the divine presence will be sufficiently striking, and clearly indicate that sign. Καὶ τότε κόψονται· see Zech. xii. 10. *then shall all the tribes of the earth mourn*, at the recollection and in repentance for their treatment of their acknowledged Redeemer, *when they shall look upon him whom they have pierced.* See Luke xxi. 27. Κόπτομαι, to beat or strike oneself with the hands in lamentation, to lament. Ἐπὶ τῶν νεφελῶν in the clouds. The majesty of God is often represented in the Scriptures, by describing him as making the clouds the dust of his feet and his chariot; as riding upon the heavens.

31. μετὰ σάλπιγγος φωνῆς μεγάλης· *with*

πιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁκρων οὐρανῶν ἕως ἁκρων αὐτῶν. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· 32 ὅταν ἦδῃ ὁ κλάδος αὐτῆς γέννηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφυῇ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος. ° Οὕτω καὶ ὑμεῖς, 33 ὅταν ἴδῃτε ταῦτα πάντα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ° Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, 34

° James v. 9.

° Mark xiii. 30. 31. Luke xxi. 32. 33.

32 * ἐκφύῃ

33 * πάντα ταῦτα

a great sound of a trumpet; i. e. by ἐν διὰ δοῦν, with a loud sounding trumpet. He shall as with a herald, and a sounding trumpet, gather his elect from the four quarters of the earth, at the first resurrection. Ἀπ' ἁκρων . . . from one end of the world to the other, from one extremity of the heavens to the other, is merely an explication of the preceding; i. e. from the whole universe.

32. Ἀπὸ δὲ τῆς συκῆς . . . now learn a parable of the fig-tree . . . The signs destined to precede our Lord's second appearance at the regeneration are happily illustrated by this similitude of the fig-tree, and are intended, says St. Luke, xxi. 28. for the comfort and support of his faithful disciples in those latter times. See the opening of the parable, as it stands in St. Luke, xxi. 29. which shows that Christ did not instance the budding of the fig-tree only, but also of all the trees, as a sign of approaching summer. Καὶ τὰ φύλλα ἐκφυῇ and putteth forth leaves; or rather, and its leaves spring out, or bud forth; for ἐκφύω may be used in a neuter sense, and the article shows plainly that τὰ φύλλα is the nominative to ἐκφυῇ, and not to the accusative after it. Γινώσκετε ye know; because of the regularity with which seasons return, and the works of nature are conducted. Thus Lucret. v.

Multa videmus enim, certo quæ tempore fiunt
Omnibus in rebus; florescunt tempore certo
Arbusta, et certo dimittunt tempore florem.

In the next verse ἐγγὺς ἐστὶν, it is near, or, he is near, viz. the Son of Man.

34. οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη . . . this generation shall not pass . . . See above ver. 3. Our Saviour here critically distinguishes the time of the destruction of Jerusalem, from the time of his second appearance. The former in these two verses, 34. 35.

the latter 36. of which he there proceeds to show the uncertainty and suddenness. See Mark xiii. 30. 31. and Luke xxi. 32. 33. Ἡ γενεὰ αὕτη this generation; or, this very generation. We have the same assertion, xvi. 28. In order however not to confine this part of a most magnificent prophecy to the mere destruction of Jerusalem and the temple by Titus, but to extend in an unbroken series our Lord's prediction to the very consummation of all things, some have endeavoured to remove the difficulty which our Lord's declaration in this verse cannot but present; and Mr. Faber among the rest, whose interpretation of the passage is this. The primary meaning of the word γενεὰ, he says, is a race or family or nation: it is only in a secondary sense, that it acquires the signification of a single generation of contemporaries; according to the exposition which has been given by Scapula. Γενεὰ, genus, progenies. Ὅφρ' εὖ εἰδῆς ἡμετέραν γενεήν. Hom. II. vi. 150. 151. Ταύτης τῆς γενεῆς τε καὶ αἵματος εὐχομαι εἶναι. Ibid. vi. 211. Et Philo de vitâ Mosis. Καταλείπει μὲν πατρίδα καὶ γενεὰν καὶ πατρῶον οἶκον. Etiam, Ætas, Seculum. To these authorities may be added from Æschylus, Pers. 912. 913. Ὡς ὁμοφρόνως δαίμων ἐνέβη Περσῶν γενεᾷ. And thus Chrysostom describes the whole collective body of Christians: ἡ γενεὰ ζητούντων τὸν Κύριον. And in this case our Lord's declaration will run as follows. Verily, I say unto you, this nation shall not pass away, (or perish,) until all these things shall have been fulfilled. Hence our Lord declares, that to whatever trials the Jewish nation might be subjected, it should never pass away or perish or be dissolved as a distinct people, until all the things which he had been predicting should have been fulfilled. But his prophecy reaches to the very consummation of the world, and to the very day of final judgment. Therefore

35 ἕως ἂν πάντα ταῦτα γένηται. ⁹ Ὁ οὐρανὸς καὶ ἡ γῆ παρ-
 36 ελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ¹ Περὶ δὲ
 τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι
 37 τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. ² Ὡσπερ δὲ αἱ
 ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ
 38 ἀνθρώπου. Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ
 κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγκα-
 39 μίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, Καὶ
 οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας·
 40 οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ³ Τότε
 δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς

⁹ Supra v. 18.¹ Mark xiii. 32.² Luke xvii. 26. 1 Pet. iii. 20. Gen. vi. 3. 4. 5. vii. 5.³ Luke xvii. 34. 35. 36.

35 = παρελεύσεται

36 ‡ τῆς ante ὥρας

ib. ‡ μου post πατήρ

40 ‡ ὁ bis

he most remarkably foretells, that Judah, whether unbelieving or believing, shall never cease to exist as a distinct nation, so long as this present world shall endure. Other nations, successively, may flourish or may fade; but the high and extraordinary privilege of Judah is, that he shall lose his national existence only with the termination of all things. And hitherto, this wonderful prophecy has been exactly fulfilled. See Faber.

35. παρελεύσονται· shall pass away. See a similar expression, Isa. liv. 10. You may expect the dissolution of the frame of nature sooner than the least iota of this prophecy to fail of being fulfilled, within the time I have just now mentioned.

36. Περὶ δὲ τῆς ἡμέρας ἐκείνης ... but of that day ... see note above 34. and also 3. The day and hour means the precise time. Τῆς is omitted before ὥρας in many Mss. and by Bengelius and Griesbach, but improperly; for ἐκείνης, says Ep. Midd. which is understood, would require the article. See Mark xiii. 32. The general purport of this, and the five following verses, is to show, that the arrival of this unknown day would be sudden and unexpected. It would resemble the deluge, in the express prediction, and the general intimations given concerning the appointed season, with instructions how to escape.

38. τρώγοντες ... κιβωτὸν they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. See xxiii. 30. for γαμέω and ἐγκαμίζω. After γαμέω, γυναῖκα is und.

See Bos at γυνή. But the English word, *marrying*, comprehends the sense of both the Greek verbs. By these circumstances our Saviour points out the similar occupations of life, the want of serious consideration, and the indifference, which mark the two periods.

39. Καὶ οὐκ ἔγνωσαν· and knew not; i. e. they were thoughtless, they considered not. ἤρεν ἅπαντας, took them all away, is the πηρ of Gen. vii. 23. See 2 Pet. ii. 5.

40. Τότε δύο ... then shall two ... This day shall come unawares upon all who dwell on the face of the earth; of whom some shall be wonderfully saved from destruction, and others left to perish. These words point out the distinction that will be made between the wicked and the righteous at the coming of the Son of Man. Ὁ εἷς καὶ ὁ εἷς for ὁ εἷς, ὁ δὲ ἕτερος. See Viger. c. i. r. 4. de artic. See also vi. 24. A few Mss. omit both articles. But they should be retained, and especially as ὁ εἷς is generally used to signify one of two. Παραλαμβάνεται· shall be taken; i. e. shall be taken, as it were by the hand, out of the common danger: an allusion to the history of Lot, which is expressed by St. Luke, xvii. 34. Some understand παραλαμβάνεται to be, shall be taken, as by the enemy, and led away captive. And some understand the sense of the whole verse to be, that the danger will be so great and general, that without any distinction or regard to age or sex, ver. 41. it will spare neither the one nor the other; that no two people, that may happen to be together, will both escape.

ἀφίεται. Δύο ἀλήθουςαι ἐν τῷ μύλῳ· μία παραλαμβάνει 41
 ται, καὶ μία ἀφίεται. ὁ Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε, ποῖα 42
 ὥρα ὁ Κύριος ὑμῶν ἔρχεται. ὁ Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ 43
 ἡδὲ ὁ οἰκοδεσπότης, ποῖα φυλακῇ ὁ κλέπτῃς ἔρχεται, ἐγρη-
 γόρησεν ἂν, καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ.
 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ· ὅτι, ἡ ὥρα οὐ δοκεῖτε, 44
 ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ὁ Τίς ἄρα ἐστὶν ὁ πιστὸς 45
 δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς
 θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;
 ὁ Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρη- 46
 σει ποιοῦντα οὕτως. ὁ Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς 47
 ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ὁ Ἐὰν δὲ εἴπῃ ὁ 48
 κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός

^u Infra xxv. 13. Mark xiii. 33. 35.
 Rev. iii. 3. xvi. 15. ^y Luke xii. 42.
 xxii. 29, 30.

^a 1 Thess. v. 2. 2 Pet. iii. 10. Luke xii. 39.
^a Rev. xvi. 15. ^a Infra xxv. 21, 23. Luke

41 — μύλῳ

45 || τοῦ δοῦναι

41. Δύο ἀλήθουςαι· two women shall be grinding at the mill ... This was the employment of the maid-servants among the Jews, Exod. xi. 5. Isa. xlvii. 1—3. Modern travellers have thrown much light upon passages of this kind in Scripture. Dr. Shaw says, that two women will seat themselves over against each other, with two portable mill-stones between them, the uppermost of which they turn round by a small handle of wood and iron, that is placed in the rim. And Dr. Clarke saw two women at Nazareth grinding at the mill, in a manner most forcibly, says he, illustrating the saying of our Saviour. See Odys. T. 105—112.

43. Ἐκεῖνο δὲ γινώσκετε ... but know this ... or, ye know this ... And in the preceding verse ἔρχεται is put for ἐλεύσεται, will come, and also ver. 44. As a master of a family would take care to be awake and protect his house from the attack of a thief, who was ready to break into it, so do ye continue always to be in a state of watchfulness, that the Son of Man may not come upon you unawares. Φυλακῇ· what watch; what hour of the night. See xiv. 25. Διορυγῆναι· to be broken up, rather, to be broken through, i. e. to be forcibly entered. A common term for a house-breaker was τοιχάρυχος. Plautus has perfossor parietum, and Cícero parietes perfodere: from διορύσ-

σω, to dig, or break through. This comparison is frequent, Luke xii. 39. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.

45. Τίς ἄρα ... καιρῷ; who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? We have now a description of the good and bad steward, and the reward and punishment of each, to the end of the chapter. The former to be promoted over all his master's substance in the regeneration; the latter to be cut asunder by the infliction of the most severe punishment, and to have his portion with the hypocrites in the next world. Τίς is not here interrogative, but rather hypothetical: i. e. if any one is ... Θεραπεία is used by the best Greek writers for a family of servants, as familia from famulus. We learn from writers who have given an account of the manner in which the ancients treated the slaves, that it was the duty of the steward to distribute to them one month's allowance of provision at a time; the σιτομέτριον of Luke xii. 42. Which form of expression is used by the LXX at Gen. xlvii. 12. when Joseph supplied a certain portion of corn to each person.

46. ποιοῦντα οὕτως ... so doing ... i. e. discharging with fidelity the office of superintending and distributing to the slaves who were put under his inspection.

49 μου ἐλθεῖν· Καὶ ἄρξῃται τύπτειν τοὺς συνδούλους, ἐσθίειν
 50 δὲ καὶ πίνειν μετὰ τῶν μεθύοντων· Ἡξίει ὁ κύριος τοῦ
 δούλου ἐκείνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ
 51 γινώσκει, ὁ Καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ
 μετὰ τῶν ὑποκριτῶν θήσεται· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 βρυγμὸς τῶν ὀδόντων.

Κεφ. κε'. 25.

1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρ-
 θένοις, αἰτίνες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον

^b Supra viii. 12. xiii. 42. Infra xxv. 33.

49 × αὐτοῦ post συνδούλους ib. = ἐσθίῃ δὲ καὶ πίνῃ

49. Καὶ ἄρξῃται τύπτειν ... and shall be-
 gin to smite; a Heb. redundancy for, shall
 smite. Μεθεῖν, in its general sense to
 drink wine more freely than usual, to cheer-
 fulness, but not to intoxication, as John ii.
 10. is here in a bad sense, and means to be
 drunken. It is derived from μετὰ τὸ θύειν,
 because the Heathens indulged in drinking
 after sacrificing.

51. Καὶ διχοτομήσει ... and shall cut
 him asunder ... The cruel punishment of
 cutting persons into several pieces was used
 by the ancients, by the Phœnicians, the
 Carthaginians, and other nations. *Multos
 honesti ordinis medios serrâ dissecuit Cali-
 gula.* Suet. But the verb signifies here
 figuratively, to scourge with the utmost se-
 verity, to cut asunder as it were by scourg-
 ing; which punishment was usually inflicted
 upon idle and negligent servants by the
 Jews; after which they were often thrown
 into a prison, where they lived miserably
 in every respect. Thus the criminal is here
 represented as surviving his punishment, and
 consigned over to wailing and gnashing
 of teeth after it had been inflicted. Μετὰ
 τῶν ὑποκριτῶν, with the hypocrites. St.
 Luke xii. 46. has, with the unbelievers.
 Ὑποκριτῆς is not improperly rendered by
 some, simulator, dissembler. In the N. T.
 it commonly refers to religious dissimu-
 lation. Ἐκεῖ· there; i. e. in the place of
 torment, in hell. See xiii. 42. and viii. 12.
 This seems a general denunciation against
 sinners of every kind.

CHAP. XXV.

1. Τότε ... then ... St. Matthew con-
 tinues the same subject as in the latter part
 of the last chapter; and indeed the two
 chapters, xxiv and xxv. ought not to have
 been separated. He then makes a transition
 to the general judgment; ver. 31. marked
 by the particle δὲ, which our translators
 have neglected to render. See xxiv. 3.
 This beautiful parable, of which we have
 the application at ver. 13. is evidently
 founded on the ceremonies and circum-
 stances which attended the solemnization
 of nuptials among the Jews. Their mar-
 riages were celebrated in the evening,
 when the bridegroom led his new bride to
 his home in procession; and that she
 might be received in a suitable manner,
 his female friends of the younger sort,
 among others, were invited to come and
 wait with lamps, till some of his retinue,
 dispatched before the rest, announced his
 approach. These virgins then went forth,
 with their lamps trimmed, to welcome
 the bride and bridegroom, and conduct
 them into the house, and were themselves,
 as well as others, afterwards invited to
 join in the bridal festivity. See xxii. 4. and
 Luke xii. 35. Ὁμοιωθήσεται ἡ βασιλεία·
 shall the kingdom of heaven be likened ...
 i. e. the character, conduct, and lot of the
 professors of the gospel, may be repre-
 sented by the character, conduct, and fate
 of these virgins.

εἰς ἀπάντησιν τοῦ νυμφίου. Πέντε δὲ ἦσαν ἐξ αὐτῶν 2
 φρόνιμοι, καὶ αἱ πέντε μωραὶ. Αἴτινες μωραὶ, λαβοῦσαι 3
 τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' αὐτῶν ἔλαιον.
 Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ 4
 τῶν λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσ- 5
 ταξαν πᾶσαι, καὶ ἐκάθευδον· Μέσης δὲ νυκτὸς κραυγὴ 6
 γέγονεν· Ἰδοὺ, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντη-
 σιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, 7
 καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς 8
 φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ
 λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνι- 9
 μοι, λέγουσαι· Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν, πο-
 রেύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε

2 * καὶ πέντε μωραὶ

3 = τὰς λαμπάδας αὐτῶν
ib. * ὑμῖν· πορεύεσθε δὲ

9 || οὐ μὴ ἀρκέσει

2. φρόνιμοι ... *wise* ... i. e. prudent, in providing themselves with oil beforehand. The article αἱ before the second πέντε is found in many Mss. and there is little doubt of its being authentic. The omission, says Bp. Midd. may have arisen from the want of the article before the former πέντε: the first five however are not definite, whilst the latter are so, being those which remain of the ten.

3. οὐκ ἔλαβον ... *ἔλαιον* took no oil with them; i. e. no supply of oil, as appears from ver. 4 and 8. This is happily illustrated by Sir. J. Chardin, who informs us that in many parts of the east, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp full of oily rags in the other.

5. Χρονίζοντος ... *ἐκάθευδον* while the bridegroom tarried, they all slumbered and slept. He tarried later than usual; and they, the wise as well as the foolish, tired with expectation, reposed, and by degrees fell into a deep sleep. Νυστάζω is properly to nod with the head, as persons falling asleep, from νύω.

6. Μέσης ... *γένονεν* and at midnight there was a cry made. Very unexpectedly at midnight, a cry being made, or a proclamation, that the bridegroom is at hand, they all awake and set about trimming their lamps. This is soon effected by the wise virgins, who had a supply of oil; they join the procession, and are admitted to the marriage-feast. In ver. 8. after

δοτε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, give us of your oil, μέρος τι is und. See Bos at μέπος.

9. Μήποτε ... *ἐανταῖς* not so; lest there be not enough for us and for you: but go ye rather to them that sell, and buy for yourselves: rather, lest there be not enough for us and for you, go ye, &c. ... Our translators thought there was an ellipsis in the original, which they have supplied by the words, not so. See also Hoogeveen, who supplies it by μὴ γένοιτο. The authors of the Vul. discovered none in this passage. And the sense is the same and more simple without. The particle δὲ is wanting in the Al. Cam. and other Mss. of principal note, as well as in the Vul. and is rejected by some critics of eminence, ancient and modern. See Campbell. Schleusner and Kypke would render μήποτε by fortasse. The Romish doctrine of works of supererogation, and the practice of selling of indulgences, which is founded on the underpart of the parable in this verse, are admirably refuted and exposed by anticipation in this passage. When the foolish virgins wanted to borrow oil from the wise, the latter refused to lend; alledging that they had none to spare from their own lamps, or no works more than sufficient for their own salvation. It should be considered too that though the foolish virgins purchase the oil, they are after all shut out.

- 10 ἑαυταῖς. ^a Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ
 νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς
 11 γάμους, καὶ ἐκλείσθη ἡ θύρα. ^c Ὑστερον δὲ ἔρχονται καὶ
 αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, Κύριε, ἀνοιξον ἡμῖν.
 12 ^b Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.
 13 ^c Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν,
 14 ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ^d Ὡς περ γὰρ ἄνθρωπος
 ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν
 15 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· Καὶ ὃ μὲν ἔδωκε πέντε τάλ-
 λαντα, ὃ δὲ δύο, ὃ δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν·
 16 καὶ ἀπεδήμησεν εὐθέως. Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα
 λαβὼν, ἐργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε
 17 τάλαντα. Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς

^a Luke xiii. 25. ^b Supra vii. 23. ^c Supra xiv. 42. Mark xiii. 33. 35. Luke
 xxi. 36. 1 Cor. xvi. 13. 1 Pet. v. 8. Rev. xvi. 15. ^d Luke xix. 12.

13 † ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται

16 — καὶ ἐκέρδησεν ἄλλα

17 † καὶ αὐτὸς

10. εἰς τοὺς γάμους... *to the marriage...*
 Γάμους denotes here by metonymy the
 place where the nuptial-feast was to be
 celebrated; as we have afterwards, καὶ
 ἐκλείσθη ἡ θύρα, and the door was shut.

12. οὐκ οἶδα ὑμᾶς. *I know you not.*
 The foolish virgins coming afterwards,
 were denied admission, and disowned by
 the Bridegroom, as persons with whom
 he had no acquaintance. Ye pretended
 to be my friends, he might with propriety
 say to them, and to do me honor on this
 occasion; but ye have not acted as friends,
 and I neither acknowledge you as such,
 nor admit you of the number.

14. Ὡς περ... αὐτοῦ *for the king-*
dom of heaven is as a man travelling into
a far country, who called his own servants,
and delivered unto them his goods: or,
 for the Son of Man is, as a man going
 abroad, called, &c.... This first part of the
 verse is elliptical, and may be thus com-
 pleted, ὁ υἱὸς γὰρ ἀνθρώπου ἐστίν, ὥς περ
 ἄνθρωπος... See ἀποδημῶ, xxi. 33. Our
 Saviour goes on farther to illustrate the
 subject by showing in this parable the
 great importance of preparing for his com-
 ing by a diligent improvement of the gifts,
 and according to the different talents or
 work, allotted to the different orders in
 the ministry, suited to their ability; and
 their proportional rewards according to
 the uses made of them; to be dispensed

to them, when their Lord returns after a
 long absence, to reckon with them in the
 regeneration. But though these parables
 are primarily addressed to the Apostles,
 and their successors, the ministers of the
 Church, they are not confined to them,
 but include all Christians. *For what I*
say unto you, says our blessed Lord, I say
unto ALL, WATCH. Mark xiii. 37.

15. ἐκάστῳ... εὐθέως *to every man ac-*
cording to his several ability; and straight-
way took his journey; i. e. according to the
 prudence, capacity and activity, which he
 knew him to be possessed of. The five
 talents given to the first servant, the two to
 the second, and the one to the third, repre-
 sent the different proportions, in which the
 great Head of the Church, and Lord of the
 universe, intrusts his servants with various
 advantages, as it seemeth good in his sight.
 See τάλαντον, xviii. 24.

16. ἐργάσατο... τάλαντα *traded with*
the same, and made them other five talents:
 and made them five more, or five talents
 more. The Greeks would say ἐργάσατο
 αὐτοῖς. Ἐν is Hellenistic. Ἐργάζομαι is
 rather to gain by traffic. See Hoogveen,
 note on Viger. c. iii. s. xiii. r. 5: Ποιέω is
 used by the Greeks and Latins for, to ac-
 quire: ποιεῖν ἀργύριον, Demosth. and fa-
 cere pecuniam, Sallust. Those who were
 honest and industrious set about business
 immediately after their Lord's departure.

ἄλλα δύο. Ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν ὥρυσεν ἐν τῇ 18
 γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ 19
 δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ
 συναίρει μετ' αὐτῶν λόγον. Καὶ προσελθὼν ὁ τὰ πέντε 20
 τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέ-
 γων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα
 πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη δὲ αὐτῷ ὁ 21
 κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἤς
 πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα 22
 λαβὼν, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε,
 ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη αὐτῷ ὁ 23
 κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἤς
 πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον 24
 εἰληφώς, εἶπε· Κύριε, ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος,

^e Supra xxiv. 47. Luke xxii. 29. 30.

20 † ἐπ' αὐτοῖς

21 † δὲ

22 † λαβὼν

ib. † ἐπ' αὐτοῖς

And thus are put to a good use the gifts and advantages intrusted to the good by a kind Providence.

18. ἀπελθὼν ... αὐτοῦ· *went and digged in the earth, and hid his Lord's money.* Ἀπελθὼν is a Heb. redundancy. *Defosso auro incubare*, is said by the Latins of a man, who lets money remain in his possession idle and unimproved. Luke expresses the same idea, by saying that he hid it in a napkin: xix. 20. This is an image of those who turn to no use or improvement the gifts they have received.

19. καὶ συναίρει μετ' αὐτῶν λόγον· *and reckoneth with them.* For this phrase see xviii. 23. It is unusual, and appears, to be a Latinism, *conferre rationem*. The expression μετὰ πολὺν χρόνον, *after a long time*, and χρονίζοντας, ver. 5. seem applicable to a long period of time, and by no means to harmonize with the destruction of Jerusalem, which was represented to be at hand, xxiv. 34.

21. εὖ ... well done ... the same as εὖγε: used also by the Latins, to express commendation, *euge!* The master warmly commends this good and faithful servant, and assures him of advancement to a post

Gr. Test.

I.

of far higher rank and authority, with immediate admission *into the joy of his Lord*, as prepared for his friends, and resembling his own felicity. We have ἀγαθὲ opposed to *πονηρὲ* ver. 26. and πιστὲ to *δυνηρὲ*, as also *καταστήσω, I will make or appoint thee*, for thy fitness and honesty, opposed to *ἀχρεῖον, unprofitable*, ver. 30. εἰσελθε, *enter thou*, to ἐκβάλετε, *cast ye*. As in this verse also ὀλίγα to πολλῶν. How few indeed and little are the things which men do, when put in comparison to the immense rewards of immortality. See note at Luke xix. 13. εἰσερχεσθαι εἰς τὴν χαρὰν means *to be partaker of bliss and joy*, a Heb. phrase similar to that, Ps. xc. 11. *πρωτὶ ἀφ' ἑσθ* is rendered *χαρὰ* by the LXX Esth. ix. 18. 19. The connexion is easy between joy and feasting.

24. Κύριε ... *διεσκόρπισας*· *Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.* I knew thee, that, or I knew that ... This is a proverbial expression, descriptive of the character of the avaricious who require an increase far exceeding what they gave. In the reproof which the master gives

Z

θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρ-
 25 πισας· Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου
 26 ἐν τῇ γῇ· Ἰδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος
 αὐτοῦ, εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι
 θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·
 27 Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ
 28 ἔλθων ἐγὼ ἐκομισάμην αὐν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε
 οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα
 29 τάλαντα. ^f Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισ-
 σευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσε-
 30 ται ἀπ' αὐτοῦ. ^g Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ
 σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 31 τῶν ὀδόντων. ^h Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ

^f Supra xiii. 12. Mark iv. 25. Luke viii. 18. xix. 26. ^g Supra viii. 12. xiii. 42. xxii. 13. xxiv. 51. ^h Zech. xiv. 5. Supra xvi. 27. 1 Thess. iv. 16. 2 Thess. i. 7. Jude 14. Rev. i. 7.

29 — τοῦ δὲ μὴ ἔχοντος ib. — καὶ ὃ δοκεῖ ἔχειν 30 * ἐκβάλλετε

this servant, ver. 26. he is properly characterised, not merely as *slothful*, ὀκνηρὸς, but also *malicious*, πονηρὸς, for the malignity of disposition he here manifests, in the unprovoked abuse, which under pretence of vindicating his own conduct, he throws upon his master. The servant who had received but one talent is made to exhibit the example of negligence and its consequent punishment, in order to take away any excuse or palliation that might be made from not improving the smallest advantages or gifts received. God has furnished all with opportunities of doing good, with means proportioned to our abilities; and for these, be they confined or extended, small or great, we are answerable.

25. Καὶ φοβηθεὶς . . . and I was afraid . . . I was afraid that by risking thy money in trade I might lose it, and therefore to preserve it, *I hid it in the earth*, and made no use of it at all.

26. 27. ἦδεις . . . thou knewest . . . We had better read this with an interrogation, didst thou know? Otherwise it would make our Saviour allow that he reaped where he did not sow, which was not true. It is by no means a concession, but an argument out of his own mouth to condemn him, upon his own principles, and from his own confession, for not acting suitably to his own

hard conceptions of his Lord. Luke xix. 22. Nor do the words ἔδει οὖν . . . *thou oughtest to have put my money to the exchangers*, show that Christ approved of *usury*; but only, that he who thought so sordidly of his master, should have used his talent agreeably, that so he might have had his own with *usury*, or rather, with interest, as σὺν τόκῳ, from *τίκτω*, to bring forth, should be rendered. Κομίσσθαι, mid. is to *receive to oneself*; as here the money which had been intrusted to others. Τραπεζίτης, a banker, an exchanger, also called κολλυβιστής, *κερματιστής*, from *τράπεζα*, a bank. See Luke xix. 23. Hence *τραπεζίτευειν*, Demosth. to be a banker.

29. Τῷ γὰρ ἔχοντι . . . for unto every one that hath . . . See note xiii. 12. Thus Cicero expresses himself: "Lex ipsa naturæ, quæ utilitatem hominum conservat et continet, decernit profectò, ut ab homine inerti et inutili ad sapientem, bonum, fortemque virum transferantur res ad vivendum necessariæ." Ὁ ἔχει is the genuine reading: ὃ δοκεῖ ἔχειν, which we read in some Mss. the Vulg. some Verss. and six Fathers, has been corrected from Luke viii. 18. For the explanation of the next verse see note viii. 12.

31. Ὅταν δὲ . . . when the Son . . . rather, but when the Son . . . See note xxiv. 3. and

δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ. ¹ Καὶ συναχθήσεται 32 ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, 33 τὰ δὲ ἐρίφια ἐξ εὐωνύμων. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ 34 δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ^k Ἐπεινάσα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· 35

¹ Rom xiv. 10. 2 Cor. v. 10. Ezek. xx. 37. xxxiv. 17. 20. Supra xiii. 49.

^k Isa. lviii. 7. Ezek. xviii. 7. James i. 27.

31 † ἅγιοι

ver. 1. of this chap. We now come to the general judgment, the second resurrection, of which we have a most awful representation; and we view Christ himself sitting on the throne of judgment, when he shall gather all nations before him, to render to every man according to his deeds. See note xvi. 27. See also Rev. xx. 11—15. xxi. 8. *Θρόνου δόξης*: the throne of his glory; i. e. his glorious throne; a common peculiarity in the Heb. language, of expressing the power of an adjective by a substantive in the genitive case.

32. καὶ ἀφοριεῖ... ἐρίφων· and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Our Saviour alludes to Ezek. xxxiv. 17. and Zech. x. 3. "It does not appear," says Dr. A. Clarke, "that sheep and goats were ever penned or housed together, though they might feed in the same pasture; and this was not done but in separate flocks." So Virg.

Compulcrantque greges, Corydon et Thyrsis in unum,
Thyrsis over, Corydon distentas lacte capellas.

In the Eastern mode of speaking *sheep* signify the *good*, and *goats* the *bad* men. It is observable that *γῆρ* signifies both a *goat* and an *evil spirit*. Ὁ ποιμὴν, a shepherd: the article is here used hypothetically; see xii. 29.

33. Καὶ στήσει... and he shall set... Among the Rabbis approbation and eminence are signified by the *right hand*; by the *left* rejection and disapprobation. And among the Romans the *right hand* and the *left* were emblematical of endless bliss and

endless misery. See Virg. *Æn.* vi. But there seems also an allusion to the custom of the Jews of placing those who received the sentence of acquittal in criminal causes on the right hand in the Sanhedrim, but the condemned on the left. "On his right hand is life, on his left death." Kimchi on 1 Kings xxii. 19.

34. Τότε ἐρεῖ ὁ βασιλεὺς... then shall the king say... Ver. 31. Jesus had called himself the *Son of Man*: he now changes the appellation, taking the title of *king*, when speaking of himself as exercising the highest act of kingly power, when passing final sentence upon all men as his subjects. Οἱ εὐλογημένοι τοῦ πατρὸς μου, ye blessed of my Father, in imitation of the Heb. for εὐλογημένοι ὑπὸ τοῦ πατρὸς, admitted into the blessed inheritance which God had prepared or destined for them from the foundation of the world, happiness and immortality originally designed by him for the sons of Adam, but forfeited through sin and disobedience. Κληρονομήσατε inheritance; take possession of that inheritance, as children and heirs of God and joint-heirs with Christ, Rom. viii. 17. the meritorious cause of the acquittal and justification being the righteousness of Christ.

35. Ἐπεινάσα... for I was a hungered... Charity, or love to man in all its extent, being that virtue which Christ has made the very badge and discriminating mark of his religion, is here constituted by him the representative of all other virtues: but this is not to be understood as if one virtue has singly the promise of salvation; but when passages of this kind occur, as also James i. 27. all the other duties of religion are included and supposed to be rightly per-

ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ
 36 με· Γυμνός, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκέ-
 37 ψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με. Τότε
 ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε
 εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτί-
 38 σαμεν; Πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ
 39 γυμνόν, καὶ περιεβάλομεν; Πότε δέ σε εἶδομεν ἀσθενῆ,
 40 ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; ¹ Καὶ ἀποκριθεὶς ὁ
 βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε
 ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιή-
 41 σατε. ^m Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ'
 ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον
 42 τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Ἐπείνασα γὰρ, καὶ
 οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·
 43 Ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περι-
 εβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ

¹ Prov. xix. 17. Heb. vi. 10.^m Supra vii. 23. Luke xiii. 27. Ps. vi. 8.

41 — ὁ ἡτοίμασεν ὁ πατήρ μου τῷ δι—

formed. For we are commanded to *stand perfect and complete in all the will of God*. Col. iv. 12. and see 2 Pet. i. 5. 6. Our great judge declares that he reckons these good offices as performed to himself. It was I who was a hungered, and athirst, and a stranger, and naked, and sick, and in prison. It was I whom you clothed, and odged and visited, and comforted in prison. *Συνηγάγετε*· *ye took me in*; i. e. into your houses, hospitio, *εἰς οἶκον*: see Bos at *οἶκος*. In the next verse *ἐπεσκέψασθέ με*, *ye visited me*, or rather, *ye attended me*. *Ἐπισκέπτομαι*, is *visito ut opem feram*. It is also applied by Greek writers to visiting the sick, a duty which among the Hebrews was considered as most important; the observance of which would meet with its reward; but the neglect of it was looked on as in the highest degree criminal. James i. 27.

40. ἐφ' ὅσον . . . ἐποιήσατε· *in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me*. Τούτων, *these*, even the poorest of the Christian brethren; pointing to those on his right hand. So close is the union betwixt

Christ and his members, that he looks upon the favors conferred on them, as done to himself, and promises accordingly a reward for them. x. 40—42. He also threatens punishment to them who do neglect, and are injurious to them, as if they had been so to him, ver. 45. and therefore he speaks to a persecuting Saul thus: *Saul, Saul, why persecutest thou me?* Acts ix. 4.

41. Τότε ἐρεῖ . . . *then shall he say*, or rather, *will he say* . . . The judge next shows the awful reverse. It is observed by some of the Fathers that Christ saith not of the punishment, as he said of the blessing, that *it was prepared from the beginning of the world*, lest it should be thought that God designed men's punishments before they sinned. And that though Christ saith, *Come ye blessed of my Father*, he saith not, *Go, ye cursed of my Father*, because God is the author of man's happiness, and man of his own misery. And lastly, that he speaks of this eternal fire, as designed originally, not for man, but for the Devil and his angels, but man by making himself like unto him, and resembling him in wickedness, will also resemble him in torments.

με. Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· Κύριε, πότε 44
σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ
ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; Τότε ἀπο- 45
κριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ
ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.
ⁿ Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι 46
εἰς ζωὴν αἰώνιον.

Κεφ. κς'. 26.

Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους 1
τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· ^a Οἴδατε, ὅτι μετὰ δύο 2

ⁿ John v. 29. Dan. xii. 2.^a Mark xiv. 1. Luke xxii. 1.

44 * ἀποκριθήσονται αὐτῷ

46. εἰς κόλασιν αἰώνιον . . . into everlasting punishment . . . It is contended by some that αἰώνιος signifies sometimes a limited duration. The same word however cannot be allowed to be used in two different senses in the same sentence. The duration therefore of both punishments and rewards must be supposed to be placed on the same footing. See 2 Thess. i. 9. Luke xiii. 27. 28. note.

CHAP. XXVI.

2. Οἴδατε . . . σταυρωθῆναι· ye know that after two days is the feast of the passover: and the Son of Man is betrayed to be crucified. The use of the present for the future expresses the near approach and certainty of the event. Our Lord had all along a perfect knowledge of the variety and intensity of his approaching sufferings. He, now on the Wednesday evening, announces the precise day of his death. All this proves that it was both voluntary and necessary. Τὸ πάσχα, the passover. פסח, Pesach, passage. In Chaldee מרחשון pascha, whence pascha. The Jews gave the name of passover to the festival established in commemoration of the coming forth out of Egypt (Exod. xii.); because the night before their departure, the destroying angel who slew the first-born of the Egyptians, passed over the houses of the Hebrews without entering,

because they were marked with the blood of the lamb, which, for this reason, was called the Paschal Lamb. The fifteenth day of the month Nisan, called Abib, in Moses, reckoned from six o'clock of the foregoing evening, was the grand feast of the passover, which continued seven days; but only the first and the seventh day were peculiarly solemn. During the days of the feast, only unleavened bread was eat, and no leaven or leavened bread was allowed to be in their custody. The paschal lamb that the Jews killed, tore to pieces and ate, and whose blood preserved them from the destroying angel, was a type and figure of our Saviour's death and passion, and of his blood shed for the salvation of the world. It has been thought by some that the supper he ate with his disciples on the Thursday evening, when he instituted the Sacrament of his body and blood, was an ordinary meal, without a paschal lamb. See ver. 17. Others have supposed that our Saviour kept the passover then by anticipation, the Jews keeping it on the Friday. Others have advanced that the Galileans kept it on the Thursday, as Jesus did; the other Jews on the Friday. The most common opinion is, that the Thursday evening was the time in which the legal passover was kept both by our Saviour and by the Jews. And to this opinion the Evangelists Matthew, Mark and Luke seem favorable. But this St. John seems to contradict; see xiii. 1. 2. &c. and afterwards

ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
δίδοται εἰς τὸ σταυρωθῆναι.

- 3 ^b Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ
οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ
4 λεγομένου Καϊάφα. Καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν
5 δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν. Ἔλεγον δέ· Μὴ ἐν
6 τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. ^c Τοῦ δὲ

^b John xi. 47.

^c Mark xiv. 3. John xi. 2. xii. 3.

3 ‡ καὶ οἱ γραμματεῖς

4 * κρατήσωσι δόλῳ

xviii. 28. and xix. 14. 31. the Friday being the preparation, and *that Sabbath day being a high day*, because it was the passover. Some therefore have endeavoured to show, (see Calmet,) that our Saviour did not celebrate the passover the last year of his life; at least that the Jews celebrated it on Friday, the day of his death, and that he died on Calvary at the same hour that the Jews offered the paschal sacrifice (the passover was a proper and real sacrifice) in the Temple; so that the substance and the shadow coincided. And several of the ancients thought that the true day of the legal passover fell this year on the Friday, the day on which our Saviour suffered. Some difference might also arise in determining the new moon, which might produce at times a discordance and a consequent discrepancy between the rival sects of Pharisees and Sadducees, and such a difference, it has been conjectured, did exist at the time Jesus celebrated the passover with his disciples, being one day before the Pharisees offered their paschal sacrifice. This conjecture, if it could be substantiated, would reconcile the seeming differences in the Evangelists respecting the time when Christ actually celebrated the passover. See Horne's Introduction to the Study of the Bible. The preceding chapter ought to have included the two first verses of this.

3. εἰς τὴν αὐλὴν... unto the palace... Αὐλὴ properly a court exposed to the open air; by synecdoche, a palace. Caiaphas, by Josephus called also Joseph. Συνήχθησαν· assembled together: at this time the Sanhedrim, John xi. 51. was sitting in deliberation at the high-priest's palace, plotting our Saviour's destruction, it being their prerogative to judge prophets.

4. δόλῳ κρατήσωσι... that they might take Jesus by subtlety... They wished to effect his destruction as secretly as possible,

without the knowledge of the people, and not during the feast, as they might apprehend a tumult and a rescue, which was not improbable chiefly from the Galileans. But the providence of God frustrated their artful machinations, and that which they wished to conduct with the greatest privacy was finally transacted with all possible celebrity, amidst the thousands who resorted to Jerusalem at this season, for the performance of the passover. For all their fears vanished, when, in the sequel, the traitor Judas presented himself to them, with whom they settled that Jesus should be seized during the night, condemned before the high priest and Sanhedrim, and then sentenced by the Roman governor, early in the morning, before the people could be assembled. They themselves had been deprived by the Romans of the power of taking away the life of any person.

5. Μὴ ἐν τῇ ἑορτῇ... λαῷ. Not on the feast day, lest there be an uproar among the people. Josephus (Antiq. xx. 4. 3.) gives an example of the state of irritation in which Jerusalem often was during the feast of the passover. The event which he relates happened a few years after our Saviour's crucifixion: and on that occasion, notwithstanding the precautions taken, twenty thousand Jews perished. "Cumanus the governor," says he, "fearing that some disturbance might fall out among them," from the great multitude drawn together from all parts of the feast, "commands one cohort of soldiers to arm themselves and stand in the porticos of the Temple, to suppress any riot which might occur, and this precaution the governors of Judea before him had adopted." At this present time the Sanhedrim feared the people, for as Schoetgen Hor. Heb. observes, Christus multos habebat asceclas, quos timebant, ne tumultum pro ipso servando excitarent.

Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
 Προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυ- 7
 τίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.
 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες· Εἰς 8
 τί ἡ ἀπώλεια αὕτη; Ἥδύνατο γὰρ τοῦτο τὸ μύρον πραθῆ- 9
 ναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. Γνοὺς δὲ ὁ Ἰησοῦς, 10

8 † αὐτοῦ

9 † τὸ μύρον

ib. * δοθῆναι πτωχοῖς

6. 7. ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ . . . in the house of Simon the leper . . . i. e. who had been a leper, had probably been cured by Jesus, and was now a Christian. St. John fixes the date of the transaction, which St. Matthew is now relating, to six days before the passover. John xii. 1. It is without doubt placed by St. John in its due order, and therefore this whole passage from ver. 6. to the end of ver. 13. should be included in a parenthesis. For if what is here recorded, and by Mark xiv. 3—9. be considered as different from St. John, then, what appears very improbable, it must be admitted that within the compass of four days Christ was twice anointed with so costly a perfume; and that the same fault was found with the action, and the same value set on the ointment, and the same words used in defence of the woman; and all this in the presence of many of the same persons: and the same prophetic construction of the woman's action. And it will be found that, in the pious unction related by Matt. and Mark, the woman did more than pour the ointment on the head of Christ, as he himself testifies: *she is come before hand to anoint my body to the burying*. Ver. 12. Mary also did more than anoint and wipe the feet of Jesus with her hair, as St. John intimates, xi. 2. *It was that Mary which ANOINTED THE LORD WITH OINTMENT, and wiped his feet with her hair*: for this parenthesis seems designed as a connexion of his account with that of the other Evangelists; and to mean, that Mary anointed the body as well as the feet of our Lord. St. Matthew brings us within two days of the passover, and then, says Dr. Townson, takes us back to this story, because he would not interrupt the account of our Lord's progress from Jericho and entrance into Jerusalem: he would also give one view of the history of Judas, the several parts of which, his death excepted, are thus brought almost close together; and especially, he was now entering on the events, to which the anointing made by Mary, and our Lord's comment on it, had an immediate reference. Ἀλά-

βαστρον, a vessel, which has no handles, from a privat. and λαβὴ a handle. Suidas defines it, ἔγγος μύρου μὴ ἔχον λαβὰς, a vessel of ointment that has no handles, directly opposed to the amphora, so called because it has two handles. It was ordinarily made of stone, not that it takes its name from the stone which we commonly called alabaster, but that the stone ordinarily called ὄνυξ is from this surnamed ἀλαβαστρίτης λίθος, the stone of which the ἀλαβαστρα are ordinarily made; but the word was afterwards used with greater latitude for any vessels of ointment. Μύρον· ointment: but not of the consistency of what we denominate so, but in a state of fluidity, like oil, though perhaps thicker.

8. 9. ἠγανάκτησαν . . . they had indignation . . . The plural number is often used when one person only is intended. Nor is it impossible that others might have had some uneasiness about it, though they were far from being disgusted at it, as Judas was. And their concern for the poor was sincere: his was self-interested and mere pretence. See John xii. 4. Matthew speaks in the same way of king Herod, ii. 20.; of the thief on the cross, who upbraided our Saviour, xxvii. 44.; and on other occasions Ἥδύνατο τοῦτο τὸ μύρον πραθῆναι . . . this ointment might have been sold, and given . . . by metonymia for, the price at which it sold might have been given.

10. 11. Γνοὺς . . . when Jesus understood it, he said . . . rather, Jesus understanding it, said . . . i. e. knowing that they thus murmured, and what passed in their minds. The phrase κόπους παρέχειν, to give trouble, seems hellenistic: classic writers generally say παρέχειν πράγματα, ἔργον, Lat. facessere negotium. We have however παρέχειν κόπους, to fatigue, in Arist. Probl. sect. v. qu. 38. To the poor for whom you pretend such kindness, you can always do good, but as I am so shortly to be taken from you, you have not always a like opportunity of showing a kindness to me. Ἐαντοῦ is used for all persons. Ἐμε δὲ οὐ πάντοτε ἔχετε· these words destroy the doctrine of transubstantiation.

- εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ
 11 καλὸν εἰργάσατο εἰς ἐμέ. ^d Πάντοτε γὰρ τοὺς πτωχοὺς
 12 ἔχετε μεθ' ἑαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε. Βαλοῦσα
 γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ
 13 ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κη-
 ρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται
 14 καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς. ^e Τότε πορευθεῖς
 εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς
 15 ἀρχιερεῖς, ^f Εἶπε· Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παρα-
 16 δώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. Καὶ
 ἀπὸ τότε ἐξήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῷ.
 17 ^g Τῇ δὲ πρώτῃ τῶν ἁζύμων προσῆλθον οἱ μαθηταὶ τῷ

^d Deut. xv. 11. John xii. 8. Supra xviii. 20. Infra xxviii. 20. ^e Mark xiv. 10. Luke xxii. 3. 4. Supra x. 4. ^f Zech. xi. 12. ^g Mark xiv. 12. Luke xxii. 7.

12. Βαλοῦσα . . . ἐποίησεν· *for in that she hath poured the ointment on my body, she did it for my burial.* If this ointment were laid out upon a dead body, you would not think it too much; you may consider this anointing as an *embalming* of me. These words are a prediction of Christ's approaching death, and a prediction beautifully taken from the occasion. Theophylact says: *ἔθος ἦν τοῖς Ἰουδαίοις μετὰ μύρων ἐνταφιάζειν τὰ σώματα, ὡς καὶ οἱ Αἰγύπτιοι ἐποίουν, διὰ τὸ ἕσσητα τηρεῖσθαι, καὶ ἄνευ δυσωδίας.* This embalming was effected with costly spices and aromatic drugs, in order to produce the exsiccation and future conservation of the body. *Ἐνταφιάζειν* is not to *bury*, but by washing, anointing, swathing, &c. to prepare the body for *burial*, to *embalm*, *pollincire*, *et ad sepulturam parare*. Πρὸς τὸ, in several instances, expresses rather the intention of Providence, than the intention of the person spoken of.

14. Τότε . . . then . . . After the transaction abated, Judas Iscariot, (see x. 4.) goaded by avarice, disappointed ambition, and exasperated by our Lord's censure implied in the woman's commendation, is hurried by Satan, who had thus found access into him, Luke xxii. 3, to put his base design into execution, and betray his master. Εἰς τῶν δώδεκα, *one of the twelve*, so noted, to aggravate the foulness of the crime, and to denote the completion of the prophecy, "He that eateth bread with me, hath lift up his heel against me." Psalm xli. 9. Τότε is a favorite particle with Matthew in connecting events and discourses. It is used in the New Testament

both in a general and a more definite sense. But though used adverbially, non proprie videtur adverbium esse, sed accusativus neutrius generis, ellipticè positus, ut plenè dicatur *περὶ τότε τὸ μέρος χρόνου*.

15. οἱ δὲ . . . ἀργύρια· *and they covenanted with him for thirty pieces of silver.* Thirty shekels was the price of a slave, Exod. xxi. 32. in value about 3*l.* 15*s.* of our money. So true is that of St. Paul, that Christ took on him the form of a servant. Ἰστημι, here to agree. St. Mark in the parallel place xiv. 11. has *ἐπηγγείλαντο*, *they promised*, and St. Luke xxii. 5. *συνέθεντο*, *they covenanted*, which seem to confirm this sense to Ἰστημι. But Raphaelius and others explain it in this passage by *they weighed*; properly, *they placed ἐν σταθμῷ, on the balance*, according to the ancient practice of *weighing* their money in payments: and they the chief priests actually paid it; see xxvii. 3. 5. The sense of, *they promised*, is preferred by many. The Vulg. has *constituerant*.

16. ἐξήτει εὐκαιρίαν . . . *he sought opportunity . . .* being desirous to conduct the matter as secretly as he could, and *in the absence of the multitude*. Luke xxii. 6. The chief priests had dropped the design of apprehending Jesus at the passover: but on such an offer, they resume it, and agreeing with Judas for a sum of money, they send him back with instructions to give them the earliest notice of his master's privacy.

17. Τῇ δὲ πρώτῃ τῶν ἁζύμων . . . *now the first day of the feast of unleavened*

Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρός μου ἐγγύς ἐστιν· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ ἡτοίμασαν τὸ πάσχα. Ὀψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα. Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώ-

^b Mark xiv. 18. Luke xxii. 14. John xiii. 21.

17 † αὐτῷ

bread . . . see note ver. 2. The time when Christ sent his disciples, Peter and John, from Bethany, to prepare the passover, was on the Thursday of the week in which he suffered. The fourteenth of Nisan might justly be called *the first day of unleavened bread*, because the passover began in the evening, during which no leavened bread was allowed to be used: and so might the fifteenth, according to the computation of the Jews, reckoning from the evening before. Ἡμέρα is und. after πρώτη.

18. Ὑπάγετε . . . τὸν δεῖνα . . . go into the city to such a man. . . . So the Greeks express themselves, when they do not mean any one indiscriminately, but some particular person, whom there is no occasion to specify by name. On this occasion the houses of Jerusalem were not to be let, but were of common right for any that would eat the passover in them. Our Lord therefore availed himself of this ancient hospitality, and sends to a particular householder in the city, whom he knew to be a correct observer of the Paschal laws. Ὁ καιρός μου, my time, i. e. the time of my approaching death is at hand. Our Saviour was very desirous to celebrate the passover with his disciples before he suffered, Luke xxii. 15. and as soon as he could legally do it, that he might not be seized previously by the high priest. Ποιῶ τὸ πάσχα· I will keep the passover: the present for the future, the time being almost come: or, sacrifice the passover, Mark xiv. 12. Luke xxii. 7. The Heb. expression for this meaning is פסח עשה, which the LXX often render by ποιεῖν τὸ πάσχα: the Greeks use βέξω in this sense. Josephus calls the πάσχα, θυσίαν, and the Jews themselves considered it as a sacrificial rite.

21. Καὶ ἐσθιόντων αὐτῶν . . . and as they

Gr. Test.

did eat . . . It appears that every Jew was permitted to kill his paschal lamb in his own house, and so to be so far his own priest, though in no other instance whatsoever. And at the celebration of the passover, after the company had first washed their feet, and placed themselves at table in a reclining posture, (it was at this time the usual custom, though it was directed in Exod. to be then eaten standing,) he first distributed to them pieces of the paschal lamb, and unleavened bread, and cups of red wine, until it was all eaten. After this first repast, they eat the second course, consisting of a dish of salad, or bitter herbs; and then the master divided the bread into two parts, and laying one part aside, he covered it with a napkin, but he blessed the other part with the following grace, *Blessed be thou, O Lord our God, the king of the whole world, in the eating of unleavened bread*. He then took the covered bread, reserved for the third course, and, after dividing it, gave to each guest a part. And one of the youngest of the company asking the meaning of this mysterious rite, according to Exod. xii. 6. the master answered by repeating the *hagadah* or *showing forth*, 1 Cor. xi. 26. "This is the bread of affliction, which our fathers ate in the land of affliction. Let him that is hungry come and eat the passover; for this passover is our Saviour, and our refuge." Then after taking and tasting the cup himself he presented it to each of them, saying, *Blessed be thou, O Lord our God, king of the world, who hast created the fruit of the vine*. This last cup therefore was usually called *the cup of blessing*. 1 Cor. x. 16. The whole ceremony ended with singing the 113th and the five following psalms of praise and thanksgiving; the last of

2 A

- 22 σεῖ με. Καὶ λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ
 23 ἕκαστος αὐτῶν· Μήτι ἐγὼ εἰμι, Κύριε; ὁ δὲ ἀποκριθεὶς
 εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα,
 24 οὗτός με παραδώσει. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,
 καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,
 δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ,
 25 εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος. Ἀποκριθεὶς δὲ Ἰουδᾶς,
 ὁ παραδιδούς αὐτὸν, εἶπε· Μήτι ἐγὼ εἰμι, Ῥαββί; Λέγει
 26 αὐτῷ· Σὺ εἶπας. ^k Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς
 τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς,
 27 καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. Καὶ
 λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέ-
 28 γων· Πίετε ἐξ αὐτοῦ πάντες. ^l Τοῦτο γάρ ἐστι τὸ αἷμά
 μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον

ⁱ Mark xiv. 20.^k 1 Cor. xi. 24. Mark xiv. 22. Luke xxii. 19.^l Supra xx. 28. Rom. v. 15.

22 — λέγειν εἰς ἕκαστος

26 = εὐχαριστήσας

which, the 118th was peculiarly significant of the coming of Christ. This account is given by Hales, as collected from Lightfoot, Calmet, and others. St. Matt. says that our Saviour intimates by whom he was to be betrayed, while *they were eating*, which is introduced here by anticipation, as St. Luke mentions particularly that it was after the institution of the Lord's Supper. Luke xxii. 21.

23. Ὁ ἐμβάψας ... παραδώσει· *he that dippeth, (or dipped,) his hand with me in the dish, the same shall betray me.* A designation intended to individuate the traitor. Though the sense may be: one of my familiar and daily companions: ἐμβάψας, *he who is accustomed to dip, &c.* Τρυβλίῳ· *the dish*; that which contained the paschal lamb, or that with the bitter herbs.

24. καλὸν ... ἐκεῖνος· *it had been good for that man, if he had not been born.* Though it behoveth Christ to suffer, according to the prophets, yet the perfidy of the man who betrays him, is not the less on that account, and his punishment will be so grievous, that it were happy for him, if he had never been born. This is a usual expression of the Rabbis. Thus Solhar Genes. fol. 84. *Si quis legi operam dat, non propter legem, melius ipsi esset, si*

non creatus esset. Schoetgen Hor. Heb. Ὑπάγει, *goeth*, for which the Greeks use also οἰχομαι, and the Latins *abire*, figuratively opposed to *vivere, to die*.

25. Σὺ εἶπας· *thou hast said*: a form of assenting, as ver. 64. Solemnis adfirmantium apud Judæos formula. Schoetgen Hor. Heb. Judas also inquires, whether he were the person, for fear his silence might excite suspicion.

26—28. λαβὼν ... σῶμά μου· *Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.* Jesus took the bread that had been reserved at the second course and covered with a napkin, and, instead of the third course of the entertainment, (see ver. 21.) substituted *his supper*. 1 Cor. xi. 23. The expressions, *this is my body, and this is my blood*, mean simply, by a well-known metonymy, *this represents my body, and this represents my blood*. The Syriac in which this was spoken has no word to express, *to represent, to denote*, and therefore we have *ἐστι*, as xii. 7. which is a verbal translation of it. And yet on the literal interpretation of this passage, and ver. 28. is built the untenable doctrine of transubstantiation; see note at John vi. 66—69. On this subject Dr. Hales has this excel-

εἰς ἄφεσιν ἁμαρτιῶν. ^m Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἅπ' 29
 ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας
 ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ
 τοῦ πατρός μου.

Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 30

^m Mark xiv. 25. Luke xxii. 18.

lent note. "These participles κλάμενον, διδόμενον, ἐκχυνόμενον, 1 Cor. xi. 23. Mark xiv. 24. Luke xxii. 19. though in the present tense, are to be understood in the future, according to the frequent usage of the Evangelists, and the best classic authors. This is confirmed by the Romish Antwerp Missal of 1626, published according to the decree of the council of Trent, by command of Pius V, and revised by authority of Clement VIII. which renders the words of consecration of the elements ... calix sanguinis mei, qui pro multis effundetur, in remissionem peccatorum. Here the expression qui effundetur critically renders the Greek, ἐκχυνόμενον. This very highest authority in the Church of Rome is decisive against the tenet of transubstantiation. For surely these words uttered by the priest, can signify no more than when uttered by Christ; and he evidently alluded to the approaching sacrifice of himself on the cross, on which his body was to be broken, or pierced, and his blood shed, by the nails, and by the spear. Her sacrament of the mass is also contrary to scripture, and to primitive usage, in withholding the cup from the laity. This innovation was censured by Pope Leo in 440, as contrary to primitive usage, and prohibited by Pope Gelasius in 492, as a sacrilegious violation of our Lord's positive command, *Drink ye all of it*, ver. 27: who thus explains the nature and design of the institution. 'The sacraments of the body and blood of Christ are a divine thing, because by them we become partakers of the divine nature, 2 Pet. i. 4. and yet the substance of bread and wine does not cease to exist: and the image and resemblance of the body and blood of Christ are celebrated in holy mysteries.'" Εὐλογεῖν and εὐχαριστεῖν, sc. τῷ Θεῷ, are perfectly synonymous in their application here, ver. 26 and 27. Τοῦτο γὰρ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν, for this is my blood of the New Testament, which is shed for many for the remission of sins. Περί, pro. Every syllable of the Greek, (see Horne,) especially the articles, is singularly emphatic. The following literal translation

and paraphrase do not exceed its meaning. "For this is that blood, which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb; that blood of the sacrifice slain for the ratification of the new covenant; the blood ready to be poured out for the multitudes, the whole Gentile world as well as the Jews, for the taking away of sins—sin, whether original or actual, in all its power and guilt, in all its energy and pollution." See Dr. A. Clarke's Discourse on the Eucharist. These words of the institution, says Dr. Macknight, relative to the cup, show that it is a primary end of this service to bring to the devout remembrance of Christians the death of their master, as the foundation of the remission of their sins, and, in short, the whole mercy of the new covenant as founded on the shedding of his blood. Therefore they err, who make the keeping up of the memory of Christ's death in the world as a simple fact, the only end of the Lord's Supper.

29. ὅτι οὐ μὴ πῖω ... I will not drink henceforth ... This verse is differently interpreted by different commentators. Our Saviour's principal intention in this figurative declaration may be to intimate the shortness of his future continuance upon earth. For to drink new wine was used as a metaphorical phrase for living to another season. Ἐν τῇ βασιλείᾳ, in my father's kingdom, is made by some to refer to heaven; by others to the kingdom erected at Christ's resurrection, the establishment of the Gospel dispensation. Dr. Hales refers it to the regeneration, or Christ's second coming in glory. From the allusion to the cup of blessing when at the celebration of the passover the master blessed God for having created the fruit of the vine, see ver. 21. we may gather our Saviour's meaning upon the whole to have been this, that he would neither partake of the passover, nor of the sacrament, till the second coming in glory. Οὐ μὴ see xxiv. 2. For ἅπ' ἄρτι some prefer ἀπαρτὶ omnino.

30. Καὶ ὑμνήσαντες ... and when they had sung an hymn ... see ver. 21. according to the custom observed at the conclu-

- 31 ⁿ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς
 32 ποίμνης. ^o Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν
 33 Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδα-
 34 λισθήσομαι. ^p Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ
 35 με. Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέξῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.
 36 ^q Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον

ⁿ Mark xiv. 27. John xvi. 32. Zech. xiii. 7. ^o Infra xxviii. 16. Mark xiv. 28. xvi. 7. ^p Mark xiv. 30. Luke xxii. 34. John xiii. 38. ^q Mark xiv. 32. Luke xxii. 39. John xviii. 1.

33 ‡ καὶ ib. — ἐγὼ δὲ 35 || ἀπαρνήσομαι. Ὁμοίως δὲ καὶ

sion of the ceremony, in celebrating the passover, namely the 113th and the 5 following psalms, which were regularly sung or repeated, for ὑμνεῶ will bear that meaning, after the paschal supper.

31. Πατάξω . . . ποιμνῆς· *I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* Our Saviour does not apply these words as a completion of a prophecy, for the context will not admit of it: but he employs them merely as a comparison, or as an argument. If the sheep are scattered when an evil shepherd is smitten, see Zech. xiii. 7. much more when the good and great shepherd. The imperative form of the original is here changed into the indicative, πατάξω. But the Arabic agrees with St. Matt. and it is probable that the Heb. ought to be read *ἔκ*, *I will strike*, instead of *ἔκ*, *strike*, for it follows in the first person, *I will turn*, &c. Σκανδαλισθήσεσθε· *ye shall be offended*; i. e. ye will fall off, and desert your master, in the hour of danger; ye will meet with such temptations as will stagger your faith. See for the meaning of the word, xi. 6. and xiii. 57. Προάξω, in the next verse, *I will go before you*, as a shepherd goes before his sheep, still continuing the same allusion as in this verse. See προάγω xxi. 31.

34. Ἀμὴν . . . ἀπαρνήσῃ με· *verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.* The climax in this verse, says G. Wakefield, is striking,

and the expressions very emphatical. Our Lord assures his presumptuous disciple, that he will not only *fall off*, and *forsake* his master; but will *deny* having any knowledge of him; and that not *once* only, but *thrice*; and on *that very night*; and during the earlier part of the *fourth* watch, before the *cock crow*. See Bishop Midd. also, who shows that ἀλέκτωρ is anarthrous in the N. T. One of the four watches of the night was called ἀλεκτοροφωνία, see xiv. 25. at three in the morning, when the cock commonly crows the second time, (the first being at midnight;) hence Mark xiv. 30. has, *before the cock crow twice*. Ἀπαρνήσῃ· *thou shalt deny* having any knowledge of me, as paraphrased by St. Luke. xxii. 34. See Viger. c. vii. s. 10. r. 16. on the omission of ἡ after πρὶν.

36. εἰς . . . Γεθσημανῇ . . . unto a place called Gethsemane . . . Our Lord proceeded with the eleven, for Judas had previously left them, to Gethsemane, a pleasant garden, to which he often resorted with his disciples for retirement, and devout meditation. He now came down from the mount of Olives, crossed the brook Cedron, which ran through the valley, and so entered the garden of Gethsemane, which lay between the brook and the city. The word signifies, *the place of oil-presses*, or *the vale of oil* or *fatness*. Αὐτοῦ· *here*; elliptically for ἐπ' αὐτοῦ τόπον, see Bos at τόπος: used adverbially.

Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς · Καθίσατε αὐτοῦ, ἕως
οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. [†] Καὶ παραλαβὼν τὸν 37
Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ
ἀδημονεῖν. Τότε λέγει αὐτοῖς · Περίλυπός ἐστιν ἡ ψυχὴ 38
μου ἕως θανάτου · μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.
[§] Καὶ προσελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσ- 39
ευχόμενος καὶ λέγων · Πάτερ μου, εἰ δυνατόν ἐστι, παρελ-
θέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο · πλὴν οὐχ ὡς ἐγὼ θέλω,
ἀλλ' ὡς σὺ. Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὕρισκει 40
αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ · Οὕτως οὐκ
ισχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; Γρηγορεῖτε 41

[†] Supra iv. 21. John xii. 27. [§] Mark xiv. 33. Luke xxii. 42. Heb. v. 7. 8. John xii. 27.

36 || Γεθσημανεῖ

38 X δ' Ἰησοῦς post αὐτοῖς

39 — προσελθὼν

37. 38. Περίλυπός . . . θανάτου · *my soul is exceeding sorrowful, even unto death.* The emphatical expressions by which they are represented in the scripture, show the greatness of the sorrows which our Lord endured. They are here styled deadly sorrows, ἕως θανάτου, a sorrow which is sufficient to cause death, deadly; περίλυπος, a sorrow which reached to, and surrounded his whole soul; ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν, he began to be grieved, faint and afflicted in his spirit; ἀδημονεῖν, *de animi deliquio usurpatur; gravissimè ang.* Hesych. ἀδημονῶ · ἀγωνιῶ. Ἐκθαμβεῖσθαι, Mark xiv. 33. to be filled with amazement and anguish. And he pathetically calls out, *O my father, if it be possible, let this cup pass from me*, a prayer, which he thrice repeats upon his knees, and falling flat upon his face, to show the strength and earnestness of this prayer; and St. Luke adds that being in an agony he prayed ἑκτενέστερον, with greater vehemency or intenseness than before, xxii. 44. What could occasion all this agony? The reply is, Christ sorrowed as man, and for man. Our guilt, and the weight of the wrath of God against sin, and not his own fears, were the cause of the anguish of his soul, by which, as well as by his dying on the cross, he became a sin-offering, and accomplished the redemption of men. His mind is crucified in the garden, as his body was afterwards on the cross. It has been remarked, says Dr. Hales, that as the scene of the temptation of the first Adam was the garden of Eden, so was the garden of Gethsemane that of the second Adam likewise. The Devil, after having been foiled in his

first series of *seductive* trials in the wilderness, then we are told departed from him for a *season*. Luke iv. 13. And our Lord early in this night predicted his approach, John xvi. 30. to renew his last series of *terrific* temptations, with all the *power of darkness*, Luke xxii. 53. assailing him both inwardly and outwardly, first *himself*, and then by his emissaries, Judas, the chief priests, Jews, and Romans, in dreadful succession.

39. Πάτερ μου . . . *O my father . . . εἰ δυνατόν ἐστι · if it be possible*, if it be consistent with thy justice, truth, and holiness, and with the scheme of thy providence. Τὸ ποτήριον τοῦτο · *this cup*: meaning both his present agony, and approaching crucifixion. Some refer this only to the former. But that our Saviour's death and whole suffering constitute the ingredients of this bitter cup, is ascertained by John xii. 27. Πλὴν · *nevertheless*. This subsequent retraction of our Saviour shows his perfect resignation of spirit, and willingness to bear whatsoever infinite wisdom should see fit to appoint. See note xx. 22. Luke adds γενέσθω, which is here und.

41. Γρηγορεῖτε . . . ἀσθενής · *watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.* See note on vi. 13. The words, *the spirit is willing, but the flesh is weak*, are not intended as a mitigation of their sin, but as a motive to their prayer and vigilance; as if he had said, you have all made large promises, that if you should die with me, you would not forsake me, yet when the temptation actually assaults, when fear, shame, pain, the danger of punishment and

- καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν
 42 πνεῦμα πρῶτον, ἢ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου
 ἀπελθὼν, προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται
 τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῶ,
 43 γενηθήτω τὸ θέλημά σου. Καὶ ἐλθὼν εὕρισκει αὐτοὺς
 πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρη-
 44 μένοι. Καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ
 45 τρίτου, τὸν αὐτὸν λόγον εἰπών· Τότε ἔρχεται πρὸς τοὺς
 μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν, καὶ
 ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 46 παραδίδεται εἰς χεῖρας ἁμαρτωλῶν. Ἐγείρεσθε, ἄγωμεν·
 ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.
 47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἷς τῶν δώδεκα
 ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ
 ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.
 48 Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων·
 49 Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ

† Mark xiv. 43. Luke xxii. 47. John xviii. 3.

43 || πάλιν εἶπεν αὐτοὺς

death are within view, the weakness of the flesh will certainly prevail over these resolutions, if you use not the greatest vigilance, and do not pray with fervency for the divine assistance. Τὸ πνεῦμα is here the intellectual or spiritual part of man, as opposed to his carnal part, in which sense it may be used definitely or indefinitely.

45. 46. Καθεύδετε . . . παραδιδούς με· *sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me.* You may now sleep on; you can show me no farther kindness; your watchings cannot keep off the enemy who is at hand. Perhaps this would be better interrogatively: *do you sleep on still?* &c., which sense is favoured by what follows: *arise, let us go.* But τὸ λοιπὸν, when it relates to time, seems always to denote the future. Thus Acts xxvii. 20. where λοιπὸν περιμνεῖτο πάντα ἐλπίς, *all hope was then taken away*, would have been better perhaps translated, *all hope was thenceforth taken away*; and 2 Tim. iv. 8. it is rendered, *henceforth*, and Heb. x. 13. *from hence-*

forth. Therefore καθεύδετε τὸ λοιπὸν will be, *sleep hereafter*, and take your rest: behold, now is no time for sleeping, for the hour of your and my temptation is at hand; *arise therefore, let us be going.* This interpretation seems to be confirmed by the word ἀπέχει, *it is enough*, that you have slept already, Mark xiv. 41. Ἀμαρτωλῶν· *of sinners*, i. e. the Romans; for so the Jews called the Heathens, by way of eminence, or rather reproach, as being idolaters.

47. μετὰ μαχαιρῶν καὶ ξύλων· *with swords and staves*, or rather clubs: for ῥάβδος is a staff for walking, and ξύλον is a club, both offensive and defensive; and these two words are never used in the Gospels promiscuously.

48. Ὁν ἂν φιλήσω . . . αὐτόν· *whomsoever I shall kiss, that same is he, hold him fast.* It is probable that our Lord had been accustomed to welcome his disciples, when they returned from any service, in this most condescending and affectionate manner. It was a form of salutation common among the Greeks and Romans, as well as the Jews, between relations and friends. Judas had agreed to mark him out to the officers,

εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε ραββί· καὶ κατεφίλησεν αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, 50 ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. ^u Καὶ ἰδοὺ, εἰς τῶν 51 μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. ^x Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν 52 σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀποθανοῦνται. Ἡ δοκεῖς, 53 ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων;

^u John xviii. 10.^x Gen. ix. 6. Rev. xiii. 10.

50 || ἐφ' ᾧ

52 * ἀπολοῦνται

(ἐδῶκεν, aor. for plu. perf. δεδώκει, which St. Mark has,) exhorting them to seize and hold him fast, expecting probably, that as Jesus had at other times conveyed himself away from the multitude, when they attempted to cast him down a precipice, Luke iv. 30. or to stone him, John viii. 59. x. 39. so he would have done now. Καταφιλέω in the next verse has a more emphatical and intense signification than φιλέω, and differs from it, as much as *deoscular* from *oscular* in Lat. it expresses a greater degree of affection or fondness. But φιλεῖν and καταφιλεῖν seem to be used promiscuously and without distinction by the Evangelists.

50. Ἐταῖρε, ἐφ' ᾧ πάρει; friend, wherefore art thou come? Ἐταῖρε is not meant in the acceptance of a serious and friendly address towards a man who came with the basest design, for strictly it signifies, *socius, sodalis*; but it carries a bitter and cutting reflection, which went to the traitor's heart, and proved our Lord to be καρδιογνώστην. Ἐπὶ here denotes the end, design, or object, for or with which any thing is undertaken, *quo consilio huc venisti?* Thus Gal. v. 13. 1 Thess. iv. 7. Ἐπέβαλον καὶ ἐκράτησαν· laid hands and took... not synonymous expressions, but a Heb. construction, which connects two verbs with the copulative, instead of interposing a preposition; i. e. ἐπέβαλον εἰς τὸ... they assaulted or laid hands on, with the purpose of taking.

51. εἰς τῶν... one of them which... This was Peter, John xviii. 10. and named by John, because he was then dead, but not

by the other Evangelists, as in their time he was still living, and the action might have subjected him to public justice, or at least to reproach. Ἀπέσπασε· and drew his sword: St. Luke xxii. 38. and they said: Lord, here are two swords: on account of the many robbers who infested the country, Luke x. 30. many persons carried swords with them. The Apostles could not persuade themselves that it was possible for Jesus to be taken, and Peter always shows himself most zealous and ardent in his master's cause. It is probable that Judas himself had not supposed it possible that Jesus would suffer himself to be taken.

52. Ἀπόστρεψον... ἀποθανοῦνται· put up again thy sword into his place: for all they that take the sword shall perish with the sword. This proverbial expression cannot be rigidly interpreted. Our Saviour intimates that swords are not the weapons by which his cause is to be defended. But the direct import of the words here is likewise this: Put up thy sword, thou needest not to use it in my cause against the injuries of the Jews; for by God's sentence and decree, they that take the sword to shed the blood of the innocent, shall perish by the sword; and this the Jews will find by that tremendous vengeance which the sword of the Romans shall execute upon them for this act. See Rev. xiii. 10. This is the faith, the ground of, and patience of the saints, that he to whom vengeance belongeth will recompense vengeance to their enemies. Rom. xii. 19.

53. καὶ παραστήσει... ἀγγέλων; and he shall presently give me more than twelve le-

- 54 Ὡς οὖν πληρωθῶσιν αἱ γραφαί; ὅτι οὕτω δεῖ γενέσθαι.
 55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ
 ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων, συλλαβεῖν
 με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ
 56 ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. Ὁ τοῦτο δὲ ὅλον γέγονεν, ἵνα
 πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ
 πάντες ἀφέντες αὐτὸν, ἔφυγον.
 57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊά-
 φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
 58 συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν
 ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο
 59 μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. Οἱ δὲ ἀρχιερεῖς καὶ
 οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρ-

ῥ Isa. liii. 7. 8. 10. Luke xxiv. 44. 46.

ῥ Mark xiv. 49. 50.

59 † καὶ οἱ πρεσβύτεροι

gions of angels? The Roman legion consisted of about 6000 men. Our Saviour mentions twelve, in allusion to the twelve apostles, who were about to desert him. Dost thou not think that my Father would immediately furnish me with them for my defence, instead of my twelve Apostles? Παρακαλέσαι καὶ παραστήσει· for this construction, see ver. 50. i. e. ἵνα παραστήσῃ.

54. Ὅτι οὕτω δεῖ γενέσθαι· that thus it must be? See particularly Isa. liii. The counsels of God, founded on unerring wisdom, cannot be reversed. The awful sentence is gone forth: "without shedding of blood is no remission." And to this divine will our Lord shows his perfect and willing submission, and shows at the same time that nothing could be more abhorrent from the spirit of his religion, than force, violence and bloodshed. These weapons he left to fanatics and impostors.

55. καθ' ἡμέραν ... με· I sat daily with you teaching in the temple, and ye laid no hold on me. This seems to refer to the several journeys which our Saviour made to Jerusalem, and which the three first Evangelists have not particularly recorded, as St. John has done. But they were not unacquainted with them, though they have only given a particular account of his preaching there at his last passover. For ἐκαθεζόμεν see v. 1.

56. Τοῦτο δὲ ὅλον γέγονεν ... but all this was done ... This might be rendered: But all this is done; and then these will be the words of Christ, not of the Evangelist: but it appears to be the observation of the his-

torian, as our Saviour had made it before, ver. 54. What became of the rest of the panic-struck Apostles, says Dr. Hales, we are not informed by these most candid and impartial of all historians, recording their own disgrace. Two however of the number, and two only, John and Peter, soon recovering from their fright, returned to see the issue.

57. ἀπήγαγον ... led him away to Caiaphas ... It is evident from John xviii. 13. 14. that he was first brought to Annas, the coadjutor and father-in-law of Caiaphas; yet because there was nothing done to him there, and he seems only to be detained till the council met at the house of Caiaphas and was ready for him, the other Evangelists pass that over in silence.

58. Ὁ δὲ Πέτρος ... but Peter ... He had not sufficient fortitude to attend his master to prison and to death, though he had professed himself ready to die with him, rather than forsake him, and therefore he followed him, ἀπὸ μακρόθεν, afar off. Thus Homer adds the preposition ἀπ' οὐρανθεν. ἕως τῆς αὐλῆς· the high priest's palace; rather hall, or court. From Luke xxii. 55. it would appear evident that it was an open court, from their kindling a fire in the middle of it. He, Luke, distinguishes between the hall and the house or palace of the high priest, xxii. 54. 55. The hall, at least, was divided into two parts, the upper and the lower, Mark xiv. 66. of which the lower was the larger; and it had a porch, πυλῶν, below, ver. 71. or vestibule, προαύλιον, Mark xiv. 68.

59. ἐζήτουν ... θανατώσασιν· sought false

τυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι· Καὶ 60
 οὐχ εὔρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων,
 οὐχ εὔρον. Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες,
^a Εἶπον. Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ 61
 Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ 62
 ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί
 οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ 63
 ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ
 τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ
 υἱὸς τοῦ Θεοῦ. ^b Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν 64

^a John ii. 19. Infra xxvii. 40.

^b Supra xvi. 27. xxiv. 30. xxv. 31. 1 Thess. iv. 16. Rev. i. 7. Ps. cx. 1.

59 || θανατώσωσιν αὐτόν

60 † καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον

witness against Jesus to put him to death. The professed entertaining of false witnesses against Christ will not seem strange, if it be remembered, that among the Jews, in actions against seducers, or false prophets, it was lawful to say any thing, whether true or false, no man being permitted to say any thing in defence of them. For the use of the particle *ὅπως*, see Viger. c. vii. s. 10. r. 6.

60. Καὶ οὐχ εὔρον· *yet found they none.* Whilst many appeared against Jesus, the council could find no two persons concurring in one testimony, without which the law forbade them to put any man to death: see Deut. xix. 15. The repetition of οὐχ εὔρον is not found in some ancient Mss. nor in the Vul. Syr. Cop. Arab. and Sax. but the phrase is used only once. Palaiet supposes that the double καὶ has a double signification, *tamen, quamvis*; and that the last words are to be considered as an emphatical repetition: *non, inquam, invenrunt.*

61. Δύναμαι . . . αὐτόν· *I am able to destroy the temple of God, and to build it in three days.* The words which our Lord had uttered, see John ii. 19. were widely different from this statement. Jesus had said λύσατε, *destroy this temple*, meaning his body, which though they might destroy by putting him to death, would be restored again in three days. This casual agreement of the two Evangelists, we may observe, which could not be intended, furnishes us with a striking incidental proof of the veracity of both. To speak disrespectfully of, or to prophesy against, the temple, was considered by the Jews

Gr. Test.

to be blasphemy, and of course a capital offence. So that even when our Saviour hung upon the cross, they with much rancour and implacable hostility reviled him contemptuously for a speech, which they fancied had been levelled against their beloved temple. See xxvii. 40. Διὰ has often the force of *after*, sc. *ἡμερῶν, διαγενομένων.*

63. Ἐξορκίζω . . . *I adjure thee . . .* Ἐξορκίζω is to impose an oath on another, to put him to his oath. Sometimes with, sometimes without a preposition. In the LXX of Gen. xxiv. 3. it answers to the Heb. וַיִּשְׁבַּע, *to cause to swear, to adjure*: which our translators render: *I will make thee swear by the Lord, the God of heaven, and the God of the earth.* After such an adjuration by a magistrate, the answer returned, was an answer upon oath: a false answer was perjury; and even the silence of the person adjured was not deemed innocent. See Campbell. The craft of this question of the high priest lay in this, that if Jesus affirmed in the affirmative, he would be condemned as a blasphemer; if in the negative, he would be punished as an impostor. Ὁ Χριστὸς, ὁ υἱὸς . . . *the Christ, the Son of God*: see xiv. 33. See note Mark xiv. 61. 62.

64. Σὺ εἶπας . . . *thou hast said, . . .* see above ver. 25. Πλὴν nevertheless: see note xi. 22. Ἀπ' ἔρτι ὀψέσθε· *hereafter shall ye see*: ye shall see the sign from heaven, which ye have so often demanded in confirmation of my mission. Ἐκ δεξιῶν τῆς δυνάμεως· *on the right hand of power*, i. e. of omnipotence, or of the Almighty. God the Father is called Power by the Hebrews.

λέγω ὑμῖν, ἀπ' ἄρτι ὕψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθή-
 65 μενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν
 νεφελῶν τοῦ οὐρανοῦ. Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια
 αὐτοῦ, λέγων· "Οτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν
 66 μαρτύρων; Ἰδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. Τί
 ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· "Ενοχος θανάτου
 67 ἐστί. ^c Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολά-
 68 φισαν αὐτόν· οἱ δὲ ἐρράπισαν, ^d Λέγοντες· Προφήτευσον
 ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παῖσας σε;
 69 ^e Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν
 αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ

^c Infra xxvii. 30. Isa. l. 6.

^d Mark xiv. 65. Luke xxii. 64.

^e Mark xiv. 66. Luke xxii. 55. John xviii. 16. 17. 25.

See Luke xxii. 69. Our Lord having now boldly asserted himself the Christ, though at first knowing their malicious design, *ἐσιώπα he was silent*, refers them to the ensuing fulfilment of two famous prophecies of Daniel, vii. 13. 14. and of David, Psalm cx. 1. which they themselves applied to the Messiah. 'Απ' ἄρτι, *from now*, does not intimate a remote but a near event. The first proofs of this divine power and earlier glory were soon manifested by the effusion of the Holy Ghost, see Acts ii. 33. the propagation of Christianity among all nations, notwithstanding the resistance and opposition of the Jews, and the destruction of Jerusalem itself. See πλὴν, Luke xii. 22. note.

65. διέρρηξε . . . *rent his clothes* . . . The Rabbis say: He that heareth blasphemy, or even the relation of it by others, is bound to rend his garments; and the garments thus rent are never again to be repaired. The high priest who himself was not allowed to do it on occasions of domestic calamity, as other Jews did, yet on so awful an occasion as hearing blasphemy was obliged thus to express his indignation and holy zeal. And when the Apostles, Barnabas and Paul, heard that the people were going to pay them divine honors, they also rent their clothes, Acts xiv. 14. See βλασφημία xii. 31.

66. τί ὑμῖν δοκεῖ; *what think ye?* . . . what punishment does he deserve? *ἐνοχος θανάτου ἐστί· he is guilty of death*; i. e. guilty of a capital crime; or we may render it, liable to death. And accordingly sentence was passed upon our Lord. But the contumelies which follow show that the whole was done in the most tumultuary manner, and that the council had met

with no other view than to condemn and to pass sentence. Joseph of Arimathea and Nicodemus who no doubt disapproved these unrighteous proceedings, either absented themselves or withdrew. See Luke xxiii. 50. 51. John xix. 38. Κρίματι und. after *ἐνοχος*, see Bos at κρίμα.

67. τότε . . . *then* . . . Our Redeemer is now given up to the insolence of the officers and servants, who accumulate upon him every species of ignominy which their malice can suggest. While the meek and lowly Jesus bore all this contemptuous treatment without uttering one murmur, thus fulfilling the prophecies of Isaiah l. 5. 6. liii. 4—8. And see 1 Pet. ii. 23. 'Ἐνέπτυσαν' *they did spit in his face*: an indignity considered of the most grievous nature in the east, where even to spit in a person's presence is thought a great affront. Κολαφίζω is *to strike with the fist*, from κόλαφος *a blow*, which the Attics call κονδυλί-ζω, Demosth. Metaphorically, as 2 Cor. xii. 7. *to afflict grievously*. 1 Pet. ii. 20. *to punish*. Παπίζω is *to strike on the face with the open hand*, like the *alapa* of the Romans. See v. 39.

68. Προφήτευσον . . . *prophecy unto us* . . . i. e. divine. St. Luke xxii. 63. 64. sets this whole matter in a clear light. See also Mark xiv. 65. Having blindfolded him they demanded of him a specimen of his prophetic skill, and a test of his divine mission, by declaring, without the use of sight, the names of those who, one after another, thus smote him. Χριστὲ, *thou Christ*, rather, *thou Messiah*, intending ridicule, by ascribing that character at such a time, and to one in his wretched circumstances.

69. Καὶ σὺ . . . Γαλιλαίου· *thou also*

τοῦ Γαλιλαίου. Ὁ δὲ ἡρνήσατο ἔμπροσθεν πάντων, λέ- 70
γων· Οὐκ οἶδα τί λέγεις. Ἐξελθόντα δὲ αὐτὸν εἰς τὸν 71
πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος
ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν ἡρνήσατο 72
μεθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Ἔμετὰ μικρὸν δὲ 73
προσελθόντες οἱ ἐστῶτες, εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ
σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.
Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα 74
τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. Ἔκαὶ ἐμ- 75
νήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ, εἰρηκότος αὐτῷ· Ὅτι
πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν
ἔξω, ἔκλαυσε πικρῶς.

^f Luke xxii. 59.

^g Supra 34. Mark xiv. 30. Luke xxii. 61. John xiii. 38.

70 = αὐτῶν πάντων

71 — καὶ λέγει αὐτοῖς· ἐκεῖ καὶ
75 * τοῦ ante Ἰησοῦ

74 * καταθεματίζειν

wast with Jesus of Galilee; i. e. thou also wast one of his disciples. Matt. and Mark relate Peter's denials after Christ's condemnation, and the insults consequent upon it. They happened while the high priest and council were sitting in judgment. But instances of recurring to what had been omitted in its place are common in the Gospels: and here the thread of the narration is thus preserved unbroken. St. John says that Peter stood: he might do both, being sometimes sitting, and sometimes standing. John xviii. 16. Ἐξω, without, i. e. in the lower court or hall adjoining, in sight of the place where Christ was examined by the council. Μία παιδίσκη· a damsel. This numeral adjective, which is unnecessary, is after the Heb. manner; she was a door-keeper. There is a seeming contrariety in the Evangelists which it is easy thus to reconcile. The damsel said a second time, *This man was with Jesus*; but then she said this not to Peter, but τοῖς ἐκεῖ, ver. 71. τοῖς παραστηκόσιν, to the standers by, Mark xiv. 69. Upon this a man of the company accosts him personally saying, σὺ, thou art one of them. And Peter said, Man, I am not, Luke xxii. 58. Τί λέγεις· what thou sayest, ver. 70. i. e. what thou meanest; which signification this verb appears to have in the N. T. But see note at Mark xiv. 69. and see Ναζωραίου, which occurs ver. 71. at note above ii. 23.

73. καὶ γὰρ . . . ποιεῖ· for thy speech be-

wrayeth thee. In our Saviour's time the Hebrew language had become degenerate, and divided into two branches, the Chaldee spoken in Judea, and the Syro-Chaldaic used in Galilee.

74. Τότε . . . Then . . . καταθεματίζειν to call down curses on one self, is the reading of almost all the ancient, and most of the more modern Mss. αὐτόν und. See Bos at αὐτοῦ. It is i. q. καταναθεματίζειν. A lie is naturally supported by oaths. Not even the panic which had seized Peter can excuse the cowardice he showed in thus basely and peremptorily disclaiming all knowledge of his master, after the protestations he had made of his fortitude and firm attachment to him. Ἀλέκτωρ ἐφώνησε· the cock crew. It appears from the testimony of writers whose veracity is indubitable, that cocks were kept at Jerusalem: see Lightfoot in Hor. Heb. et Thalmud. The Romans also it is most probable kept this kind of fowl about their houses, either for food, or for the auspices.

75. ἔκλαυσε πικρῶς· he wept bitterly. Luke xxii. 61. has preserved the beautiful circumstance of Christ's turning and looking upon Peter. The look pierced him, and his whole guilt immediately rushed into his mind. The same minute saw him an audacious and pertinacious sinner, and an humble, heart-broken penitent. And this quick repentance, and bitter weeping, after Christ looked upon him, made atonement for his sin. Homer Odys. δ. 153. Πικρὸν ὅπ'

Κεφ. κζ'. 27.

1 ^a Πρωίτας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ,
 2 ὥστε θανατῶσαι αὐτόν. Καὶ δήσαντες αὐτὸν ἀπήγαγον,
 3 καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι. Τότε
 ἰδὼν Ἰουδᾶς ὁ παραδιδούς αὐτόν, ὅτι κατεκρίθη, μεταμελη-
 θείς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ
 4 τοῖς πρεσβυτέροις, Λέγων· Ἥμαρτον, παραδούς αἷμα
 5 ἁθῶν. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὤψει. ^b Καὶ

^a Mark xv. 1. Luke xxii. 66. xiii. 1. John xviii. 28.

^b Acts 1. 18.

4 — αἷμα δίκαιον

ὁφρῦσι δάκρυον εἶβει. For the rejection of
 τοῦ before Ἰησοῦ, see xiii. 6.

CHAP. XXVII.

1. Πρωίτας . . . αὐτόν. *When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.* After having condemned Jesus, and consulted among themselves, how they might get him put to death, the priests, as soon as it was fully light, ordered that he should be carried, bound as a notorious malefactor, before the governor, in order to his passing sentence against him. The governor, or Roman *procurator*, by whose sentence alone death could be inflicted, was at this time Pontius Pilate, who had been appointed six years before this by Tiberius. The usual residence of the Roman governor was Cæsarea; but he often came to Jerusalem at the great feasts to prevent tumults. ὥρας und. after πρώτας.

2. καὶ παρέδωκαν αὐτόν. *and delivered him . . .* By their own law he was to die as a blasphemer; but this they knew would have little weight with a pagan; they therefore brought him before Pilate, and delivered him as a state prisoner, who by the Roman law was doomed to die, as having forbidden the people to pay tribute to Cæsar, and having made himself a king in pre-judice to Cæsar. Luke xxiii. 2. John xix. 12. See παραδίδωμι xvii. 22. See note Mark xv. 43.

3. Τότε . . . Then . . . Whatever were the

motives of Judas for betraying Christ, and whether he had believed till now that he would have delivered himself from the hands of the soldiers; when he saw that it was otherwise, filled with remorse for what he had done, not that godly sorrow that works true repentance, he confessed his sin, threw back the money as unlawfully gotten, and proclaimed the innocency of his Lord. Μεταμελόμαι is, to feel regret for what has been done, post rem perperam patrata anxius sum. It is to be observed, says Campbell, that when such a sorrow is alluded to, as is not productive of reformation, and in the nature of the thing does not imply it, μετάνοια or μετανοέω is never used. This involuntary confession and remorse of a faithless servant is a powerful evidence of the divine mission of our Saviour, of the convincing influence, which his miracles and doctrines carried with them. What can more clearly demonstrate the innocency of our Lord, than the inability of Judas to make good any charge of imposture or criminality against him, when every motive of interest, inclination and shame, so powerfully urged him to convict him whom he had betrayed.

4. Ἥμαρτον . . . ὤψει. *I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.* Αἷμα ἁθῶν, innocent blood; by metonymia for, an innocent man, as we have σὰρξ καὶ αἷμα for, man. Ἀθῶος from a priv. and θωή, multa, noxa. Suid. ἀζήμιος, indemnus. Hence, innocens, insons. Σὺ ὤψει. *see thou to that*; a Hebraism; a future for the imperative; so the Latin corresponding

ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγγεστο. Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον· 6 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστὶ. Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν 7 τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. ^c Διὸ 8 ἐκλήθη ὁ ἀγρὸς ἐκκεῖνος ἀγρὸς αἵματος, ἕως τῆς σήμερον. ^d Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγον- 9

^c Acts i. 19.

^d Zech. xi. 12. 13.

9 † Ἱερεμίου

phrase, *ipse videris*. Τί πρὸς ἡμᾶς; *what is that to us?* ἀνήκον, *pertaining*, und. see Bos at ἀνήκον. They would not abate the violence of their malicious prosecution, nor so much as take back their money from him. Upon which Judas left them, and taking the temple in his way, threw down the pieces in the treasury, or that part of the women's court where the chests were placed for receiving the offerings of the people.

5. ἀπήγγεστο . . . and *hanged himself*. There seems to be a difference between this passage and Acts i. 18. which may be reconciled by this very probable supposition, that Judas first *hanged himself* on some tree growing out of a precipice, and then that the branch or rope breaking, he dashed himself to pieces, so that his bowels gushed out. Some have supposed that he was choked with grief, and burst asunder. But we find ἀπάγχουμαι used by Greek writers for *to hang oneself*: so Suid. Ἀπήγγεστο· βρόχον ἤψεν. See Krebsius obss.

6. Οὐκ . . . ἐστι. *It is not lawful for to put them into the treasury, because it is the price of blood.* These hypocrites adjudge the innocent Jesus to death, and break the eternal laws of justice and mercy, without scruple; and at the same time show a scrupulous nicety in their attention to ceremonial and legal distinctions. Deut. xxiii. 19. Εἰς τὸν κορβανᾶν· *into the treasury*. This word, which is interpreted by Josephus τὸν ἱερὸν θησαυρὸν, is formed from κορβᾶν, originally Heb. which signifies that which is given or *devoted* to God. See Mark vii. 11. Τιμὴ is properly, as here, *the price, the stipulated remuneration for any thing*; so Acts iv. 35.

7. ἡγόρασαν . . . ξένοις· *bought with them the potter's field, to bury strangers in*. Thirty pieces of silver was a trifling price for a field near Jerusalem: but it had been dug up for earth for potters-vessels, and therefore of little value for tillage or pas-

ture, but sufficiently good for the purpose intended. By τοῖς ξένοις, *strangers*, are not meant people of a different country and religion; but Jews, who were not natives of Jerusalem, who might come there for the temple worship, or for any other purpose.

9. 10. διὰ Ἱερεμίου . . . by *Jeremy* . . . The words here quoted are not in any prophecy of Jeremiah extant. But they bear a strong resemblance to the words of Zechariah xi. 12. 13. Jerome supposes that these words were taken from some apocryphal book of Jeremiah's. But, as Mr. Horne observes, in his judicious and excellent work, the difficulty may be obviated by supposing the *name* of the prophet to have been originally omitted by the Evangelist, and that the name of Jeremiah was inserted by some subsequent copyist. Jeremiah is *omitted* in two Mss. of the twelfth century, in the Syriac, the later Persian, and modern Greek Vss. and some latter copies. St. Matt. frequently omits the name of the prophet in his quotations. It must be allowed, however, that all the other Mss. now extant, even those of the greatest antiquity, the Vul. and all the other ancient Vss. and all the earliest ecclesiastical writers read as we do in the common editions. Lightfoot says that the Jews divided the Old Testament into three parts; and that the last division was called Jeremiah; and thus Zechariah and the other prophets being included in that division, all quotations from it would go under the name of Jeremiah. It seems preferable to make ἔλαβον the first person singular, as the Syr. and the Per. translators have done. In the Heb. verb there is no ambiguity as there is in the Greek; and that cannot be rendered but by the first person. In that case ἔδωκαν cannot be coupled by the conjunction with ἔλαβον, but must make a separate clause, and then the version will

- τος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ
 10 τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱὸν Ἰσραὴλ, Καὶ ἔδωκαν
 αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ μοι
 11 Κύριος. °Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ
 ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν
 12 Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. Καὶ ἐν τῷ
 κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυ-
 13 τέρων, οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ Πιλάτος·
 14 Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; Καὶ οὐκ ἀπε-
 κρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγε-
 15 μὸνα λίαν. †Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα
 16 τῶ ὅχλῳ δέσμιον, ὃν ᾔθελον. Εἶχον δὲ τότε δέσμιον ἐπί-

° Mark xv. 2. Luke xxiii. 3. John xviii. 33. 37. 1 Tim. vi. 13.

† Mark xv. 6. Luke xxiii. 17. John xviii. 39.

be literally as follows: *I took the thirty shekels (the price of him that was valued, whom they valued) from the sons of Israel (and they gave them for the potter's field), as the Lord appointed me: i. e. the thirty shekels, the stipulated price at which he was valued, I took, as the Lord appointed me, from the sons of Israel, who gave them for the potter's field.* These acts of the chief priests, and of Judas, of casting the money in the temple, (see prophecy Zechariah, xi. 12. 13.) may be ultimately imputed to Christ, as done by his instruments. But it may in general be remarked, that the citations from ancient prophecy by the Evangelists, are adapted to the *Spirit* rather than to the *letter* of the text. Καθὰ, elliptically for κατὰ ἃ ῥήματα, according to the things which... Bos at ῥῆμα. The price of thirty shekels was the compensation for the death of a slave gored by an ox, Exod. xxi. 32.

11. Σὺ εἶ... λέγεις· *Art thou the king of the Jews? and Jesus said unto him, Thou sayest: or rather, Thou art the king of the Jews? according to the Greek, interrogatively: this corresponds better with the answer, σὺ λέγεις, thou sayest; which assent of our Lord serves as an answer to the question; similar to xxvi. 64. The question is a kind of assertion derisively made, showing the absurdity of the thing, and is sufficiently marked by the accent in speaking, and the point of interrogation in writing. No doubt he had been delivered by his enemies to Pilate, and represented as one who assumed this title of king, to excite his jealousy against Je-*

sus, as a rival of the emperor. See John xviii. 36.

14. Καὶ... λίαν· *And he answered him to never (to not) a word; inasmuch that the governor marvelled greatly.* Our Saviour's silence, which no doubt was distinguished by a mild and sedate dignity of aspect, astonished Pilate. He acknowledged indeed that he was the Christ, the Son of God, the king of the Jews; but false and frivolous, and unjust accusations he treated with profound and contemptuous silence.

15. Κατὰ... ᾔθελον· *Now at that feast the governor was wont to release unto the people a prisoner, whom they would.* This custom was of later times, but it is impossible to ascertain with any certainty at what time, or by whom it originated. Livy acquaints us that in Rome, *Lectisternii indicti diebus vinctis demta vincula*, that on some certain holidays the prisoners were freed from their chains. It is probable that Augustus might commission the governors of Judea to exercise this custom, which came from Rome. It was followed afterwards by some of the Christian emperors. Concerning the prep. κατὰ, see Viger. c. ix. s. 5. r. 4. ἑορτὴν anarthrous after the prep. see xxi. 42.

16. Εἶχον... Βαραββάν· *And they had then a notable (notorious) prisoner, called Barabbas; i. e. δέσμιος εἴχετο.* The Heb. thus frequently use the verb active, with ἄνθρωποι or some other substantive und. instead of the verb passive. Thus v. 11. Barabbas, a usual name with the Talmudists: Bar—abba. Ἐπίσημος expresses

σημον, λεγόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, 17
εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν;
Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; Ἦδει γὰρ, 18
ὅτι διὰ φθόνον παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ 19
τοῦ βήματος, ἀπέστειλε πρὸς αὐτόν ἡ γυνὴ αὐτοῦ, λέγουσα·
Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σή-
μερον κατ' ὄναρ δι' αὐτόν. ^ε Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ- 20
τεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν,
τὸν δὲ Ἰησοῦν ἀπολέσωσιν. ^h Ἀποκριθεὶς δὲ ὁ ἡγεμὼν 21
εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ
δὲ εἶπον· Βαραββᾶν. Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν 22
ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ
πάντες· Σταυρωθήτω. Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ 23

^ε Mark xv. 11. Luke xxiii. 18. John xviii. 40.

^h Acts iii. 14.

22 † αὐτῷ

eminence, either for good or for evil. As Barabbas was a noted criminal, who had been guilty of murder, as well as robbery, Pilate concluded no doubt that they would unanimously prefer Jesus to him. See note Luke xxiii. 15.

17. Συνηγμένων . . . Therefore when they were gathered together . . . see Luke xxiii. 13. i. e. before the tribunal. They were frequently thus assembled. See Josephus. Τὸν λεγόμενον· which is called Christ. Synonymous to the king of the Jews in Mark and John.

18. Ἦδει . . . αὐτόν· For he knew that for envy they had delivered him, i. e. delivered him up. The 18th and 19th verses should be included in a parenthesis. Pilate had no doubt heard of, and observed the inoffensive manner of Jesus; he saw few followers; and there had been no sedition; therefore there was no evidence or substantial cause for this clamorous rancour of the Jews.

19. Μηδὲν . . . αὐτόν· Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. The dream which his wife had had in the morning had made a great impression on her. So great an interest had been created in the city, that our Saviour's character and situation had deeply affected her spirits. Her mind was probably agitated by some vision or terrific dream concerning the fate which awaited Pilate and his family. Δικαίῳ ἐκείνῳ· that just man. This is the sense in which the sect of the Zealots were called just; see Luke xx. 20. It was

only in the reign of Tiberius that the wives of the governors had obtained permission to follow their husbands in the provinces. The tribunal, or judgment-seat, was in the open court before the palace, of some height, and was paved with mosaic work, or tessellated pavement, as λιθόστρωτον, John xix. 13. with a door or passage communicating with the palace. From this tribunal Pilate could address the people without their apprehension of defilement. See John xviii. 28. Κοινὸν πρᾶγμα und. after μηδὲν σοι according to Bos at κοινόν.

22. Σταυρωθήτω· Let him be crucified. They not only loudly demand our Saviour's death, but they prescribe the atrocious mode, the most cruel and ignominious punishment of crucifixion. Cruciatius, which expresses the most exquisite torment, is derived from crucifixion, so dreadful was it esteemed among the Romans. Crucifixion, says Dr. Harwood, was a punishment which the ancients inflicted only on the most notorious criminals and malefactors. It is one of the most cruel and excruciating deaths, which the art of ingeniously tormenting and extinguishing life ever devised. Crucifixion obtained among several ancient nations, the Egyptians, Persians, Greeks and Carthaginians. But this manner of executing criminals prevailed most among the Romans. It was generally a servile punishment, and chiefly on vile, worthless, and incorrigible slaves. See also note xx. 19. It has sometimes excited wonder that the multitude which a short time before had welcomed our Saviour with loud

- κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες·
 24 Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ,
 ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο
 τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ
 25 τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὀψεσθε. Καὶ
 ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς,
 26 καὶ ἐπὶ τὰ τέκνα ἡμῶν. Ἦ τότε ἀπέλυσεν αὐτοῖς τὸν
 Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα

¹Mark xv. 15. John xix. 16.

hosannas, should all at once be induced to demand his crucifixion with irresistible vehemence. But a multitude is at all times variable. The spirit of the Jewish nation was prone to tumults, especially at their great feasts. And the Jewish rulers skilful in exciting men's passions and prejudices, had been able to give a new direction to the populace, and having surrounded the tribunal with their followers and dependants, pressed on with ardor and violence, while circumstances favored. Many who had before befriended the cause of Christ, had retired intimidated and dismayed. Pilate himself rather evaded the attacks of the multitude upon him, than withstood them with the firmness of a man of conscience. *Τίνα* in the former verse, used for *πότερον*, and *ἀπὸ* for *ἐκ*. *Ποίησω Ἰησοῦν* elliptical for *εἰς*, see Bos at *εἰς*. And in ver. 23. *τί γὰρ κακὸν ἐποίησεν*; *why? what evil hath he done?* *Γὰρ* is here an elliptical particle, see Hoogeveen, referring to something und. and which the judgment of the reader will easily supply. It is frequently so used and very elegantly by the purest Greek writers in interrogations, and abrupt questions. This use of the particle has been imitated by Virg. Georg. iv. 444. *Nam quis te, juvenum confidentissime, nostras—jussit adire domos?* see Viger. c. viii. s. 5. r. 3. and note i. 18.

24. *λαβὼν . . . ὄχλου . . . he took water, and washed his hands before the multitude.* Perhaps Pilate did this in compliance with the institutions of Moses, of which he could not be ignorant, which in the case of an unknown murder, ordered the elders of the nearest city to wash their hands publicly, and say, *our hands have not shed this blood*, Deut. xxi. 6. 7. and this he might do with a view of making an impression on a Jewish mob. But probably he did it in consonance with the heathen custom of purification. Virg. introduces Æneas saying,

Me, bello è tanto egressum et cæde recenti,
 Attrectare nefas, donec me flumine vivo
 Abluero.

See ἀπονίπτω Luke v. 2.

25. *Τὸ αἷμα . . . ἡμῶν· His blood be on us, and on our children.* An imprecation, says Macknight, the weight of which lies heavy on the nation to this day! And what brought against you from far, thus Dr. Townson addresses the Jews, a nation of fierce countenance, laid in ashes your city, the noblest of the eastern world, and your temple, the crown and glory of this city, depopulated your country, and made a fruitful land barren? what drew down vengeance by the sword, pestilence and famine, on that generation; and scattered the sad remains of them over the face of the earth? What hath withholden honor and esteem from you in all succeeding times; hath caused you to be oppressed in many nations, and condemned in all? what hath made Israel so abhorred; what sin of a blacker die than idolatry? Your fathers denied the Holy One and the Just in the presence of Pilate. They called aloud with one voice for his crucifixion, and said, *His blood be on us and on our children*, and as yet their posterity praise their saying.

26. *φραγελλώσας . . . when he had scourged Jesus . . .* Among the Romans scourging was always inflicted previous to crucifixion: hence a Roman term is borrowed to express a Roman punishment. And St. Matt. whose intercourse with the Romans had made a word, which the Greeks did not acknowledge, familiar to him, thus relates what Pilate ordered, as Pilate expressed it. Livy, speaking of the fate of those slaves who had confederated and taken up arms against the state, says, that many of them were slain, many taken prisoners, and others after they had been whipped or scourged, were suspended on crosses.

σταυρωθῇ. Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλα- 27
βόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν
ὅλην τὴν σπεῖραν. Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν 28
αὐτῷ χλαμύδα κοκκίνην. Καὶ πλέξαντες στέφανον ἐξ 29
ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον
ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν
αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε ὁ βασιλεὺς τῶν
Ἰουδαίων. ^k Καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν 30
κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε 31
ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέ-
δυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ
σταυρῶσαι.

^l Ἐξερχόμενοι δὲ, εὔρον ἄνθρωπον Κυρηναῖον, ὀνόματι 32
Σίμωνα· τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

^k Isa. i. 6. Supra xxvi. 67.

^l Mark xv. 21. Luke xxiii. 26.

27—31. Τότε . . . Then . . . John xix. 1. very plainly speaks of their crowning our Lord with thorns, and of these other indignities, as previous to Pilate's last attempt to save him: and five successive attempts are enumerated by commentators and critics. Some of these indignities might probably be repeated after Pilate had delivered him to be crucified, while the instruments of death were preparing; and therefore Matthew and Mark mention the whole series of these cruelties together. Or the transitive particle τότε may have here a more indeterminate power, not defining the order of each particular so absolutely as to be inconsistent with the most accurate and distinct account which John gives of the whole process. These indignities are intended to turn our Lord into contempt and ridicule as a poor and weak visionary, possessed with presumptuous notions of an ideal kingdom. Pilate therefore leaves him to the derision and mockery of his guard, and of the whole cohort, who platted a crown of thorns, adding cruelty to this scorn, and set it on his head; dressed him in a purple or scarlet robe, (the ancients gave the name of purple to all colors that had any mixture of red in them,) put a reed in his right hand, by way of sceptre, and bending the knee, adored him, and saluted him, *Hail king of the Jews*; then they spit on him, and struck him on the head with the reed, and smote him. Πραιτώριον, a Latinism, is the *prætorium*, or judgment-hall. This name is given in the Gospels to the house or palace in which
Gr. Test.

the Roman governor of Jerusalem dwelt, and where he heard and determined causes. See note at Phil. i. 12—14. where it is used for Cæsar's palace at Rome. Σπεῖρα is a cohort or troop, consisting of about five or six hundred men, according to the complement of the legion, of which it formed the tenth part. Ἐκδύσαντες αὐτόν· they stripped him; i. e. took off his upper garment; see ver. 31. Ἐξ ἀκανθῶν· of thorns, and not, according to the mere conjecture of Bishop Pearce, of the herb acanthus, or bear's-foot, a smooth plant and without prickles. In all probability, says Hasselquist, the *naba* of the Arabs is the tree which afforded the crown of thorns put on the head of Christ. It grows very common in the east, and the plant is extremely fit for the purpose; for it has many small and most sharp spines, which are well adapted to give great pain. The crown might be easily made of these soft and pliant branches; and the leaves much resemble ivy, being of a very deep green. It was like those, therefore, with which they crowned their emperors and kings. But whatever the plant was, the crown of thorns was emblematical of the curse entailed upon mankind by Adam's transgression, and the first-fruits of his disobedience, "Thorns also and thistles shall it bring forth to thee." Ἐξέδυσαν αὐτόν . . . they took the robe off from him, to show that he was such a king whom they could strip of his mock sovereignty at their pleasure.

32. τοῦτον . . . αὐτοῦ· him they com-
2 C

33 ^m Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος
 34 κρανίου τόπος, ⁿ Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ
 χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ἤθελε πιεῖν.
 35 ^o Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ,
 βάλλοντες κλῆρον· [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προ-
 φήτου· Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν
 36 ἱματισμὸν μου ἔβαλον κλῆρον.] Καὶ καθήμενοι ἐτήρουν

^m Mark xv. 22. Luke xxiii. 33. John xix. 17.

ⁿ Ps. lxix. 21.

^o Mark xv. 24. Luke xxiii. 34. John xix. 23. 24. Ps. xxii. 18.

33 * ὅς ἐστι 34 — πιεῖν οἶνον 35 † ἵνα πληρωθῇ usque ad finem.

pelled to bear his cross. The circumstance here mentioned of our Lord bearing his cross was agreeable to the Roman custom. But it is supposed that here it only meant the cross-piece of wood to which the criminal was nailed; and which he carried with him. See x. 38. This was called *furca*, and hence the word *furcifer*. For the meaning of ἀγαρεύω, see note v. 41. Lacerated with the stripes and bruises he had received, says Dr. Harwood, faint with the loss of blood, his spirits exhausted by the cruel insults and blows that were given him when they invested him with robes of mock royalty, and oppressed with the incumbent weight of his cross; in these circumstances our Saviour was urged along the road. And in this passage to Calvary every indignity no doubt was offered him. Our Lord, fatigued and spent with the treatment he had received, could not support his cross. The soldiers therefore who attended him compelled one Simon, possibly known to be a favorer of the religion of Christ, Mark xv. 21. who was coming from the country to Jerusalem, to carry it for him. This Simon was from that part of Libya called the Pentapolis Cyrenaica, in which was a large colony of Jews. Acts ii. 10. vi. 19.

33. εἰς τόπον λεγόμενον Γολγοθᾶ· unto a place called *Golgotha*.. Heb. גִּלְגֹּתָא, the place of a Skull, or Mount Calvary, both signifying the same; it was a very little way out of the western gate of Jerusalem. Some suppose that it derived its name from its resemblance to a human skull. But most probably called so for no other reason than because it was the place where they had been accustomed to execute malefactors. Such were the Gemoniæ at Rome.

34. Ἔδωκαν . . . πιεῖν· They gave him

vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. They gave him, Mark xv. 23. οἶνον ἐσμυρνιασμένον, wine mixed with wormwood, which differs not from this account; for גִּלְגֹּתָא, which signifies wormwood, is by the LXX rendered χολή, Prov. v. 4. Lam. iii. 15. The reason of our Saviour's refusal to drink this mixture was his determination to suffer the torments of the cross, in submission to his Father's will, without any alleviation. This vinegar, or sour wine, mingled with the bitter drug, was a stupefying potion given to criminals in order to make them insensible of the horrors of death. It might be offered to our Lord by some who were friendly to him, as it is not probable that his most bitter enemies would have administered any anodyne draught from any compassionate motives.

35. διμερίσαντο . . . κλῆρον· and parted his garments casting lots. The four soldiers who had nailed our Saviour to the cross, each fixing one limb, proceeded to divide the clothes into four parts, one for each, having, it seems, a right to them; but finding the vest or tunic worn by Jesus to be made of one piece, they cast lots for it. Κλῆρος, properly sors, lot; so as to be not merely the casting of lots, sortitio, but the instrument, whether made of wood, or other matter. ἀεὶ addixerunt victori. See John xix. 24. The quotation that follows from Psalm xxii. 18. is wanting in a very great number of Mss. in which are the most valuable, in several early Vss. and Editions. It seems beyond all doubt an interpolation from John xix. 24. Michaelis however accounts for the omission of these words in so many copies, by the singular circumstance of κλῆρον immediately preceding, and also concluding the omitted words; this circum-

αὐτὸν ἐκεῖ. ^p Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν 37
 αἰτίαν αὐτοῦ γεγραμμένην · ^r ὍΤΤΟΣ ἔΣΤΙΝ ἸΗΣΟΥΣ
 Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. ^q Τότε σταυροῦνται 38
 σὺν αὐτῷ δύο λησταί · εἷς ἐκ δεξιῶν, καὶ εἷς ἐξ ἐναντίων.
^r Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς 39
 κεφαλὰς αὐτῶν, ^s Καὶ λέγοντες · Ὁ καταλύων τὸν ναὸν 40
 καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν · εἰ υἱὸς εἶ
 τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. Ὁμοίως δὲ καὶ οἱ 41
 ἀρχιερεῖς ἐμπαίζοντες, μετὰ τῶν γραμματέων καὶ πρεσ-
 βυτέρων, ἔλεγον · Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται 42
 σῶσαι · εἰ βασιλεὺς Ἰσραὴλ ἔστι, καταβάτω νῦν ἀπὸ τοῦ
 σταυροῦ, καὶ πιστεύσομεν αὐτῷ. ^t Πέποιθεν ἐπὶ τὸν Θεόν · 43

^p Mark xv. 26. Luke xxiii. 38. John xix. 19.

^q Isa. liii. 12. Luke xxiii. 33.

^r Ps. xxii. 7.

^s Supra xxvi. 61. John ii. 19.

^t Ps. xxii. 8.

41 X καὶ Φαρισαίων post πρεσβυτέρων 42 || σῶσαι ; interrogative
 ib. = ἐπ' αὐτῷ

stance occasioning their being dropped in transcribing.

37. Καὶ ἐπέθηκαν . . . ἸΟΥΔΑΙΩΝ. *And set up over his head his accusation written.* THIS IS JESUS THE KING OF THE JEWS. Ἐπέθηκαν has here a plu. perf. signification, *now they had set up.* John xix. 19 and 23. It was customary for the Romans, on any extraordinary occasion, to put over the head of the malefactor an inscription denoting the crime for which he suffered. Several examples of this occur in the Roman history. In conformity to this usage, a title or inscription by Pilate's order was fixed above the head of Jesus, written in Hebrew, Greek, and Latin, specifying what it was that had brought him to this end. A party of soldiers was also appointed, according to Roman custom, to keep guard, (see ver. 36.) and to attend at the place of execution, till the criminal breathed his last. See Harwood. The inscription was written in Latin for the majesty of the Roman empire, in Greek for the information of the Hellenists, and in Heb. as it was the vulgar language of the place. Thus the inscription set up in the temple, to prohibit strangers from coming within those sacred limits, was written in all these three languages. Thus by the titular inscription, we know upon what accusation Pilate did at last proceed to pass sentence upon Jesus. It was not any opposition to the law of

Moses, nor any danger threatened to the temple, but pretended sedition, and affection of royalty objected, which moved Pilate to condemn him. See Luke xxiii. 2. John xix. 12. It is to be observed that the actual inscription written by Pilate, was: *Jesus of Nazareth, the King of the Jews*, as recorded by John, an eye-witness. The other Evangelists give only the purport. But they all agree in the last words of the superscription, *The King of the Jews*.

38. Τότε . . . Then . . . This seems to intimate that our Lord was fastened to the cross before the two robbers. They had probably committed murder, as well as robberies. It is mentioned by Josephus that a number of desperate banditti infested the country of Judea about this time. See Luke x. 30. And the penitent malefactor confessed upon the cross, that he and his companion suffered *justly*, receiving the *due rewards of their deeds*. Luke xxiii. 41. Jesus was placed in the middle, as an impostor and chief malefactor ; so that nothing was left on the part of his enemies that might add to the bitterness and indignity of his sufferings.

39. κινοῦντες τὰς κεφαλὰς αὐτῶν . . . *wagging their heads* . . . i. e. shaking their heads in derision. Now began a cruel scene of ridicule, and of inhuman taunts, both from the passengers and the priests and elders who attended the execution. And yet

ρυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν· εἶπε γάρ· Ὅτι Θεοῦ
 44 εἰμι υἱός. "Τὸ δ' αὐτὸ καὶ οἱ ληστὰι, οἱ συσταυρωθέντες
 45 αὐτῷ, ὠνείδιζον αὐτόν. Ἀπὸ δὲ ἑκτης ὥρας σκότος ἐγένετο
 46 ἐπὶ πᾶσαν τὴν γῆν, ἕως ὥρας ἑννάτης· * Περὶ δὲ τὴν
 ἑννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων·
 Ἥλι, ἡλί, λαμὰ σαβαχθανί; τοῦτ' ἐστι· Θεέ μου, Θεέ
 47 μου, ἵνατί με ἐγκατέλιπες; Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων,

" Luke xxiii. 39.

* Ps. xxii. 1.

44 * ὠνείδιζον αὐτῷ

some of the common people, who were more disinterested, seem to have been affected with compassion. We learn from Luke xxiii. 48. that in disconsolate sorrow *they smote their breasts* and returned. These prophecies, besides others, were very exactly, though unintentionally fulfilled by these cruel mockers, Psalm xii. 7-8. lxix. 21. cix. 25. For the next verse, see above xxvi. 61; and on the omission of the article at ver. 43, Θεοῦ εἰμι υἱός, see note iv. 3. In which verse also θέλει has the force of *approveth, delighteth in*, as Psalm xxii. 8. where the Heb. is *ב רצח: עֲדֹכְשֶׁן אֹתָו*.

44. Τὸ δ' αὐτὸ... αὐτόν. *The thieves also, which were crucified with him, cast the same in his teeth: i. e.* One of the thieves reproached him in the same manner. Τὸ αὐτὸ, elliptically for *κατὰ τὸ αὐτὸ, in the same manner*. It is easy to reconcile this with St. Luke's account of the penitent thief, by an enallage of number, the plural for the singular, which is common in language; see Luke note xxiii. 32. So the soldiers brought him vinegar, Luke xxiii. 36. John xix. 29. while below ver. 48. it is, *one of them did it*. See note xxvi. 9. The rec. text is *ὠνείδιζον αὐτῷ*, but *αὐτόν* is indubitably the genuine reading, supported by almost all the Mss. Ὀνειδίξω τινὰ is to revile any one, τινὶ is to reproach him with something. See v. 11.

45. Ἀπὸ δὲ... ἑννάτης. *Now from the sixth hour there was darkness over all the land unto the ninth hour*. This extraordinary and awful gloom must have been preternatural. Christ was nailed to the cross at the third hour, or by nine o'clock in the morning; but this darkness did not begin before the sixth hour, or noon; and it lasted till the ninth hour, or three o'clock in the afternoon. This obscuration

of the sun, as the moon was then at the full, could not be an eclipse from a natural cause. It was an apt emblem of the state of the spiritual world, when the Sun of Righteousness was withdrawing his beams from the land of Israel, and it was also an awful token of the wrath of God against the crucifiers of the holy Jesus. This darkness, which continued till the death of Christ, seems to have been confined to the land of Judea, a signification which γῆ often bears. The eclipse of the sun mentioned by Phlegon does not synchronise with it.

46. Ἥλι... ἐγκατέλιπες; *Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?* See Ps. xxii. 1. Christ does not in these words intimate any failure of his trust in God, or any perturbation of spirit arising from the sense of divine wrath, since he breathes his last in these words, *Father, into thy hands I commit my spirit*, and saith of his suffering condition, *It is finished*, and doubts not but his soul should this day be in paradise. But Jesus repeated this first verse of the twenty-second Psalm, pronouncing it in the Syriac or Syrochaldaic dialect, which was the common language of the country, (for these words are not the Heb. original of the Psalm,) and speaking with a loud voice, that all who stood round might hear him distinctly, and know that he was the person spoken of by David. It is therefore designed for a citation, and not any expression of despondency. The twenty-second Psalm is descriptive of the persecution and sufferings of the Messiah. In the Hebrew way of speaking God is said to leave or forsake any person, when he suffers him to fall into great calamities and miseries, without any immediate interposition in his favor.

ἀκούσαντες, ἔλεγον· Ὅτι Ἡλίαν φωνεῖ οὗτος. ^γ Καὶ 48
 εὐθέως δραμῶν εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας
 τε ὄξους, καὶ περιβείς καλὰ μω, ἐπότιζεν αὐτόν. Οἱ δὲ 49
 λοιποὶ ἔλεγον· Ἄφες· Ἰδωμεν, εἰ ἔρχεται Ἡλίας σῶσαι
 αὐτόν. ^ζ Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ, ἠφῆκε 50
 τὸ πνεῦμα. ^α Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη 51
 εἰς δύο ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ
 πέτραι ἐσχίσθησαν, Καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ 52
 πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, Καὶ 53

^γ Ps. lix. 21. Mark xv. 36. Luke xxiii. 36. John xix. 29. ^ζ Mark xv. 37. Luke
 xxiii. 46. John xix. 30. ^α Exod. xxvi. 31. 2 Chron. iii. 14. Mark xv. 38.

47. Ὅτι . . . οὗτος· *This man calleth for Elias*: i. e. This man resolves to keep up the air of the Messiah to the last, and therefore calls for Elijah his forerunner, as if he had authority to bring that prophet to his assistance. Probably the malice of those who heard our Saviour's exclamation misrepresented his words, to expose him to contempt, and to prevent any effect from the application of the Psalm to his circumstances.

48. Καὶ . . . αὐτόν· *And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.* See note above ver. 44. This man's *taking the sponge*, &c. is not on account of our Saviour's exclamation, *Eli*, &c. but in consequence of saying *I thirst*, John xix. 28. which Matt. and Mark have omitted, relating only the circumstance without mentioning the cause. *Καλὰ μω*, on a reed, i. e. on a stalk of hyssop, as St. John saith, which supported the sponge, that being, as their mustard-seed, much larger in those countries than it is with us. A vehement and excessive thirst must necessarily be produced from the acute and excruciating torture, under which our blessed Lord lay lingering. The usual drink of the Roman soldiers was vinegar and water.

50. Ὁ δὲ . . . πνεῦμα· *Jesus, when he had cried again with a loud voice, yielded up the ghost.* Τὸ πνεῦμα is here *his breath or life*, in which sense πνεῦμα takes or rejects the article, as the circumstance may require. Here it is used because it has the sense of a possessive pronoun. *Φωνῇ μεγάλῃ*· *with a loud voice.* Our Saviour uttered with all the force he could exert, and at the same time with a triumphant joy, *It is finished*, John xix. 30. the important work of human redemption is finished; and also, *Father, into thy*

hands I commend my spirit, Luke xxiii. 46. and then *bowing* or reclining his head, he delivered up *his spirit* and expired. Doddridge supposes that there was something miraculous in the manner of our Lord's death, and that *his dismissing his spirit* was the immediate effect of his own volition, agreeably to what he saith himself, John x. 10. These expressions ἠφῆκε πνεῦμα and ἠφῆκε ψυχὴν occur in classic authors, for, to give up the breath.

51. Καὶ ἰδοὺ . . . ἐσχίσθησαν· *And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, or were cleft.* This rending of the veil of the temple was an emblematical sign, which pointed out that the Mosaic dispensation was now abolished, the types of the Levitical priesthood accomplished, the way into the holiest laid open, and the distinction between Jew and Gentile terminated, through that oblation, which had just been offered. The tabernacle of Moses had three veils, or hangings; only two of which were preserved in the temple of Solomon, and the second temple; as is intimated by St. Paul, who speaks of the second veil, Heb. ix. 3. which separated that part of the temple, where the priests daily officiated, from the Holy of Holies, into which the high-priest alone was permitted to enter once a year, on the great day of expiation, Heb. ix. 6—9. This last veil seems to have been emphatically denominated τὸ καταπέτασμα, *the veil*. Εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, Heb. vi. 19. *within the veil*, means also into heaven, the Holy of Holies being a type or figure of it, into which most holy place we have now liberty to enter by the blood of Jesus. Εἰς δύο, *in twain*; μέρη und. see Bos at μέρη.

52. 53. Καὶ τὰ μνημεῖα . . . ἠγέρθη· *And*

- ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσ-
 ἦλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.
 54 ^b Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν
 Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν
 55 σφόδρα, λέγοντες · Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. ^c Ἦσαν
 δὲ ἐκεῖ γυναῖκες πολλαί, ἀπὸ μακρόθεν θεωροῦσαι · αἵτινες
 ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι
 56 αὐτῷ · Ἐν αἷς ἦν Μαρία ἡ Μαгдаληνὴ, καὶ Μαρία ἡ
 τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν
 Ζεβεδαίου.
 57 ^d Ὁψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
 Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε
 58 τῷ Ἰησοῦ. Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ
 σῶμα τοῦ Ἰησοῦ · τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι
 59 τὸ σῶμα. Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν

^b Mark xv. 39. Luke xxiii. 47.

^c Luke viii. 2.

^d Mark xiv. 42. Luke xxiii. 50. John xix. 38.

the graves were opened; and many bodies of the saints which slept arose. It was the opinion of the Jews that, when their Messiah came, there should be a resurrection of some pious men. It is probable that the persons raised after this manner might be some of those who believed in Jesus, as old Simeon did, and died before his resurrection. And as it is said, that these persons went into the holy city, and appeared unto many, it is probable they were known to those to whom they did appear, and must therefore have lived in the time of their knowledge. The time when these saints arose, was after Christ's resurrection; as Christ himself was the first-fruits of them that slept. 1 Cor. xv. 20. The graves were opened at his death, the bodies arose at his resurrection, and appeared unto many. And thus both those who believed in him as the Messiah that was to come, and those who subsequently to his coming believe in him, are equally partakers of the benefits of his death and resurrection. Ἀγίαν πόλιν· the holy city; see note ii. 3.

54. Ἀληθῶς ... οὗτος· Truly this was the Son of God. See this phrase considered iv. 3. xiv. 33. The centurion must have known the alleged blasphemy for which Christ suffered. Being convinced by what he had beheld, the wonders that attended his death, and his dying

exclamation, of the truth of our Lord's assertion, he now declared his belief in that truth, by ascribing to him the title; ἀληθῶς as in truth and reality entitled to the high character which he claimed: "Truly this man must have been that which he called himself, the Son of God." See note Luke xxiii. 44—47.

55. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαί... And many women were there... Among these were Mary Magdalene, so called from the town Magdala, and Mary the mother of James the less and Josès, and Mary supposed to be the wife of Cleophas, (the sister of our Lord's mother, John xix. 25.) and Salome the mother of Zebedee's children. They stood afar off beholding, probably because the guard would not suffer persons to come near the cross, after the persons crucified were dead. Or according to the observation in Wall's critical note, Mary stood as yet, John xix. 25. so nigh the cross as to hear what Christ said. But at the time of his departure, Matt. Mark and Luke say, the women stood afar off. This is easily reconciled with John.

57. 58. 59. Ὁψίας δὲ... When the even was come... See viii. 16. and for the meaning of ἐμαθήτευσε see xiii. 52. This was probably very soon after our Lord expired on the cross, which was about three in the afternoon. A Jewish evening

αὐτὸ σινδόνι καθαρᾷ · ^ε Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ 60
αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ · καὶ προσκυ-
λίσας λίθον τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. Ἦν δὲ 61
ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθή-
μεναι ἀπέναντι τοῦ τάφου. Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ 62

^ε Isa. liii. 9.

was reckoned from about that time, and lasted a considerable while after the sun was down. The words of St. Luke xxiii. 51. concerning Joseph of Arimathea, and the title given him by St. Mark xv. 43. seem to leave no doubt that he was a member of the great Sanhedrim. The riches and honorable station of this person, says a learned critic, were not mentioned by the Evangelists from ostentation, that a person of such importance should pay respect to the body of Jesus; but to show how strangely Providence fulfilled an ancient prophecy concerning the Messiah, that, notwithstanding the infamous manner of his death, (and while the transgressors with whom he was numbered in his death, were buried ignominiously at the foot of the cross,) he should make his grave with the rich, Isa. liii. 9. *Of Arimathea*, i. e. Ramah in the tribe of Benjamin. 'Ο ὦν is und. See Bos at the art. ὅ, and at εἶναι. He begged the body of Jesus, ᾤτήσατο, because it was not lawful, with the Jews, to suffer their criminals to hang all night on the tree, Deut. xxi. 23. And Pilate who crucified Christ at the desire of the Jews, could scarcely deny him burial when they requested it: he who professed to find no fault in him while he lived, could make no pretence for an accession of cruelty after his death. Still it was in the power of the magistrate to grant or deny the permission of burial: and those who were sentenced by the Romans to die upon the cross were often left to the promiscuous rapacity of carnivorous birds, and of ravenous beasts, or were left upon the cross till the sun and rain had putrified and consumed them; "lenta dies sepelit, putri liquentia tabo:" and upon the crucifixion of any one, soldiers were usually set as a guard, lest any pitying hand should take the body from the cursed tree and bury it. Augustus once said *Cuidam sepulturam petenti, jam illam in volucrum esse potestate*. Suet. xiii. *Σινδόνι καθαρᾷ*, ver. 59. the clean linen cloth or covering, in which he wrapped our Lord's body, was a fine loose vestment, or wrapper for the body; different from the ὁθόνη, St. John

xix. 40. which were bandages or rollers, in which it was wound or swathed when it was laid in the sepulchre. See note Mark xv. 43.

60. Καὶ . . . ἀπῆλθεν. *And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.* These circumstances tend highly to the confirmation of the truth of our Lord's resurrection; for his body being put into a tomb, in which no man had lain before, if any rose from it, it must be our Lord. The tomb being hewn out of a rock, (sepulchres of which kind historians and travellers testify to be common in the east,) it was not possible to dig through it to convey away the body thence. And it cannot be supposed that a few disciples reduced to despair, and dismayed as they were, could attempt to elude the vigilance of the band of soldiers, placed there to preserve the body from being stolen. *Λατομέω* is to hew stones, or to hew from a stone-quarry, which is *λατομία*; from *λᾶς* a stone, and *τέμνω*, perf. mid. *τέτομα*. 'Εν τῇ πέτρᾳ, in the rock, or, in the rocky or stony ground, see note at vii. 24. *Articulus ostendit*, says Rosenmüller, *ex unâ rupe excisum et excavatum fuisse monumentum*. See also note at Mark xv. 46. *Προσκυλίσας*, he rolled, or, having rolled a great stone: great stones were used to close up the mouths of caves and tombs. Soph. Antigone, 1216. Ἡ ἄλλη, the other Mary, in the next verse, is Mary the mother of James and Josès, mentioned at ver. 56. and see x. 23.

62. Τῇ δὲ . . . παρασκευῇ. *Now the next day that followed the day of the preparation; i. e. after the sun was set; for the Jewish day began then; in the beginning of the sabbath, and immediately after the interment of Christ. Not on the morrow, in our sense of the word; for it would have been preposterous to have delayed this measure till sun-rising, as the disciples might have stolen the body away during the preceding night. The προσάββατον Mark xv. 42. which see, corresponds with παρασκευῇ here.*

μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ
 63 Φαρισαῖοι πρὸς Πιλάτον, Λέγοντες· Κύριε, ἐμνήσθημεν
 ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας
 64 ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως
 τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ
 νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ· Ἠγέρθη
 ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς
 65 πρώτης· Ἐφη δὲ αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστω-
 66 δίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες
 ἡσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς
 κουστωδίας.

64 ‡ νυκτὸς 65 = ἔφη αὐτοῖς

63. ἐμνήσθημεν... ἐγείρομαι· *we remember that that deceiver said, while he was yet alive, After three days I will rise again.* See note-xii. 40. i. e. on the third day. Ὁ πλάνος, *deceiver*, equivalent to the term *γοηταί*, a title commonly given to the primitive Christians. It is evident that the Jews and the Evangelists understood this expression, *after three days*, to signify no more than, on the third day; μετὰ, *intra, within*; for having told Pilate that Christ had said, *after three days I will rise again*, they desire only that precautions and a watch might be kept, *ἕως τῆς τρίτης ἡμέρας, till the third day.* And Luke ii. 46. *after three days they found Christ in the temple*; i. e. on the third day, for they spent one day in their journey; on the second they returned to Jerusalem; and the next day they found Jesus in the temple. See also Mark viii. 31. Ἐγείρομαι, the pres. for the fut. a common Hebraism.

64. ἀσφαλισθῆναι τὸν τάφον· *that the sepulchre be made sure...* as they did not consider the Romans bound by the law of the sabbath, they did not scruple to ask this servile work to be done for them; as the Jews still continue to avail themselves of the work of Christians on their sabbath. The τάφος or inward sepulchre, in which the body had been laid, was secured by *sealing the stone.* Ἡ ἐσχάτη πλάνη· *the last error*: a proverbial expression, as xii. 45. Luke xi. 26. 2 Pet. ii. 20. Once convinced that Christ was risen, the people would the more readily believe his former miracles and doctrine.

65. Ἐχετε... οἴδατε· *Ye have a watch; go your way, make it as sure as ye can.* Κουστωδία, a Latinism. This was a band

of Roman soldiers, as the word itself implies, of their garrison which they had in the fort of Antonia, which during the great festivals was allowed to the Jews, to preserve security and quiet in the city. They would preferably apply for Roman soldiers, rather than employ Jews, as the former would not be restrained by religious scruples in repressing any tumults, or checking attempts to carry off the body, if they dreaded any, particularly on the sabbath. But as it must have been their intention after all these precautions to produce the body at the end of the three days, why did they not, if it was in their power, take this easy method of convincing the people, and also the disciples of Jesus of their master's false prediction? Ὡς οἴδατε· *as ye can*: literally, as ye know: as if he had said, Go and secure it (sc. the sepulchre) in the manner ye know to be best.

66. σφραγίσαντες τὸν λίθον· *sealing the stone...* Κουστωδίας may connect with πορευθέντες going with the watch, or σφραγίσαντες τὸν λίθον in a parenthesis. Or it might be rendered in this manner: they went and secured the sepulchre by sealing the stone, and setting the guard: or again, and secured the sepulchre with or by the guard, and sealing the stone: μετὰ τῆς κουστωδίας, *per custodes*; see Acts xiv. 27. They sealed it probably with Pilate's seal, (see Dan. vi. 17.) after no doubt previously examining whether the body was in the tomb; divine Providence so ordering it, that it should appear from the testimony of a public signature that the body of Christ had not been taken from the sepulchre by any human power.

Κεφ. κη'. 28.

^a Ὅψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββά- 1
των, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία,
θεωρῆσαι τὸν τάφον. Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· 2
ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπε-
κύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.
³ Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ 3
λευκὸν ὥσει χιόν. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν 4

^a Mark xvi. 1. Luke xxiv. 1. John xx. 1.

CHAP. XXVIII.

1. Ὅψι...τάφον· *In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.* Ὅψι σαββάτων is, long after that the sabbath was ended; when the natural night was now far advanced. Thus Philostratus, ὅψι τῶν Τρωϊκῶν, long after the Trojan war: and Plut. in Numa, ὅψι τῶν βασιλέως χρόνων, a good while after the time of the king. See Bos at ἀπὸ, which he supposes to be und. after ὅψι: and Viger. c. vii. s. 1. r. 1. Τῇ, sc. ἡμέρᾳ, see Bos at ἡμέρα. Ἡ ἐπιφώσκουσα (ἡμέρα) is the beginning of the dawn, the messenger of day, or the approach of day. *Eis μίαν, for ἐν μιᾷ, σαββάτων, on the first day of the week.* The Jews had no particular name for the several days of the week, but called them *one of the week*, &c. using the cardinal numbers, *one, two, three*, following the Hebrew idiom, instead of the ordinal numbers, *first, second, third.* Ἦλθε...came Mary Magdalene, or with more propriety Mary the Magdalene, the word being made a proper name only by custom, *came*, or rather went, sc. from the city. Ἐρχεσθαι is used in the sense of going as well as coming by the purest writers. They set out to view the sepulchre, and to anoint the body, which they had not yet been able to do. We may suppose however that they did not know that the sepulchre was sealed and guarded, otherwise they would probably have thought every attempt vain to effect that purpose. St. Mark, who coming after Matt. here and there supplies a chasm in the previous concise account, mentions a third woman, Salome, and also a second angel. Harmonists and commentators have found this part of

Gr. Test.

the history most difficult to be reconciled; but much of the obscurity, not contradiction, is produced by the confined plans and studied brevity of the Evangelists; as each pursues his own plan, with little apparent attention and no express reference to the rest. See Dr. Hales. It seems necessary to supply the ellipsis ἐκ τῆς πολέως at ἦλθε, the aor. and ἔρχονται εἰς τὸ μνημεῖον, at the end of the verse, to mark the different acts of going and coming, confounded in the English Bible. Thus also Luke xxiv. 1. Matt. and Luke omit the act of *coming* to the sepulchre. Mark and John omit the act of *going* from the city, but mention the *coming*.

2. 3. 4. Καὶ ἰδοὺ... And, behold... these verses are parenthetical, and should be rendered, And, behold, there was or had been a great earthquake, &c. after they set out, and prior to the arrival of the women. Σεισμὸς might be an earthquake or a great tempest, as it properly signifies any shaking, whether in the earth, air, or sea. Jesus might by his miraculous power have rolled away the stone from the door of the sepulchre, without the descent of an angel from heaven, and his egress might have been as easy to him, as his entrance into the room, John xx. 26. but it made his resurrection more astonishing and conspicuous, and deprived the guards of all possibility of evasion; and accordingly they gave a relation of *all the things that were done*, that could not be called in question, to the great mortification of the chief priests, who therefore endeavoured to stifle the truth, as we shall immediately see. The angel mentioned by St. Mark xvi. 5. is quite distinct from this of St. Matt. though both are generally confounded together; and this circumstance accounts for the appearance of two angels noticed by St. Luke xxiv. 4. and John xx.

I.

2 D

- 5 οἱ τηροῦντες, καὶ ἐγένοντο ὥσπερ νεκροί. Ἀποκριθεὶς δὲ ὁ ἄγγελος, εἶπε ταῖς γυναῖξί· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γάρ, 6 ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. ^b Οὐκ ἔστιν ὧδε· ἡγέρθη γάρ, καθὼς εἶπε· δεῦτε, ἴδετε τὸν τόπον, ὅπου ἔκειτο 7 ὁ Κύριος. ^c Καὶ ταχὺ πορευθεῖσαι, εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ, εἶπον ὑμῖν. 8 Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

^b Supra xii. 40. xvi. 21. xvii. 23. xx. 19.

^c Supra xxvi. 32.

12. The women found Matthew's angel outside, in the porch, but Mark's inside in the tomb. For it must be observed that the holy sepulchre consisted of two parts, the porch or antichamber, and the inner vault or tomb. And St. Matt. distinguishes between τάφος the tomb, and μνημεῖον the sepulchre, in general, xxvii. 64. The other Evangelists use μνήμα and μνημεῖον indiscriminately for both. What was the τάφος, as observed by Dr. Townson, was within the μνημεῖον: but what was in the μνημεῖον was not therefore within the τάφος. The Jewish rulers, who would take what they judged the most certain measures to retain the body of Christ in their possession, requested a guard for the τάφος. The τάφος they secured by sealing the stone. The two Marias sat over against the τάφος on Friday evening. The women went to visit the τάφος, as the great object of their care, early on Sunday morning. The power of ἀπὸ ver. 4. is through, præ. See Viger. c. ix. s. 1. r. 16. Οἱ τηροῦντες· the keepers; a participle for a noun. Ἰδέα is used for countenance by several classic authors, from εἶδω to see.

5. 6. 7. 8. Ἀποκριθεὶς . . . ζητεῖτε· And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. Ἀποκριθεὶς, used, by a Heb. pleonasm, without a previous question. See xi. 25. There is a happy union of sublimity, and at the same time simplicity in this address of the angel. Upon seeing the stone rolled away, as the women proceeded at first towards the sepulchre, see Mark xvi. 3. 4. Mary Magdalene had been seized with alarm, supposing they had taken the body away, and had gone to Peter and John to inform them of the circumstance, see John xx. 1. 2. Leaving the two other women behind, who having arrived at the sepulchre, were affrighted at the sight of the angel sitting on the stone, who en-

couraged them in the words recorded in this and the two following verses. Upon this we may suppose that they entered the tomb, in consequence of his invitation, where they beheld another angel, in the form of a young man, clothed in a long white garment, sitting on the right side, Mark xvi. 5—7. (the angel described by Mark is not the same as that mentioned by Matthew, but they are the same two angels noticed by Luke and John,) who also encouraged them nearly in the same words as the former, and repeated the same order. They then fled out of the sepulchre with fear and great joy: but as their fear overpowered their joy at first, they were not as yet able to tell those whom they saw of their friends, what glorious tidings they had heard; not having courage to stop or speak. See Mark xvi. 8. John mentions only Mary Magdalene as having made this visit to the sepulchre. But from his mentioning none but her, it does not follow that there was nobody with her. Mark and Luke speak of one demoniac only, who was cured at Gadara, though Matt. tells us there were two who had devils expelled out of them at that time. Thus John may be supposed to have mentioned Mary Magdalene singly in this part of his history, though he knew that others had set off with her for the sepulchre, especially as his intention was only to relate what things happened in consequence of her information, and not to speak of the transactions of the rest, which his brother historians had handled at large. And he himself insinuates that some person had gone with Mary Magdalene to the sepulchre; for he tells us that she spoke to the apostles in the plural number, We know not where they have laid him. Ἰδοὺ, εἶπον ὑμῖν· lo, I have told you; he, the Lord, hath told you before, Mark xvi. 7. and I now again tell you. Our Lord's promise of appearing to the disciples in Galilee, here

^d Ὁς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ 9
 ἰδοὺ, ὁ Ἰησοῦς ἀπῆντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ
 προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνη-
 σαν αὐτῷ. ^e Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· 10
 ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς
 τὴν Γαλιλαίαν, καὶ κέῃ με ὄψονται.

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας, ἐλ- 11
 θόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα
 τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, 12
 συμβουλίον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρα-

^d Mark xvi. 9. John xx. 14.

^e John xx. 17. Acts i. 3.

9 † ὡς usque ad αὐτοῦ 10 || καὶ ἐκεῖ

referred to, was given to the twelve Apostles, xxvi. 32. yet the angels speak of it as made to the women and to all the disciples; but being made to the former, it was also intended to be made known to these. But our Lord did even more than his promise, for he first appeared at Jerusalem, and then on several occasions in Galilee.

9. 10. Ὁς δὲ... Χαίρετε· And as they went to tell his disciples, behold, Jesus met them, saying, All hail, or rather, Hail. Jesus had showed himself first to Mary Magdalene, see John xx. 14. and he now appears to her two companions as they were going to tell the disciples what they had seen at the sepulchre, and the angel's message, which now our Saviour himself confirms to them. He has indeed no occasion to repeat to them, in the words of the angel, that he was risen, but graciously substituting brethren for disciples, he says to them: Go tell my brethren that they go into Galilee; and there shall they see me. It is obvious that there are some difficulties in arranging the plan and narration of the Evangelists in this most important part of their history. See observations on the first verse above. These very difficulties however are a proof that they did not write in concert or collusion. It may not be improper to give here a short view of the most approved method of considering and briefly tracing their consistency, by a reference to which, not only the understanding of St. Matt. but also of the other Evangelists may be facilitated. Mary Magdalene set out from Jerusalem with Mary the wife of Cleophas, and Salome, when it began to dawn, as we observed before; and when

they perceived from some distance the stone removed, Mary Magdalene in much consternation hastened back to inform Peter and John, that some persons had taken away the Lord out of the sepulchre, and as she and her friends knew not where they had laid him, they were deprived of the opportunity of showing their respect for Jesus by embalming his body. She could not have spoken thus, if she had seen an angel informing her that Jesus was risen. On hearing her report Peter and John set out with all haste for the sepulchre; but the latter outran Peter, and arrived first, looked in, and saw the linen clothes lie, but probably through fear he entered not in. But Peter coming up, urged by his ardent disposition, entered without hesitation into the sepulchre, and found the grave clothes laid in such regular order as betrayed no suspicion of a hasty and fearful removal, and was therefore inconsistent with Mary's report. It is probable that in their hurry, when they ran towards the sepulchre Peter and John met, and passed by, without speaking to each other, the two women who were flying from the sepulchre in their first transport before they had seen the Lord; or they might have gone another way. But the angel did not appear to them when they were at the sepulchre. After their return Mary Magdalene, who had followed the two Apostles, saw a vision of two angels, and then Jesus himself, as related John xx. 11—17. Mark xvi. 9. 10. and immediately after Jesus appeared to the other women as they returned to the city. In the meantime Joanna, wife of Chuza, Herod's steward, and her party of Galilean women, arrived at the sepulchre.

13 τιώταις, λέγοντες· Εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς
 14 ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμαμένων. Καὶ ἐὰν
 ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ
 15 ὑμᾶς ἀμερίμνους ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια,
 ἐποίησαν ὡς ἐδιδάχθησαν, καὶ διεφημίσθη ὁ λόγος οὗτος
 παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

But their arrival was later, owing to several probable delays and preparations made in the city for embalming the body, &c. and, it may be concluded, not before the third hour, or nine o'clock. St. Luke, who relates the proceedings of this party xxiv. 1—9. seems to have taken up the narrative on the day of the resurrection, where Matthew ends. This party on entering the sepulchre at first saw nothing, only observed that the body was not there: but whilst they were perplexed on that account, two angels appeared to them, and addressed them, as the other women had been addressed before. They therefore returned immediately to the city, and by some means found the Apostles, before the other women arrived, and informed them of what they had seen; upon which Peter went a second time to the sepulchre, but saw no angels, only the linen clothes lying. About this time the two disciples set off for Emmaus, having only heard the report of these women, and neither that of Mary Magdalene, nor yet that of the other Mary and Salome. But these women in the meanwhile arrived, and informed the Apostles, that they had seen Jesus himself, and that two of them had been permitted to touch him: and some time after on the same day he appeared to Peter also. See St. Luke xxiv. This appears to be the most approved and compendious method of forming one consistent account of our Saviour's resurrection, according to which the plan and narration of each Evangelist appears best to harmonise.

13. 14. 15. λέγοντες ... κοιμαμένων. *Saying, Say ye, His disciples came by night, and stole him away while we slept.* And if they were indeed asleep, how could they tell that the disciples came at all! The soldiers, says Dr. Townson, against whom there was no other evidence, accuse themselves of a capital offence; and the rulers, enraged at their negligence, let it pass unnoticed, when the punishment of it was the only method to make a story credible, the success of which they had so much at heart. Herod Agrippa believing, or desirous to make the people believe, that St. Peter had escaped from prison by the fault of the keepers, commanded them to be put to death. Acts xii. 19. And undoubtedly

the like zeal or policy would have prompted these rulers to prosecute the guard, if they had dared to do it. Connivance in such a case was confession of a compact between them and the soldiers, and that one party had stipulated to affirm, what each knew to be false. The stealing away of the body by the disciples, says Dr. Macknight, is in every way it can be viewed, the most idle, inconsistent, and improbable story imaginable. Far from entertaining any expectation of their master's resurrection, they understood none of the predictions which he emitted concerning it. And when they were informed of it by the women, the words appeared to them as idle tales, and they believed them not. Nay, when Jesus stood in the midst of them, they supposed, through their fears, that they had seen a spirit. Besides, the disciples had all along considered Messiah as a temporal prince, and they had followed their master in hopes of advancement in his kingdom. When therefore they saw him expire upon the cross, their hopes were all blasted at once. *We trusted, said they, that it had been he which should have redeemed Israel,* Luke xxiv. 21. Therefore to have stolen the body could have served none of these views, even if they could have palmed the belief of the resurrection of Jesus upon the world. Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, *And if this come to the governor's ears;* i. e. if this come to be tried before the Procurator. Ἐπὶ with a genitive is often used by the Greeks in the sense of *coram, before, in the presence of.* Thus Ælian, V. H. viii. 2. ἐπὶ Ἀπελων Βουλῆς λέγων, *coram senatu Areopagitico verba faciens.* Thus Acts xxv. 9. Festus asks Paul, θέλεις κρίνεσθαι ἐπ' ἐμοῦ; and Paul answers ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι. And Christ tells his Apostles, Mark xii. 9. ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε. See also Acts xxiii. 30. and 1 Cor. vi. 1. Πείσομεν αὐτὸν, *we will persuade him, μὴ ἀγανακτεῖν ὑμῖν, not to be angry with you,* Bos supposes; i. e. we will screen you from punishment for neglect of duty. Μέχρι τῆς σήμερον *until this day.* No argument can be collected from this indeterminate expression, in opposition to an early date of St. Matthew's Gospel. For what things, says Dr. Townson, is the Evangelist speaking of

^f Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς 16
τὸ ὄρος, οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδόντες αὐτὸν, 17
προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. ^g Καὶ προσελθὼν ὁ 18
Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία
ἐν οὐρανῷ καὶ ἐπὶ γῆς. ^h Πορευθέντες μαθητεύσατε πάντα 19
τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς,

^f Supra xxvi. 32. ^g Supra xi. 27. Luke x. 22. John iii. 35. xiii. 3. xvii. 2. Heb. i. 2. ii. 8.

^h Mark xvi. 15. Luke xxiv. 47.

19 * πορευθέντες οὖν

here, and xxvii. 8? Palpable lies, and new names of places, are beings of such a perishable nature and casual existence, that a single year would have been sufficient to give propriety to the observation, if they then continued.

17. οἱ δὲ ἐδίστασαν· but some doubted. For *τινὲς δὲ*, which is not unusual, even though not preceded by *οἱ μὲν*. Those among the eleven disciples, who doubted, seem to have done so, because the distance at which Jesus was first seen by them did not exhibit him clearly enough to their sight. The following words *καὶ προσελθὼν ἐλάλησεν* seem to countenance this observation. Some refer *οἱ δὲ*, not to the eleven who *acknowledged and worshipped him*, but in the sense of *ἄλλοι δὲ* to some of the other disciples who were with them, and who doubted his bodily presence. See Luke xxiv. 9 and 33. This assembly consisted of more than five hundred brethren or disciples; see Paul, 1 Cor. xv. 6. of whom the majority were still alive, when Paul wrote his first Epistle to the Cor. We are not told what time elapsed between our Saviour's last manifestation and this grand appearance. The disciples immediately after that had gone into Galilee; we may conclude it was about three weeks after. See *διςτάζω* xiv. 31.

18. Ἐδόθη . . . γῆς· All power is given unto me in heaven and in earth. This must be understood in the most unlimited sense. Abstract nouns joined with *πᾶς* want the article, where there is not reference; see note at 1 Cor. xiii. 1—3. *Per ἔξουσίαν hic regnum Providentiæ universalis innui contendit*, Vitringa Obs. Sac. All power in heaven and on earth is committed to him, now he is made Head over all things unto his church, and hath received a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on

the earth, and things under the earth, and every tongue should confess that Jesus Christ is LORD to the glory of God the Father: in one word, now are men more especially obliged to honor the Son even as they honor the Father. See John v. 23.

19. 20. Πορευθέντες . . . Πνεύματος· Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. There is an evident distinction between *μαθητεύσατε* and *διδάσκοντες* in the next verse, which has not been observed in our translation. There are manifestly three things, which our Lord here distinctly enjoins his Apostles to execute with regard to the nations, including not merely the Jews as before, x. 5. 6. but also the Gentiles; and they are, *μαθητεύσατε, βαπτίζοντες, and διδάσκοντες*, i. e. convert them to the faith, initiate the converts into the church by baptism, and instruct the baptized in all the duties of the Christian life. See *μαθητεύω* xiii. 52. and Acts xiv. 21. The Apostles are commissioned and empowered to go and make proselytes or disciples, and are at the same time commanded to disclose to all the world the whole mystery of God, his secret counsels in regard to man's salvation. In this commission and promise it is foretold by Christ, that while the world lasts, baptism shall be dispensed, and that the Christian ministers, whose office it is to dispense it, shall by his peculiar presence and assistance, continue to the end of time. In our Lord's discourses, says Dr. Macknight, the twelve are to be considered sometimes as apostles, in which character they had no successors; sometimes as ministers of the Gospel, in which character they have many successors; and sometimes as disciples simply, or private Christians. In this commission our Lord considers the twelve as ordinary ministers of his religion, and therefore in addressing them he spake to all their

20 καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος· Διδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος.

20 * ἀμήν

successors. In any other sense he could not be with the Apostles to the end of the world. Nor could they teach and baptize all nations, in any other sense. *Εἰς τὸ ὄνομα*, pleonastically for *εἰς τὸν Πατέρα*: *to be baptized into* any one is to be baptized into the obligation, belief and profession of any religious worship, doctrine or institution. The Apostles at first baptized in the name of Jesus; thus asserting their belief

that he was the Messiah, which was controverted by the Jews. See Acts ii. 38. viii. 16. xix. 5. With the Gentiles the controversy was concerning the true God; therefore they baptized them, *in the name of the Father, Son, and Holy Ghost*. *Συντέλεια τοῦ αἰῶνος* is the consummation of all things, *the end of the world*. See xiii. 39. xxiv. 3.

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K A T A M A P K O N

ATION ETATTEAION.

ST. MARK, whose Hebrew name was John, was, as we learn from Col. iv. 10. sister's son to Barnabas, his mother Mary being a pious woman of Jerusalem, at whose house the Apostles often assembled, Acts. xii. 12. He probably assumed the surname of Mark, when he went to preach the Gospel in foreign countries. There is a very general consent of ancient writers, that St. Mark composed his Gospel under the inspection of St. Peter. The date of it may be placed between the years 60 and 63; and it is allowed by all the ancient authors that he wrote it at Rome. St. Mark seems to have designed his Gospel for the use of Gentile converts, though there were also some Jewish converts in the church of Rome. His Gospel was indisputably written in Greek. St. Mark, observes Dr. Townson, follows in general the occurrences, though not always the order, of St. Matthew's history. He tells the same miracles and actions, and nearly in the same language, yet often with additions of considerable importance: indeed there is scarcely one story related by both these Evangelists, in which this is not the case: so that Mark's Gospel has the spirit of an original, of a work composed by one who did not learn from St. Matthew what he has adopted from him, but who wrote with an antecedent knowledge of his subject, and described things as an eye-witness would describe them.

Κεφ. α'. 1.

- 1 ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ.
 2 ^a Ὡς γέγραπται ἐν τοῖς προφήταις· Ἰδοὺ, ἐγὼ ἀποστέλλω
 τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν
 3 ὁδὸν σου ἔμπροσθέν σου· ^b Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
 Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
 4 αὐτοῦ. ^c Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ
 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
 5 ^d Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ
 οἱ Ἱεροσολυμίται· καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ
 ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
 6 ^e Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην

^a Mal. iii. 1. Matt. xi. 10. Luke vii. 27.
 John i. 15. 23. ^c Matt. iii. 1. Luke iii. 3.

^b Isa. xl. 3. Matt. iii. 3. Luke iii. 4.
^d Matt. iii. 5. ^e Matt. iii. 4.

Lev. xi. 22.

2 = ἐν Ἡσαΐα τῷ προφήτῃ ib. † ἔμπροσθέν σου 5 || ἐξεπορεύοντο
 ib. || οἱ Ἱεροσολυμίται πάντες· καὶ ἐβαπτίζοντο ἐν

CHAP. I.

1. Ἀρχὴ . . . Θεοῦ. *The beginning of the gospel of Jesus Christ, the Son of God.* St. Mark begins his history from John the Baptist, who is by the Fathers styled, *the beginning of the Gospel*, because he began his office by preaching repentance, as the preparation to receive it, and faith in the Messiah, the subject of it. So Christ himself plainly testifies, *The law and the prophets were until John, from thence the kingdom of God, εὐαγγελίζεται, is preached.* Luke xvi. 16. Some make the construction thus, beginning at verse 4: Ἰωάννης βαπτίζων ἐγένετο ἀρχὴ τοῦ . . . and including verses 2nd and 3rd in a parenthesis. But it is better to understand the first verse as a sentence by itself, which is often thus introduced by authors, as serving both as a title to the book, and signifying that the history immediately follows. Thus Herodotus introduces his history: Ἡροδότου Ἀλικαρνασσοῦ ἱστορίας ἀπὸ δεξιῆς ἥδε. Some have doubted however whether this ought to be accounted part of the sacred text, or whether it was merely a title prefixed by some of the early transcribers, which after-

wards was inadvertently admitted into the text. It is conjectured by some that we ought to read τοῦ υἱοῦ, but titles, in apposition, frequently want the article. See note Matt. i. 1. and iv. 3.

2. 3. 4. Ὡς γέγραπται . . . *As it is written . . .* There is an ὑστερολογία in these verses: the order seems to be, ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν ὡς γέγραπται &c. Several Mss. some ancient Vss. and several ecclesiastical writers read ἐν Ἡσαΐα τῷ προφήτῃ, and perhaps the arguments for the two readings are of nearly equal weight, but as the context shows that the Evangelist cited not one but two prophets, viz. Mal. iii. 1, and Isa xl. 3. and it seems unprecedented, when two testimonies are taken from two prophets, to cite only the last, the common reading ought to be retained. See note Matt. xi. 10. and also iii. 1. The word Κύριος here represents the Heb. word יהוה, Jehovah: see Tilloch on Apocalypse.

6. ἐνδεδυμένος τρίχας· *clothed with camel's hair . . .* See notes Matt. iii. 4. and for the two following verses, see Matt. iii. 1 and 11. Ζώνην δερματίνην· *a leathern*

δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ^f Καὶ ἐκήρυσσε λέγων· Ἔρχεται ὁ ἰσχυρό- 7
 τερὸς μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν
 ἰμάντα τῶν ὑποδημάτων αὐτοῦ. ^g Ἐγὼ μὲν ἐβάπτισα 8
 ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.
^h Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ 9
 Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς
 τὸν Ἰορδάνην. Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε 10
 σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡσεὶ περιστερὰν
 καταβαῖνον ἐπ' αὐτόν. ⁱ Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρα- 11
 νῶν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. ^k Καὶ 12
 εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον· ^l Καὶ ἦν 13
 ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ

^f Matt. iii. 11. Luke iii. 16. John i. 27. ^g Acts i. 5. ii. 4. xi. 16. xix. 4. ^h Matt. iii. 13. Luke iii. 21. John i. 32. ⁱ Infra ix. 7. Ps. ii. 7. Isa. xlii. 1. Matt. iii. 17. xvii. 5. 2 Pet. i. 17. ^k Matt. iv. 1. Luke iv. 1. ^l Matt. iv. 11.

10 || ὡς περιστερὰν

11 — ἐν σοὶ εὐδόκησα

13 † ἐκεῖ

girdle. This was part of the dress of Elias, or Elijah, in whose power and spirit John came. 2 Kings i. 8. The custom of taking off the shoes or sandals of a stranger, when he came into the house, alluded to in the next verse, prevailed among the Greeks. It is implied in this passage of Terence; *Adsidō: accurrunt servi: soccos detrahunt*. Heaut. i. 1.

9. καὶ . . . Ἰορδάνην· and was baptized of John in Jordan. *Eis* for ἐν by enallage of case; or, as observed by Krebsius in several places, by an elegant form of construction for, κατέβη εἰς τὸν Ἰορδάνην, ἵνα βαπτισθῇ. Our Lord's baptism, says Dr. Macknight, tended to promote the ends both of his own mission and of his forerunner's, as it established the authority of both. It established John's mission, great honor being done him by the Messiah's receiving his baptism. It established our Lord's mission also; for after he was baptized, the testimonies of the Spirit and voice from heaven were given him in the presence of the multitude assembled at Jordan. That these testimonies should have been given on this occasion, rather than on any other, was fit; because it was an august manner of opening our Lord's ministry, was the most public occasion that could be found, and pointed him out as Messiah to the

Gr. Test.

I.

Baptist, who was thereby qualified for the principal duty of his mission, John i. 31.

10. εἶδε . . . αὐτόν· he saw the heavens opened, and the Spirit, like a dove, descending upon him. See note Matt. iii. 16. Those passages, which, says Bp. Midd. from their ascribing *personal acts* to the πνεῦμα ἅγιον, are usually adduced to prove the personality of the blessed Spirit, have invariably the article; except, indeed, in cases, where other terms confessedly the most definite frequently lose the article from some known and alleged cause, as after a preposition. For the explanation of the next verse, see Matt. iii. 17.

12. Καὶ . . . ἔρημον· And immediately the Spirit driveth him into the wilderness. Jesus was led, by an impulse of the Spirit, into the wilderness; which, from the circumstance mentioned of the wild beasts in the next verse, was the most desolate and solitary. So Matt. iv. 1. ἀνῆχθη, he was led up from the plains of Jordan by the Spirit. Luke iv. 1. ἤγετο, he was moved by the Spirit inwardly to go into the wilderness. The Spirit ἐκβάλλει, sends him away into the wilderness; so the word signifies ver. 43. Jesus ἐξέβαλεν αὐτόν, sent him away. See Matt. ix. 38. See notes on the temptation Matt. iv.

2 E

τοῦ Σατανᾶ· καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι
διηκόνουν αὐτῷ.

- 14 ^m Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
15 τοῦ Θεοῦ, ⁿ Καὶ λέγων· ^o Ὅτι πεπλήρωται ὁ καιρὸς, καὶ
ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν
16 τῷ εὐαγγελίῳ. ^o Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς
Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
τοῦ Σίμωνος, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ·
17 ἦσαν γὰρ ἀλιεῖς· Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω
18 μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. Καὶ εὐ-
19 θέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. Καὶ
προβὰς ἐκεῖθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ

^m Matt. iv. 12. Luke iv. 14. John iv. 43.

ⁿ Matt. iii. 2.

^o Matt. iv. 18. Luke v. 2.

15 † καὶ ante λέγων

16 || καὶ παράγων
18 † αὐτῶν

ib. † τοῦ Σίμωνος
19 † ἐκεῖθεν

ib. || ἀμφιβάλλοντας

15. "Ὅτι . . . εὐαγγέλιον. *The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.* For this use of ὅτι, see Matt. vii. 23. The definiteness of this expression, πεπλήρωται ὁ καιρὸς, the time is accomplished, is an incontestable proof of the then prevalent expectation of a Messiah. However much, says Campbell, the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance, seems to have been pretty well apprehended by the bulk of the nation. From the N. T. as well as from the other accounts of that period still extant, it is evident that the expectation of this great deliverer was then general among them. It is a point of some consequence to the cause of Christianity, that both the time and the place of our Lord's birth coincided with the interpretations then commonly given of the prophecies, by the Jews themselves, his contemporaries. Πιστεύειν τῷ εὐαγγελίῳ is to give credence to the truth of the Gospel, but πιστεύειν ἐν τῷ or εἰς τὸ εὐ . . . as used by the LXX in the same sense, is to put one's whole trust and confidence in Christ and his Gospel.

16. Περιπατῶν δὲ . . . *Now as he walked* . . . See note Matt. iv. 18. St. Matt. and St. Mark pass over what our Lord did in

Judea and other parts in the interval between his temptation and John's imprisonment, and both open the history of his public ministry with the calling of St. Peter, which they relate in the same words. Χώρας is und. with Γαλιλαίας, see Bos at χώρα.

17. καὶ ποιήσω . . . ἀνθρώπων. *and I will make you to become fishers of men.* Metaphorically for preachers of the Gospel. This prophecy or promise of our Lord was signally fulfilled by the thousands whom the apostles afterwards brought into the church. And the words themselves may be considered as typical of that fulfilment: a type being a resemblance between two persons, things, or events, but prior to its antitype, i. e. to that which it typifies, and not known to be such a type at the time. Thus the typical offering of Isaac by Abraham was afterwards fully understood when the antitypical sacrifice was made upon the cross. The act of fishing has been considered by the ancients as emblematical. See Ezek. xlvii. 10. where the mention of fishers appears to determine that increase of religious knowledge and practice to Christianity. It appears that the ancient Christians called themselves ἰχθῆς, and it has not been left unnoticed that the initial letters of Ἰησοῦς, Χριστός, Θεοῦ Υἱός, Σωτήρ, formed this word. See note at Matt. iv. 19.

Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ κα-
ταρτίζοντας τὰ δίκτυα. Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ 20
ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν
μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

^p Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς 21
σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε. ^q Καὶ 22
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐ-
τοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς. ^r Καὶ 23
ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,
καὶ ἀνέκραξε, ^s Λέγων· Ἐα, τί ἡμῖν καὶ σοι, Ἰησοῦ Ναζα- 24
ρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ
Θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, 25

^p Matt. iv. 13. 23. Luke iv. 31.

^q Matt. vii. 28. Luke iv. 32.

^r Luke iv. 33.

^s Matt. viii. 29.

24 † ξα

19. καὶ αὐτοὺς . . . τὰ δίκτυα· who also were in the ship mending their nets. See notes Matt. iv. 21. and viii. 23. It is probable, from St. John's account, that they had been before convinced by his miracles and doctrine. Μετὰ τῶν μισθωτῶν, with the hired servants, in the next verse, shows that their situation was not mean or despicable.

22. ἦν γὰρ . . . Γραμματεῖς· for he taught them as one that had authority, and not as one of the Scribes. See notes vii. 28. 29. Matt. The word ἐξουσία signifies power in general, in its fullest and strongest import; sometimes a natural power, sometimes an usurped power, and sometimes a power or authority given by human or divine laws: and in this last sense it is best rendered by a right or privilege, as it should be in 1 Cor. ix. 4. 5. 6. The word has these meanings, 1. *vis et potestas efficiendi aliquid, facultas*. 2. *libertas agendi*. 3. *auctoritas*. 4. *licentia agendi et faciendi*, juss. Schleusner.

23. Καὶ ἦν . . . ἀκαθάρτῳ· And there was in their Synagogue a man with an unclean spirit, i. e. having an unclean spirit, as St. Luke speaks iv. 33. This miracle is not particularly recorded by St. Matt. See notes Matt. iv. 23. 24. As this possessed person was admitted into the Synagogue, he must have had some intervals of ease.

24. Ἐα . . . Θεοῦ· Let us alone; what have we to do with thee; thou Jesus of

Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. Better translated, What hast thou to do with us? Thus in A. Gellius, τί γὰρ μάχαισι κάμοι, what have I to do with fights? ξα must be considered, not a verb, but a Greek interjection or exclamation, expressive of pain and indignation; which occurs in the Greek tragedians. This man being seized with a paroxysm exclaims with great vehemency, acknowledging the divine power of our Saviour, but fearing immediate destruction to himself, rather than expecting his own deliverance from the power of Christ. Ὁ ἅγιος τοῦ Θεοῦ· the Holy One of God. The Jew Abenesra applies ψαπ, in Daniel ix. 24. to the Messiah. When the word ἅγιος is used in the N. T. as an appellative with the article, in the singular number, and applied to a person, the application is always either to God or to Christ. This term is employed sometimes alone, to denote the true God, ὁ ἅγιος, the Holy One, and sometimes, particularly in the O. T. with the addition of the name of his people, the Holy One of Israel. Ὁ ἅγιος, the Holy One, is in like manner appropriated, particularly in the N. T. to Christ, commonly with the addition of τοῦ Θεοῦ. Ναζαρηνὸς and Ναζωραῖος are the same; see Matt. ii. 23. Φιμώθητι in the next verse, be muzzled: our Lord silences and expels the unclean spirit in the most authoritative terms.

- 26 καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἔξῃλθεν ἐξ αὐτοῦ.
- 27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας· Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ
- 28 ὑπακούουσιν αὐτῷ; Ἐξῃλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην
- 29 τὴν περίχωρον τῆς Γαλιλαίας. Καὶ εὐθέως, ἐκ τῆς συναγωγῆς ἔξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀν-
- 30 δρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ
- 31 αὐτῆς. Καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως· καὶ διηκόνει
- 32 αὐτοῖς· ^u Ὁψίας δὲ γενομένης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομέ-
- 33 νους. Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.
- 34 ^{*} Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαι-

^t Matt. viii. 14. Luke iv. 38.

^u Matt. viii. 16. Luke iv. 40.

^{*} Luke iv. 41. Acts xvi. 17. 18.

26. Καὶ σπαράξαν αὐτόν· *And when the unclean spirit had torn him; i. e. having convulsed him.* This seems to be the proper meaning of the word σπαράξω as used here by Mark, which from σπαράσσω signifies to shake or move with violence; though also to tear, and lacerate, in profane authors. Grotius has observed that σπαράγμους, for σπασμους followed by foaming at the mouth, is sometimes used to signify a convulsion. Thus ix. 20. Luke ix. 39. It appears that no injury was done to the body, Luke iv. 35.

27. τίς ἡ διδαχὴ ἡ καινὴ αὕτη· *what new doctrine is this?* Such astonishing miracles are not wrought in vain: some new discovery of the will of God is intended; but what can it be? συζητέω, to inquire with one another.

28. εἰς ὅλην . . . Γαλιλαίαν· *throughout all the region round about Galilee; rather, through all the region of Galilee.* The Vul. intirely expresses the sense, in omnem regionem Galilææ. The compound περίχωρος denotes no more than the simple χώρος, or, if there be a difference, it only suggests that the country spoken of is extensive. Γῆν is understood.

29. Καὶ . . . ἦλθον . . . *And forthwith,*

when they were come out of the Synagogue, they entered. . . See note Matt. iii. 16. for the use of εὐθέως, as here; and Matt. viii. 14. &c.

31. καὶ διηκόνει αὐτοῖς· *and she ministered unto them.* Harmer observes that among the Jews, they who had received mercies, sometimes entertained the prophets that had healed them, and their attendants: so a feast was made at Bethany where Lazarus was, who had been dead, for Jesus and his disciples, John xii. 1. 2. Sometimes they were invited to eat bread where some of the family were ill; and the sick being healed, did, in some cases, afterwards minister to them: such were the circumstances attending the healing of Peter's wife's mother.

32. Ὁψίας . . . ἥλιος . . . *And at even, when the sun did set; or rather, was set.* See Matt. viii. 16. The Sabbath ended at sunset; and then the people seized the opportunity of bringing the diseased to Jesus, that they might be healed. The Jews were scrupulous about carrying burdens on the Sabbath.

34. καὶ οὐκ . . . αὐτόν· *and suffered not the devils to speak, because they knew him; or rather, to say that they knew him.* See

μόνια, ὅτι ᾔδεισαν αὐτόν. ^γ Καὶ πρωτὶ ἔννουχον λίαν ἀνασ- 35
 τὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, καὶ κεῖ προσ-
 ῆχετο. Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' 36
 αὐτοῦ. Καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ, "Οτι πάντες 37
 ζητοῦσί σε. ^α Καὶ λέγει αὐτοῖς. "Αγωμεν εἰς τὰς ἐχομέ- 38
 νας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξε-
 λήλυθα. Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς 39
 ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

^α Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν, καὶ 40
 γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ. "Οτι, ἐὰν θέλῃς, δύνασαί
 με καθαρίσαι. "Ο δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν 41
 χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ. Θέλω, καθαρίσθητι.
 Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ 42
 ἐκαθαρίσθη. Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν 43
 αὐτόν. ^β Καὶ λέγει αὐτῷ. "Ορα, μηδενὶ μηδὲν εἶπης· ἀλλ' 44

^γ Luke iv. 42.

^α Luke iv. 43.

^α Matt. viii. 2. Luke v. 12.

^β Levit. xiv. 2.

38 * κακεῖ ib. — ἐλήλυθα 39 || εἰς τὰς συναγωγὰς

note Matt. viii. 31. Our Saviour abhorred such testimony. Prophecy, miracles, and the purity of his doctrine were the proofs on which he rested his authority. ^γἮφις is the aor. 2d from ἀφίεω, from which ἀφίημι, here to permit, is formed.

35. Καὶ . . . ἐξῆλθε. *And in the morning, rising up a great while before day, he went out.* Ἐννουχον adverbially for κατὰ τὸν ἔννουχον χρόνον, properly signifies, *when the night was very far advanced, or when it was yet deep night*, implying that the dawning of the day was near at hand. It may be thus easily reconciled with Luke iv. 42. where γενομένης ἡμέρας, which our translation renders *when it was day*, may be rendered *as the day was coming on*; γενομένης being susceptible of expressing not only the time that is already come, but also that which is near at hand, and ready to approach. Ἐννουχον λίαν is also the same with Luke xxiv. 1. ὕθρου βαθέος, *very early in the morning*, when it was yet night; where see note.

38. "Αγωμεν . . . ἐξελήλυθα. *Let us go into the next towns, that I may preach there also: for therefore came I forth.* Jesus would not go among these people at present. Perhaps he knew that, warm with the expectations of a temporal kingdom, they meditated to make him king over them. Κωμοπόλεις, towns, saith Lightfoot, are vil-

lages which had a synagogue in them, κάμμαι villages which had none, πόλεις towns girt about with walls. Josephus however mentions a κάμη with walls, as πόλεις, both which are used promiscuously in N. T. Ἐξελήλυθα, *I came forth*, from the more immediate presence of God, εἰς τοῦτο ἐπίσταμαι, Luke iv. 43. for therefore was I sent. Ἀγειν intransitive is used by Greek writers for, to go; thus: Arist. Nub. iv. 5. ἄξεις, wilt thou not go? See Vig. c. v. s. 1. r. 11. ἐχομένης used by Greek writers for adjoining, being next in place; as ἐχέσθαι τίνος is to adhere to, to cling to.

41. "Ο δὲ Ἰησοῦς σπλαγχνισθεὶς . . . *And Jesus, moved with compassion . . .* For these verses, see notes Matt. viii. 2. &c. and ix. 30. 36. &c.

44. "Ορα, μηδενὶ μηδὲν εἶπης. *See thou say nothing unto any man:* See notes at Matt. vii. 4. and ix. 30. On the subject of this silence which our Lord enjoined, and his motives for doing so, Witsius thus expresses himself. Si ad ea quæ sequuntur attendamus, manifestum est non esse indictum huic homini perpetuum silentium; sed duntaxat usqueadum purgationem sui purgasset sacerdotibus, eamque testatam fecisset doni imperati oblatione. Nimirum non modo volebat Jesus divinæ legis retinens videri, quod erat revera: sed et miraculo

ὑπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ
καθαρισμοῦ σου ᾧ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.
45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ, καὶ διαφημίζειν
τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν
εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς
αὐτὸν πανταχόθεν.

Κεφ. β'. 2.

- 1 ^a Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ
2 ἠκούσθη, ὅτι εἰς οἶκόν ἐστι. Καὶ εὐθέως συνήχθησαν πολ-
λοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ
3 ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτὸν παρα-
4 λυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. Καὶ μὴ δυνά-

^c Luke v. 15.

^a Matt. ix. 1. Luke v. 18.

45 || πάντοθεν

1 || εἰσῆλθε πάλιν

2 † εὐθέως

suo fidem fieri ab ipsis sacerdotibus, et tum demum illud publicari. Ut autem fides illi fieret a sacerdotibus, præveniendi erant, antequam fama miraculi in Galilæa facti ad Hierosolymitanorum aures perveniret; ne sacerdotes, quorum et notio erat, invidiæ veneno tacti, aut leprosum eum fuisse, aut a leprâ bonâ fide curatum esse, negarent. Ideo cum Jesus εὐθέως ἐξέβαλε, protinus facessere jussit, ne fama anteverteret, et silentium imperavit, donec se sacerdoti explorandum stitisset, et permissum ipsi esset munus suum offerre, quod non licebat nisi post solemnem sacerdotis declarationem. Ab eo tempore fas sanato fuit in urbem ingredi, &c.

45. Ὁ δὲ . . . εἰσελθεῖν . . . But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city . . . There is an evident distinction between a moral and a natural inability. Jesus, who purposely shunned the confluences and applauses of the people, found it not fit for him to enter openly into the city. A cleansed leper might show himself to any priest, who resided in the neighbourhood, and thus have his cleansing legally attested. See note Matt. viii. 3. Τὸν λόγον, the matter, in imitation of the Heb. see note Matt. iv. 4. but we find λόγος used in this sense by

the purest Greek writers, by Æschyl. and Sophocl. thus also Palaphat. Ἀτελὼς τὸν λόγον ἀπολιπὼν, infected re.

CHAP. II.

1. Καὶ . . . ἡμερῶν· And again he entered into Capernaum after some days. Ἡμερῶν sc. τινῶν διελθουσῶν, see Bos at διελθῶν. After many intervening days had elapsed since our Saviour had left Capernaum, and after making a circuit through Galilee, he returns most probably to Simon Peter's house. See the force of διὰ Matt. xxvi. 61. Εἰς οἶκον for ἐν οἴκῳ. Ἠκούσθη, it was reported.

2. ὥστε . . . λόγον· insomuch that there was not room to receive them, no, not so much as about the door: and he preached the word unto them: μέρη und. after τὰ πρὸς τὴν θύραν, see Bos at μέρη: neither τὸ πρόθυρον, the vestibule, nor the space round it could contain them. See χωρεῖν at note John ii. 6. Τὸν λόγον, the word, i. e. of the Gospel, which he confirmed also by miracles.

4. Καὶ μὴ . . . κατέκειτο· And when they could not come unto him for the press, they uncovered the roof where he was: and, when they had broken it up, they let down

μενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν
 στέγην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον,
 ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν 5
 πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέωνταί
 σοι αἱ ἁμαρτίαι σου. Ἦσαν δέ τινες τῶν Γραμματέων 6
 ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
^b Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι 7
 ἁμαρτίας, εἰ μὴ εἷς ὁ Θεός; Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς 8

^b Job xiv. 4. Isa. xlii. 25.

5 = ἀφέωνταί σου αἱ ἁμαρτίαι.

the bed wherein the sick of the palsy lay. See account of eastern houses, Matt. xxiv. 17. Dr. Shaw says that they are often square buildings, inclosing an *impluvium*, or court-yard. This in hot or rainy weather is covered with an awning, fastened to the four corners of the parapet-wall. All that was to be done therefore, without making any breach in the *tegula* or *κέραμοι*, see Luke v. 19. was to carry the paralytic to the top of the house, either by forcing their way through the crowd by the gateway and passages up the staircase, or else by conveying him over some of the neighbouring terraces, and there, after they had drawn away the *στέγην* or awning, to let him down along the side of the roof through the opening or *impluvium* into the midst of the court before Jesus. *Στέγη* may denote with propriety, no less perhaps than *atitilo*, the corresponding word in the Syriac version, any kind of covering; and consequently *ἀποστεγάξεν* may signify the removal of such a covering. Ἐξορύξαντες is in the Vulg. rendered *patefacientes*, as if farther explanatory of *ἀπεστέγασαν*. The same in the Persian version is connected with *κράββατον*, and there implies making holes in it for the cords to pass through. That neither *ἀπεστέγασαν* nor *ἐξορύξαντες* imply any force or violence offered to the roof, appears from the parallel passage in St. Luke, where, though διὰ τῶν κέραμων καθῆκαν αὐτὸν, *per tegulas demiserunt illum*, is rendered by our translators, *they let him down through the tiling*, as if that had been previously broken up, it should be rendered, *they let him down over, along the side, or by the way of the roof*: as in Acts ix. 25. and 2 Cor. xi. 33. where the like phraseology is observed as in St. Luke: διὰ is rendered in both places *by*, that is, *along the side, or by the way of the wall*. Ἐξορύξαντες may express the plucking away or

removing any obstacle, such as awning or part of parapet, which might be in their way. *Κέραμοι* was first used for a roof of tiles, but came afterwards to signify any kind of roof. *Κράββατος*, a bed, a mean kind of bed; a common Hellenistic word, interpreted *σκιμπόδιον*, *κλινίδιον μονοκοίτιον*.

5. Τέκνον . . . Son, thy sins be forgiven thee. See note Matt. ix. 2. The Scribes and Pharisees conclude that our Saviour has spoken blasphemies, understanding him to have made himself equal to God, whose inalienable property the forgiveness of sins is. But he convinces them by actual demonstration, that the mighty power of God energised in him; and then as St. Luke v. 26. expresses it, *an exstasis* seized them all, and they glorified God. No one of the prophets ever pretended to work miracles by his own power, as Jesus did.

7. εἰ μὴ εἷς ὁ Θεός; but God only? See note in Matt. xix. 17. where the same words occur. See note Matt. ix. 3.

8. ἐπιγινούς . . . εἰντοῖς . . . when Jesus perceived in his spirit, that they so reasoned within themselves . . . Our Lord did not, as others, derive his knowledge from the ordinary and outward methods of discovery, which are open to all men, but from peculiar powers which he inherently possessed, independently of every thing external. But Christians, observes Dr. Campbell, are not to think themselves warranted, by the example of their Lord, to pronounce on what passes within the hearts of others, inasmuch as this is a branch of knowledge which was peculiar to the Son of God, whose special prerogative it was, not to need that any should testify concerning man unto him, as of himself he knew what was in man. In ver. 9. *Bos* at *ἐαυτοῦ* makes *σεαυτὸν* und. after *ἐγχειραι*.

- τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
- 9 Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἐγείραι, καὶ ἄρῃ σου τὸν κράββατον, καὶ περιπάτει; Ἴνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας· (λέγει τῷ παραλυτικῷ,) Σοὶ λέγω, ἔγειραι, καὶ ἄρῃ σου τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.
- 13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ παράγων εἶδε Λευὴν, τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτόν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ. Καὶ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ

ᶜ Matt. ix. 9. Luke v. 27.

8 * οὕτως διαλογίζονται

9 = σου post ἀφώνται

ib. || ἔγειρε, ἄρῃ

11 || ἔγειρε, ἄρῃ

12. ὥστε ἐξίστασθαι πάντας... *insomuch that they were all amazed...* See note Matt. ix. 8. St. Luke v. 26. uses the same forcible expression *ἐκστασις*.

14. Καὶ... *τελώνιον*. And as he passed by, he saw Levi, the son of Alpheus, sitting at the receipt of custom. We do not perceive who Alpheus was. It may have been the name of Matthew's father: but it does not seem probable that James the son of Alpheus was his brother. It is likely that Matthew before this his apostolical name was called Levi in the former part of his life. His office seems more particularly to have consisted in collecting the customs of commodities, that came by the sea of Galilee, and the tribute, which passengers paid, who went by water. See note Matt. ix. 9.

15. ἦσαν... *αὐτῷ*. for there were many,

and they followed him. This savours of a Hebraism; i. e. there were many who followed him. See the force of *ἀκολουθέω* Matt. xvi. 24. and see note ix. 10. St. Luke v. 28. says that Matt. *left all* and followed him. There can be no doubt that, from a principle of justice, as well as prudence, he would take care to make up his accounts, and regularly pass his business into other hands. *Ἐν τῇ οἰκίᾳ αὐτοῦ*, in his house, i. e. the house of Matthew, in which, as we learn from Luke v. 29. he made an entertainment where Jesus was present; but this feast must have been after the day of his calling. And it is probable that long before he followed Jesus, he had been convinced by his doctrine and miracles.

16. Τί ὅτι... *How is it that...* for τί γέγονεν, ὅτι, *quid cause subest, quod?* as it is supplied by John xiv. 42. We also

ἁμαρτωλῶν ἐσθίει καὶ πίνει; ^d Καὶ ἀκούσας ὁ Ἰησοῦς 17
λέγει αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ'
οἱ κακῶς ἔχοντες· οὐκ ἤλθον καλέσαι δικαίους, ἀλλὰ
ἁμαρτωλοὺς, εἰς μετάνοιαν. ^e Καὶ ἦσαν οἱ μαθηταὶ Ἰωάν- 18
νου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ
λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν
Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι;
Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ θυμ- 19
φῶνος, ἐν ᾧ ὁ θυμφίος μετ' αὐτῶν ἐστί, νηστεύειν; ὅσον
χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν θυμφίον, οὐ δύνανται νη-
στεύειν. Ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρβῇ ἀπ' αὐτῶν ὁ 20
θυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.
Καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιρῥάπτει ἐπὶ ἱμα- 21
τίῳ παλαιῷ· εἰ δὲ μὴ, αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν
τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται. Καὶ οὐδεὶς βάλλ- 22
λει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος
ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπο-
λοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

^f Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ 23

^d Luke v. 31. 32. 1 Tim. i. 15. Matt. ix. 13.

^e Luke v. 33. Matt. ix. 14.

^f Matt. xiii. 1. Luke vi. 1. Deut. xxiii. 25.

17 ‡ εἰς μετάνοιαν

18 || οἱ φαρισαῖοι νηστεύοντες·

20 = ἐν ἐκείνῃ τῇ ἡμέρᾳ

21 ‡ καὶ ante οὐδὲς

22 ‡ ὁ νέος

meet with τίς τι Luke ii. 49. Acts v. 4. See Bos at γίνεσθαι, and note at Matt. ix. 11. Our Saviour's conduct and declarations make it evident that he thought the Pharisees themselves more sinful, and more in want of repentance, than these publicans, whom they despised and condemned.

17. οὐκ ἤλθον . . . μετάνοιαν· I came not to call the righteous, but sinners, to repentance. See note Matt. ix. 13. where, as in this place, there is some doubt of the authenticity of the clause, εἰς μετάνοιαν, but besides its appositiveness, there is scarcely sufficient authority for its rejection: a comma should be placed at ἁμαρτωλοὺς.

18. Καὶ ἦσαν . . . νηστεύοντες· And the disciples of John and of the Pharisees used to fast . . . See note Matt. ix. 14. Days of fasting were frequent in our Saviour's time. The Pharisees particularly probably fasted twice a week, the Jewish fasts being on the second and fifth days of the week: Luke xviii. 12. Their disciplines therefore were

Gr. Test.

I.

surprised to find the disciples of Jesus overlooking so essential a duty. Superstitions and hypocritical persons are ever apt rashly to place the sum of piety in things of an indifferent nature. Σοὶ μαθηταί, thy disciples; (sc. οἱ σοὶ ὄντες:) this dative is used by the best writers for a genitive.

19. Μὴ δύνανται . . . Can the children of the bridechamber fast . . . or, can the bride-men fast? See note Matt. ix. 15. Μὴ δύνανται expresses here that which is unfit and incongruous to be done. As Luke vi. 42. Πῶς δύνασαι λέγειν . . .

20. 21. 22. See notes Matt. ix. 16. 17. with regard to the similitudes of the old garment and old vessels. Νηστεύουσιν· shall they fast; or rather, they will fast. This expression is merely a declaration of what would happen; or what his disciples would of themselves be induced to do, on a change of circumstances.

23. Καὶ . . . στάχυν· And it came to pass, that he went through the corn fields on

2 F

τῶν σπορίμων· καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν
 24 τίλλοντες τοὺς στάχους. Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ·
 25 Ἰδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστι; ^ε Καὶ
 αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δα-
 βιδ, ὅτε χρεῖαν ἔσχε, καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ'
 26 αὐτοῦ; ^h Πῶς εἰσηλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ
 τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς
 οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς
 27 σὺν αὐτῷ οὔσι. Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν
 28 ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. Ὡστε
 κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

^ε 1 Sam. xxi. 6.

^h Exod. xxix. 32. Levit. xxiv. 9.

24 † ἐν 26 † τοῦ ante ἀρχιερέως

the Sabbath day; and his disciples began, as they went, to pluck (i. e. his disciples plucked, as they went) the ears of corn. See notes Matt. xii. 2. &c. for this and the following verses. There seems to be here an enallage of verbs, ὁδὸν ποιεῖν τίλλοντες, for ὁδὸν ποιούντες τίλλειν. This Sabbath is marked by Luke to have been the first Sabbath after the second day of the passover. Luke vi. 1. Our Lord avails himself of some exceptions, in which it was allowed to transgress the law of the Sabbath; and thus with much address extricates himself from a dilemma of peculiar danger: for he could neither justify his disciples without exposing himself to the punishment of a Sabbath breaker, which was death; nor condemn them, without suffering an imputation on his character, for allowing his disciples thus to transgress the law; which would deter others from joining him.

26. ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως· in the days of Abiathar the high priest . . . but it appears from 1 Sam. xxi. 1. that Abimelech the father of Abiathar was then the high priest. Various solutions of this difficulty have been given. But the difficulty consists in the interpretation of the passage as if there was no article, which in that case would mean that Abiathar was actually high

priest at the period in question, as ἐπὶ Νικοκλέους Ἀρχοντος, Demosth. ἐπὶ Σίμωνος ἀρχιερέως in the LXX, Macc. and Luke iii. 2. ἐπὶ ἀρχιερέων Ἀννα καὶ Καϊάφα. But there is by no means sufficient authority for the omission. Now the use of the article points out Abiathar as a man of a distinguished name, and who was afterwards a celebrated high priest, without intending a reference to his being then the high priest, since that was not the case. Thus we would designate David as Δαβιδ τὸν βασιλέα, and speaking of any event that had occurred during the early part of his life before he was king, we might say, ἐπὶ Δαβιδ τοῦ βασιλέως. So John xi. 2. ἡ ἀλείψασα, though the act of anointing was subsequent. So that the expression may easily signify, in the days of Abiathar, who was afterwards high priest. See note Matt. xii. 4.

27. 28. Τὸ σάββατον . . . The Sabbath was made . . . These two verses may be thus connected: The Sabbath, being made for the use of man, ought to yield to the good of man, for whom it was instituted. Therefore Christ, the Son of man, who came to save men's lives, must have power to dispense with the sabbatic rest in cases for the good of mankind.

Κεφ. γ'. 3.

^a Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄν- 1
θρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· Καὶ παρετήρουν 2
αὐτὸν, εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσω-
σιν αὐτοῦ. Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι 3
τὴν χεῖρα· Ὑψαίρει εἰς τὸ μέσον. Καὶ λέγει αὐτοῖς· 4
Ἐξεστὶ τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι·
ψυχὴν σῶσαι, ἢ ἀποκτεῖναι· Οἱ δὲ ἐσιώπων. Καὶ περι- 5
βλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πω-
ρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτείνον
τὴν χεῖρά σου· καὶ ἐξέτεινέ, καὶ ἀποκατεστάθη ἡ χεὶρ
αὐτοῦ ὑγιὲς ὡς ἡ ἄλλη. ^b Καὶ ἐξεληόντες οἱ Φαρισαῖοι 6
εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποιοῦν κατ'
αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

^c Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ 7

^a Matt. xii. 9. Luke vi. 6.

^b Matt. xxii. 16.

^c Matt. iv. 25. Luke vi. 17.

3 || ἔγειρε

5 † ὑγιὲς ὡς ἡ ἄλλη

7 = μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν εἰς τὴν

CHAP. III.

2. Καὶ . . . αὐτοῦ· *And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.* See note Matt. xii. 10. Παρατηρεῖν denotes *to watch* and observe a person very narrowly, either for a good, or a bad, but chiefly an insidious purpose. While they were forming designs of perpetrating the most atrocious murder from the basest motives, in the Synagogue, and on the Sabbath day, they attempt to bring a charge and accusation against our Saviour himself, even while employed in doing good, and saving men's lives on that day.

4. Ἐξεστὶ . . . *Is it lawful . . .* See note Matt. xii. 10. It may be justly deduced from this, as a standing principle of Christian morals, that not to do the good which we have the opportunity and power to do, is, in a certain degree, the same as to do the contrary, evil. Our Lord put this question to them in answer to their question.

5. Καὶ . . . αὐτῶν . . . *And when he had looked round about on them with anger,*

being grieved for the hardness of their heart. . . . We see here that anger is found in him, in whom there was no sin. But it was a holy indignation in him, and generous grief, not that passion which is attended with a desire of revenge; nor was it unmingled with compassion for them. Πώρωσις, from *πωρόω* to *harden* or *make callous*, is *callousness*, rendered *hardness* in the common translation, and which as often means *blindness*, and is so rendered Rom. xi. 25. and Eph. iv. 18. where that sense is more suitable to the context. Hesych. πάρωσις· λέγοιτο δὲ ἐπὶ σαρκῶν, πάρος καὶ ἀναισθησία. Suid. πάρωσις· ἡ τύφλωσις.

6. μετὰ τῶν Ἡρωδιανῶν . . . *with the Herodians . . .* See note at Matt. xxii. 16. also xii. 14—16. parallel to which the following verses are to ver. 12. but more copious, and with additional circumstances.

7. Καὶ . . . θάλασσαν . . . *But Jesus withdrew himself with his disciples to the sea . . .* Our Saviour departs, that he may give place to the wrath of his enemies, and secure himself from their malice. See Matt. xii. 15. so also John viii. 59. He withdraws

πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
 8 ἠκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας, Καὶ ἀπὸ Ἱερο-
 σολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου,
 καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες
 9 ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. Καὶ εἶπε τοῖς μαθηταῖς
 αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα
 10 μὴ θλίβωσιν αὐτόν. Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε
 ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μᾶστι-
 11 γας. Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει,
 προσέπιπτεν αὐτῷ καὶ ἔκραζε, λέγοντα, Ὅτι σὺ εἶ ὁ υἱὸς
 12 τοῦ Θεοῦ. ^d Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φα-
 νερὸν ποιήσωσι.
 13 ^e Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾗθελεν
 14 αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησε δώδεκα, ἵνα

^d Supra i. 25.^e Infra vi. 7. Matt. x. 1. Luke vi. 12. ix. 1.

7 = ἠκολούθησεν

ib ‡ αὐτῷ

11 = προσέπιπτον

ib. = ἔκραζον

from the dominions of Herod Antipas on the western side of the lake, to those of Philip on the eastern side.

8. καὶ . . . and from Idumea . . . Properly Idumea is a Greek name, derived from the Heb. Edom. The ancient Idumea was called by various names, Gobalene, Arabia, &c. It was situated to the south of Palestine, lying between it and Egypt. So that the southern border of the land, which fell to the lot of the tribe of Judah, bordered upon Edom. But afterwards, being conquered by the Maccabees, the Edomites were incorporated with the Jews, and Herod himself was one of this nation. After our Lord's time the whole of Judea was sometimes called by the Greeks and Romans Idumea, who named even the Jews themselves Idumeans, from the country which they possessed. Οἱ περὶ Τύρον, not the Tyrians and Sidonians themselves, but the Jews who dwelt on the confines and maritime coasts of Tyre and Sidon. See Luke vi. 17. παράλιος Τύρου. According to Bos οἰκοῦντες is und.

9. προσκαρτερῇ αὐτῷ . . . should wait on him . . . See note Matt. viii. 23. Προσκαρτερῶ with a dat. of the thing is to persevere in, to be assiduous in, incumbere, assidue versari in aliquā re; but of the person, to attend constantly on: instances of the like application we have in profane authors.

10. ὥστε . . . μᾶστιγας' inasmuch that

they pressed upon him for to touch him, as many as had plagues: rather, so that as many as had grievous diseases pressed upon him to touch him. Ἐπιπίπτειν signifies that they were ready to drive each other upon him, so that those nearer him could scarcely stand, being pressed forward by those behind. It is the same meaning as ἐπικεῖσθαι αὐτῷ, Luke v. 1. The Syriac version joins ὅσοι εἶχον μᾶστιγας, to what follows: as many as had torments, (scourges,) and unclean spirits fell down . . .

11. προσέπιπτεν αὐτῷ· fell down before him . . . πρὸς τοὺς πόδας und. When it is said that unclean spirits fell down before him, it relates to the persons possessed with them. Ὁ υἱὸς τοῦ Θεοῦ the Son of God: see note Matt. iv. 3. Also Matt. ix. 30. for the force of ἐπιτιμᾶω in the next verse.

13. Καὶ ἀναβαίνει εἰς τὸ ὄρος . . . And he goeth up into a mountain . . . See note Matt. v. 1. and also the beginning of chap. x. for the account of calling the twelve Apostles, and of the commission given them by our Saviour. See also Matt. xix. 28.

14. ἐποίησε . . . he ordained; he appointed and constituted twelve, to be with him, that his daily instructions, conversations and devotions might prepare them for their important work. Their appointment seems to have taken place before they were sent forth to preach, or, κηρῶσαι, to pro-

ὅσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν,
 Καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν 15
 τὰ δαιμόνια. ^f Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· 16
 Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν 17
 τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ
 ἐστίν, υἱοὶ βροντῆς· Καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρ- 18
 θολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ
 Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμονα τὸν Κανανίτην, Καὶ 19
 Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, 20
 ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. Καὶ ἀκού- 21
 σαντες οἱ παρ' αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον
 γάρ, ^g Ὅτι ἐξέστη. ^h Καὶ οἱ γραμματεῖς, οἱ ἀπὸ Ἱεροσο- 22
 λύμων καταβάντες, ἔλεγον, Ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι
 ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ^h Καὶ 23
 προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς·
 Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; Καὶ ἐὰν βα- 24

^f John i. 42.^g Matt. ix. 34. xii. 24. Luke xi. 15. John vii. 20. viii. 48. 52. x. 20.^h Matt. xii. 25.

claim the kingdom of the Messiah. Ποιέω is here *constituo, eligo*.

17. καὶ ἐπέθηκεν . . . and he surnamed them . . . This verb plainly signifies to give an additional name. The word Boanerges is differently written, *βοανηργές, βοανεργείς* and *βοανεργής*. There is also much diversity of opinions respecting its derivation. But this appears the most satisfactory, that it is formed from *בני* and *שננ*, *strepitus, tonitrua*. That name must have been very honorable, prophetically representing the resolution and courage, with which they would openly and boldly declare the great truths of the Gospel, when fully acquainted with them. And well, we know, both John and James answered that character. Theophylact says that when Christ called these two disciples *sons of thunder*, he intimated, that they would be great preachers and great divines, ὡς μεγαλοκήρυκας καὶ θεολογιστάτους.

21. ἔλεγον γάρ· Ὅτι ἐξέστη· for they said, *He is beside himself*. Τοῦ φρονεῖν is und. Though ἐξίστημι might bear the meaning of *deliquium pati, to faint*, a meaning which might appear well supported by what is said in the preceding verse, *the multitude cometh together again, so that they could not so much as eat bread*, yet there does not ap-

pear sufficient reason to depart from the common interpretation. *His friends* or kinsmen deemed him to be too far transported by zeal, and to exceed the bounds of moderation and prudence. They might so far deem his labors indiscreet, as to be fearful for his health; and they might even be induced by their affection for him to meditate some means of compulsion to oblige him to desist. There is no doubt that the verdict of his friends in this passage is the occasion of introducing the verdict of the Scribes in the following verse. His friends said *he was beside himself*; but the Scribes said still worse, *that he had a devil*. We have the same meaning of ἐξέστημεν 2 Cor. v. 13. contrasted with the verb *σωφρονεῖν*. Οἱ παρ' αὐτοῦ *sui, cognati*. Some critics think that the αὐτὸν refers not to Jesus, but to ὄχλος in the 20th verse: *κρατῆσαι αὐτόν· to restrain or quell it*. And some render ἔλεγον absolutely, *it was said*. But each of these interpretations is attended with some difficulty in the context, or the syntax, from which the common acceptation is exempt. The expression ἀκούσαντες shows that they who heard of this distress of Jesus were in another house. For the explanation of the following verses see Matt. xii. 24—33.

σιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία
 25 ἐκείνη. Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται
 26 σταθῆναι ἡ οἰκία ἐκείνη. Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ'
 ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος
 27 ἔχει. ^ι Οὐδὲς δύναται τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν
 εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν
 28 δῇσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ^κ Ἀμὴν λέγω
 ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν
 ἀνθρώπων, καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν.
 29 Ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει
 ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχός ἐστιν αἰωνίου κρίσεως.
 30 Ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.
 31 ^ι Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ· καὶ ἔξω
 32 ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. Καὶ
 ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ
 33 σου, καὶ οἱ ἀδελφοί σου, ἔξω ζητοῦσί σε. Καὶ ἀπεκρίθη
 αὐτοῖς λέγων· Τίς ἐστιν ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου;
 34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους,
 35 λέγει· Ἰδὲ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. Ὃς γὰρ ἂν
 ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου, καὶ ἀδελφὴ
 μου, καὶ μήτηρ ἐστί.

^ι Matt. xii. 29.^κ Matt. xii. 31. Luke xii. 10. 1 John v. 16.^ι Matt. xii. 46. Luke viii. 19.

27 * οὐ δύναται οὐδὲς

ib. — διαρπάσῃ

28 × αἱ ante βλασφημίαι

29 || ἁμαρτίας pro κρίσεως

31 || οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ

32 × καὶ αἱ ἀδελφαί σου ante ἔξω

34 || ταὺς κύκλῳ περὶ αὐτόν

ib. — ἰδοὺ

35 ‡ μου post ἀδελφὴ

31. Ἐρχονται οὖν... *There came then...*
 The particle οὖν is sometimes used transi-
 tively, as it is Rom. ix. 19. rather than con-
 clusively. See Hoogeveen. But here it is
 rather an epanalepsis, a resumption of the
 thread of narration from ver. 21. and there-
 fore does not lose its conclusive power. For
 his mother and his brethren, or cousins,
 wished to interrupt his discourse; and when
 they could not reach him for the crowd,

they sent a message to him that they wanted
 to speak to him abroad. For the remainder
 of this chap. see notes Matt. xii. 46. &c.
 and for αἰωνίου κρίσεως ver. 29. see note
 Matt. xxiii. 33. In ver. 28. Griesbach
 admits αἱ before βλασφημίαι, but not with
 sufficient authority. And ὅσας sometimes
 allows its antecedent to be anarthrous. See
 Bp. Midd.

Κεφ. δ'. 4.

^a Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ 1
 συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς
 τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς
 τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. Καὶ ἐδίδασκεν αὐτοὺς 2
 ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ
 αὐτοῦ. Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείραι. 3
 Καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπесε παρὰ τὴν ὁδόν· 4
 καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό. Ἄλλο δὲ 5
 ἔπесεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ
 εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς. Ἡλίου δὲ 6
 ἀνατείλαντος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξη-
 ράνθη. Καὶ ἄλλο ἔπесεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν 7
 αἱ ἀκανθαί, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε.
 Καὶ ἄλλο ἔπесεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν 8
 ἀναβαίνοντα καὶ αὐξάνοντα· καὶ ἔφερεν ἐν τριάκοντα, καὶ
 ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. Καὶ ἔλεγεν· Ὁ ἔχων ὧτα 9
 ἀκούειν, ἀκουέτω. ^b Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν 10

^a Matt. xiii. 1. Luke viii. 4.^b Matt. xiii. 10.

4 * τοῦ οὐρανοῦ post πετεινὰ

9 * αὐτοῖς post ἔλεγεν

CHAP. IV.

1. εἰς τὸ πλοῖον . . . into a ship . . . See note Matt. viii. 23. Καθῆσθαι is put by some between two commas, so as to connect εἰς τὸ πλοῖον with ἐν τῇ θαλάσῃ. In relating the parable which follows, St. Mark merely supplies a word or small circumstance omitted by St. Matt. xiii. 1—9. which see. It is then followed by several others, the narration of which however the Evangelist suspends, to give the exposition of this, as it was given by our Saviour afterwards in private to the disciples. Ὁ σπείρων ver. 3. See note Matt. xiii. 3.

2. ἐν τῇ διδαχῇ αὐτοῦ, in his doctrine, or rather, in his teaching. So Acts ii. 42. and 1 Tim. iv. 13. to doctrine, which might be rendered to teaching, in which sense our

translators used the word *doctrine*, different from the present acceptance: as is the case with several other words.

8. καὶ ἐδίδου καρπὸν . . . and did yield fruit . . . opposed to the blasted hopes intimated in the preceding verse, καρπὸν οὐκ ἔδωκε. In the order of the produce Mark judiciously, says Dr. Hales, reverses the order of Matt. xiii. 8. to furnish a regular climax from the worst soil to the best. For the explanation of the following verse, 9. see note Matt. xi. 15.

10. Ὅτε . . . παραβολήν· And when he was alone (in private), they that were about him, with the twelve, asked of him the parable. Καταμόνας, as if κατὰ μόνας χάρας, see Bos at χάρα. This word is sometimes used in the best Greek writers. Οἱ περὶ αὐτόν· an elegant phrase, designating in

- 11 αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολὴν. Καὶ ἔλεγεν αὐτοῖς· Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκεῖνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεταί. ^c Ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα. Καὶ λέγει αὐτοῖς· Οὐκ οἶδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε; ^d Ὁ σπείρων, τὸν λόγον σπείρει. Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς, καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πέτρῳδῃ σπειρόμενοι, οἱ ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν· Καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ προσκαιροὶ εἰσιν· εἴτα, γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. Καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν λόγον ἀκούοντες. ^e Καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ

^c Isa. vi. 9. Matt. xiii. 14. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8.

^d Matt. xiii. 19.

^e 1 Tim. vi. 17.

11 † γινῶναι 12 — ἀφεθήσεται 18 * σπειρόμενοι, οὗτοι εἰσιν οἱ
19 † τούτου post αἰῶνος

this place those who more constantly attended on Christ, as his disciples, along with his Apostles.

11. Ὑμῖν δέδοται . . . *Unto you it is given* . . . The Apostles were let into the secret, and got the spiritual sense of the similitude, whilst the multitude amused themselves with the letter, which was to them a kind of veil, and they searched no further. Τοῖς ἔξω *but unto them that are without*. The Jews used to give this title to the heathens; our Saviour therefore, by applying it to them, seems to hint to them that in a short time the kingdom of God would be taken from them, and they themselves would be οἱ ἔξω. See Luke xiii. 28. 25. Τὰ πάντα γίνεταί *all these things are done*, i. e. proposed; or γίνεταί is put for ἐστὶ, *all these things are involved in parables* and figures.

12. Ἵνα βλέποντες . . . *That seeing* . . . See notes Matt. xiii. 13. 14. 15. and observe that what is here expressed, and their sins should be forgiven them, is given in Matt.

xiii. 15. and *I should heal them*. On which subject see note Matt. viii. 17. Ἵνα does not denote the effect, but the end; as ὅτι in Matt. marks the cause. See Hoogeveen at ὅτι.

13. καὶ πῶς . . . *and how then* . . . Καὶ is not only a copulative, but as here an illative particle; *how therefore*: and so Mark x. 26. Luke xii. 29. 1 Cor. v. 13. This particle very often represents the *vau*, or the *chi*, of the Heb. and demands, according to the exigency of the context, or scope of the passage, to be expressed by, *even, also, moreover, again, though; then, therefore; when, where, there; yet, but, so, thus, for, &c.*

15. ἔρχεται ὁ Σατανᾶς . . . *Satan cometh* . . . See note Matt. xiii. 19. &c. Ὅπου does not refer to ὅδον, but to οὗτοι: thus the Latins often use *unde* for the relative.

19. ἡ ἀπάτη . . . λόγον . . . *the deceitfulness of riches, and the lusts of other things entering in, choke the word*: i. e. deceitful riches: thus 1 Tim. vi. 17. ἀδηλόγης πλοῦ-

λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν 20
καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παρα-
δέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἐξή-
κοντα, καὶ ἐν ἑκατόν. ^f Καὶ ἔλεγεν αὐτοῖς· Μῆτι ὁ λύχνος 21
ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ
ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; ^g Οὐ γάρ ἐστὶ τι κρυπτόν, 22
ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα
εἰς φανερόν ἔλθῃ. ^h Εἴ τις ἔχει ὥτα ἀκούειν, ἀκουέτω. 23
ⁱ Καὶ ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ 24
μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς
ἀκούουσιν. ^k Ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ
ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Καὶ ἔλεγεν· Οὕτως 26

^f Matt. v. 15. Luke viii. 16. xi. 33.^g Matt. x. 26. Luke viii. 17. xii. 2.^h Matt. xi. 15.ⁱ Matt. vii. 2. Luke vi. 38.^k Matt. xiii. 12. xxv. 29. Luke viii. 18. xix. 26.

24 † καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν

του for πλοῦτος ἄδελος, *uncertain riches*. This last is an addition to the parable, as delivered by Matt. where see note xiii. 22. These ἐπιθυμίαι usually follow riches; the lust of the eyes, and the pride of life; see 1 John ii. 15. 16.

21. 22. Μῆτι . . . κλίνην; *Is a candle brought to be put under a bushel, or under a bed?* See notes Matt. v. 14. 15. Mark expresses this as a question; Luke viii. 16. as a direct negation. It was not intended that every thing in the Gospel should be announced at first with plainness. John xvi. 25. It is at the same time certain that the veil of figurative language thrown over some things, was employed to shade them only for a time, and, in the end, to conduce to their evidence and greater lustre. The meaning of these words is this: Though privately I give you a clear light, by which you may discern the import of this and other parables, and of the mysteries of the kingdom of God, yet this I do, not that you may keep it to yourselves, but that it may, by you, be made beneficial to others. This is not in the same sense as Matt. v. 15. Οὐδὲ ἐγένετο ἀπόκρυφον· *for there is nothing hid*: elliptically for οὐδὲ ἐγένετό τι ἵνα ᾗ ἀπόκρυφον, ἀλλ', &c. In ver. 20. τὸ σπειρόμενον seems und. after ἐν, otherwise from the scope of the passage it should be εἰς.

24. 25. Καὶ . . . ἀκούετε . . . And (more-over) *he saith unto them, Take heed* (consi-

der) *what ye hear* . . . Τί here has the force of πῶς, which Luke viii. 18. uses. See also 1 Cor. vii. 16. These words are still spoken to the disciples apart. Be assured that those who are most diligent in teaching others shall be taught most themselves. ver. 25. For the word of truth, as Gilpin expresses it, is a treasure which in the hands of those who possess it in abundance, shall continually increase; while they who hold it but in scanty measure, may soon lose the little they possess. See note Matt. xiii. 12. and for ἀκούω Matt. ii. 9.

26. Οὕτως . . . γῆς· *So is the kingdom of God, as if a man should cast seed into the ground*. This parable is peculiar to St. Mark; it represents the influence of the preaching of the Gospel upon mankind. That influence is as imperceptible and inexplicable as the growth of corn. As the seed is left to be nourished by the soil and sun, so when Jesus and his Apostles had taught men the doctrines of true religion, it was to be suffered to grow by the secret influences of the Spirit, till it should obtain its full effect, and till Christ, the husbandman, sent his reapers to gather the good seed into his celestial mansions. At the same time the ministers of Christ are not to imagine that religion will flourish without due pains. This parable was formed also to teach men, that the Messiah would not subdue men's wills by force or

ἐστιν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλη τὸν
 27 σπόρον ἐπὶ τῆς γῆς, Καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ
 ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ
 28 οἶδεν αὐτός. Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρ-
 29 τον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. Ὅταν
 30 παρέστηκεν ὁ θερισμός. ¹ Καὶ ἔλεγε· Τίνι ὁμοιώσωμεν
 τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλω-
 31 μεν αὐτήν; Ὡς κόκκον σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς
 γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς
 32 γῆς· Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων
 τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε
 δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κα-
 33 τασκηνοῦν. ^m Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει
 34 αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν. Χωρὶς δὲ πα-
 ραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς
 αὐτοῦ ἐπέλυε πάντα.
 35 ⁿ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης·
 36 Διέλθωμεν εἰς τὸ πέραν. Καὶ ἀφέντες τὸν ὄχλον παρα-

¹ Matt. xiii. 31. Luke xiii. 18.^m Matt. xiii. 34.ⁿ Matt. viii. 18. 23. Luke viii. 22.

31 * κόκκῳ

33 ‡ πολλαῖς

constraint; and to prevent the Apostles from being dispirited if they perceived their labors not visibly or immediately attended with success.

28. Αὐτομάτῃ . . . καρποφορεῖ . . . For the earth bringeth forth fruit of herself . . . Αὐτομάτῃ, spontaneous, opposed to the assistance and cultivation of man. Καρποφορεῖ by catachresis, bringeth forth fruit, instead of simply, bringeth forth. It is not necessary to insist too minutely on all the circumstances of a parable, some of which may be only ornamental. But this is a beautiful representation of the gradual progress of religion in the soul, represented by the seed, which imperceptibly vegetates, peeps above the surface, springs higher and higher, and spontaneously produces, first the verdant blade, then the ear, afterwards the grain, gradually filling the ear, till it arrives at maturity, and is then reaped and collected into the storehouse. See Horne's Introd. Παράφ. ver. 29. is put absolutely for παράφ. ἐαυτὸν, see Bos at ἐαυτοῦ: it

yields itself to the gatherer, *it is ripe*; or in imitation of εὖν which in the Heb. Chald. Syr. and Arab. signifies not to yield, but *to be perfected, to be completed*. Ἀποστέλλει is used in the same sense by the Latins, as we say, *falcem immittere in alienam messem*. For the explanation of the parable of the mustard seed, see Matt. xiii. 31. 32.

33. 34. κῆδος . . . ἀκούειν· as they were able to hear it; or rather, to understand it. See notes Matt. xiii. 3. and 13. Also viii. 20. for κατασκηνοῦν ver. 32. Κατ' ἰδίαν· when they were alone; rather, in private. Ἐπέλυε· he expounded, or interpreted the parables, and mysteries of the kingdom of God; as ἐπίλυσις 2 Pet. i. 20. The verb is used in this sense by profane writers.

35. ἐν ἐκείνῃ τῇ ἡμέρᾳ· and the same day . . . Some suppose that this is equivalent to ἐν ἐκείναις ἡμέραις. But ὁψίας γενομένης shows that the *natural* day must be meant; and therefore the transactions of the same day are still continued. See for the following verses, notes Matt. viii. 23. 24. &c.

λαμβάνουσιν αὐτὸν, ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιαρία ἦν μετ' αὐτοῦ. Καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· 37 τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ, ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· 38 Διδάσκαλε, οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Καὶ διεγερθεὶς 39 ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ· Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. Καὶ εἶπεν αὐτοῖς· Τί δειλοὶ ἐστε οὕτω; πῶς οὐκ 40 ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον 41 πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

Κεφ. ε'. 5.

^a Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν 1 τῶν Γαδαρηνῶν. Καὶ ἐξεληθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως 2

^a Matt. viii. 28. Luke viii. 26.

36 = πλοῖα 37 — ὥστε ἦδε γεμίζεσθαι τὸ πλοῖον 38 || ἐν pro ἐπὶ 40 || οὕτω ἔχετε
1 — ἦλθεν ib. — Γερασσηνῶν

36. παραλαμβάνουσιν . . . πλοίῳ . . . *they took him even as he was in the ship.* See the meaning of this verb, Matt. iv. 5. Ὡς ἦν even as he was. This is supposed by some to express, in the condition in which he was, as the Latin, *ut erat disjecta capillos*; and Wetstein renders it, *ut erat sine ullo ad iter apparatu*. By Bishop Pearce it is rendered, tired as he was with the labor of the day; for he fell asleep in the ship. If the meaning is that they take him into the ship, then it ought to be εἰς τὸ πλοῖον. The most satisfactory acceptance is, they take him along with them, when he was in the ship; i. e. having him in the ship, they set sail. Bowyer reads it with a stop at αὐτὸν, in this sense; *They take him with them. When he was in the ship, and there were also with him other little ships, then there arose a great storm of wind.* See Luke viii. 23. 24.

40. 41. Καὶ ἐφοβήθησαν φόβον μέγαν . . . *And they feared exceedingly . . .* These words, says Whitby, might join to the former, thus, *He said to them, Why are ye*

so fearful? &c. for they feared exceedingly; and begin this verse thus; *And they said one to another, What manner of man is this? &c. for this accords best with Matt. viii. 27. Luke viii. 25. See πεφίμωσο above i. 24. 25. and Matt. xxii. 12. The miracle was most evident; for the wind might sometimes cease on a sudden; but the sea will not be smooth till some time after.* Ἀνθρωποι is und. with ἐφοβήθησαν; it is expressed by Matt. Mark, who probably had his account from Peter, an eye-witness, records this miracle more circumstantially than Matt. and Luke.

CHAP. V.

1. Καὶ ἦλθον . . . *And they came*; i. e. Jesus and his disciples. See note Matt. viii. 28. This first verse of this chap. might with greater propriety be joined with the last, as it shows the completeness of the miracle there related.

ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι
 3 ἀκαθάρτῳ· Ὁς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι, καὶ
 4 οὔτε ἀλύσεσιν οὐδὲς ἠδύνατο αὐτὸν δῆσαι· Διὰ τὸ αὐτὸν
 πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ'
 αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς
 5 αὐτὸν ἴσχυε δαμάσαι. Καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας
 ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὅρεσιν ἦν κράζων, καὶ κατα-
 6 κόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν,
 7 ἔδραμε καὶ προσεκύνησεν αὐτῷ· Καὶ κράξας φωνῇ μεγάλῃ
 εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;
 8 ὀρκίζω σε τὸν Θεόν, μή με βασανίσῃς. Ἐλεγε γὰρ αὐτῷ·
 9 Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. Καὶ
 ἐπήρώτα αὐτόν· Τί σοι ὄνομα; καὶ ἀπεκρίθη λέγων· Λε-
 10 γεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. Καὶ παρεκάλει αὐ-
 τὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.
 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη.

3 * μνημείοις

5 * ἐν τοῖς ὅρεσι καὶ ἐν τοῖς μνήμασι

7 || λέγει

9 || καὶ λέγει αὐτῷ πρὸ ἀπεκρίθη λέγων

11 * τὰ ὄρη

2. ἄνθρωπος ἐν . . . a man with an unclean spirit . . . A Heb. hypallage for ἐν ᾧ, in whom was an unclean spirit. See note Matt. xiv. 14. who mentions two demoniacs, Mark and Luke only one. But according to Le Clerc's maxim, *Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat*. The reason assigned for this difference by Augustin is, that one of these demoniacs was *persona clarior et famosior, quem regio illa maximè dolebat, et pro ejus salute plurimum satagebat*. See remarks on this subject at Matt. viii. 29. It may also be observed that this is particularly mentioned as being the man whom the inhabitants could not bind.

3. καὶ οὔτε ἀλύσεσιν . . . and no man could bind him, no, not with chains. Οὔτε, see Hoogeveen, is here, but not frequently, used for *ne quidem, not even*: the fuller construction, οὔτε ἄλλοις δεσμοῖς, οὔτε ἀλύσεσι. Ἀλύσις from a priv. and λύω, solvo, should not be aspirated. See remarks on the tombs as affording shelter to the demoniacs, Matt. xxiii. 27.

7. Τί ἐμοὶ . . . βασανίσῃς? What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not; rather, What hast thou to do with me? See note Matt. viii. 29. and xxvi. 63. for ἔξορκίζω, but in this place it is not the exaction of an oath; it is rather an earnest supplication, *vñ upd.*

ὀρκίζω, to obtest solemnly, to conjure; it is construed with a double accusative, both of the person and the thing by which we adjure. The persons possessed were mere passive instruments, and knew not who Jesus was; but the unclean spirits, conscious that they were doomed to misery and torments, though for a while suspended, knew that he was the Son of the most High God. They believed and trembled, James ii. 19. and Jude 6. *Βασανίσω* is here to torment, to punish. See a most striking passage on the horrors of those who reject Christ, when they shall be forced to acknowledge the "Son of the most High God," and to "adjure Him to torment them not?" Townsend, vol. i. 152.

9. Λεγεὼν . . . ἐσμεν. My name is Legion: for we are many. See remarks Matt. viii. 31. This phrase was made use of to express a great number, and not exactly that of the Roman legion, which consisted of about 6000 men. Luke adds, viii. 30. that many demons were entered into him.

11. Ἦν δὲ ἐκεῖ . . . βοσκομένη. Now there were nigh unto the mountains a great herd of swine feeding. From the abhorrence in which swine were held by the Jews, this circumstance may appear strange. But when we read in Josephus (Antiq. xvii. 17. 4.) that Gaza, Gadara, and Hippos, being Grecian cities, had been annexed by Cæsar to Syria, while Turris Stratonis, and Se-

Καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, λέγοντες· 12
 Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.
 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ 13
 πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρ-
 μησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν
 δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. Οἱ δὲ 14
 βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀνῆγγειλαν εἰς τὴν
 πόλιν καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν, τί ἐστι τὸ
 γεγονός. Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν 15
 δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα,
 τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. Καὶ διηγῇ- 16
 σαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ
 περὶ τῶν χοίρων. ^b Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελ- 17
 θεῖν ἀπὸ τῶν ὁρίων αὐτῶν. ^c Καὶ ἐμβάντος αὐτοῦ εἰς τὸ 18
 πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ.
 Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ· Ὑπαγε 19
 εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς, ὅσα
 σοι ὁ Κύριος πεποίηκε, καὶ ἠλέησέ σε. Καὶ ἀπῆλθε, καὶ 20
 ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ
 Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

^d Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς 21
 τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν
 θάλασσαν. ^e Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, 22

^b Matt. viii. 34. Acts xvi. 39.^c Luke viii. 38.^d Matt. ix. 1. Luke viii. 40.^e Matt. ix. 18. Luke viii. 41.

12 † πάντες 13 † ἦσαν δὲ 14 || βόσκοντες αὐτοὺς ib. || ἀπῆγγειλαν ib. || ἦλθον
 15 † τὸν ἐσχηκότα τὸν λεγεῶνα 16 = διηγῆσαντο δὲ 18 || ἐμβάντος
 19 = Καὶ οὐκ ἀφῆκεν ib. || ἐποίησε 22 † ἰδοὺ

baste, and Joppa, and Jerusalem, were made subject to Archelaus, our wonder will cease that swine should be found among the Gadarenes, and the accurate knowledge of the local circumstances of Judea will appear the more evident in the Evangelist.

13. ἦσαν δὲ . . . they were . . . This particle δὲ, not noticed, but which might have been rendered *now*, in the common transl. is adjectitious, serving to explain what precedes, and is used, says Hoogeveen, especially at the end of a sentence, to obviate any mistake or misconception which might arise from the premises. Thus Rom. ix.

30. δικαιοσύνην δὲ ἐκ πίστεως. In the next verse, 14. τί ἐστι is used in the present, because the narrator regards the time in which the circumstance is said to have happened; and if ἦν had been substituted, the inquiry would not have been, what *was*, but what *had been*, or happened. See Viger. c. v. s. 3. r. 2. Thus also John v. 13. vi. 64. Luke xix. 3. Acts xii. 3.

19. καὶ ἠλέησέ σε· and *hath had compassion on thee*; or, and that he hath had . . . ὅτι und. See Bos at ὅτι, or it might be ὅσα or καθ' ὅσα. See note Matt. viii. 4. and end of that chap. For Decapolis, see Matt. iv. 25.

ὀνόματι Ἰάειρος· καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας
 23 αὐτοῦ, Καὶ παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι τὸ θυγά-
 τριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας,
 24 ὅπως σωθῇ· καὶ ζήσεται. Καὶ ἀπήλθε μετ' αὐτοῦ· καὶ
 25 ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. ^f Καὶ
 26 γυνή τις οὕσα ἐν ῥύσει αἵματος, ἔτη δώδεκα, Καὶ πολλὰ
 παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ'
 ἐαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς
 27 τὸ χεῖρον ἐλθοῦσα· Ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα
 28 ἐν τῷ ὄχλῳ ὀπίσθεν, ἥψατο τοῦ ἱματίου αὐτοῦ. Ἔλεγε
 γὰρ ὅτι κἂν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.
 29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ
 30 ἔγνω τῷ σώματι, ὅτι ἴαται ἀπὸ τῆς μάστιγος. ^e Καὶ
 εὐθέως ὁ Ἰησοὺς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύνα-
 μιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου
 31 ἥψατο τῶν ἱματίων; Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ·
 Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου
 32 ἥψατο; Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

^f Levit. xv. 25. Matt. ix. 20. Luke viii. 43.

^e Luke vi. 19.

25 † τις

26 || αὐτῆς

23. "Οτι . . . ζήσεται· *My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed, and she shall live.* See note on parallel place in Matt. ix. 18. Ἐσχάτως ἔχει ἑαυτήν und. See Bos at ἑαυτοῦ: a phrase used by the best Greek writers. The conjunction ἵνα followed by the subjunctive, not preceded by another verb, has the force of the imperative, δέομαι or a similar verb being und. Thus 1 Tim. i. 3. Συνθλίβω, which occurs ver. 24. 31. is i. q. or equivalent to συμπνίγω at Luke viii. 42. See note Luke viii. 40.

26. ὑπὸ . . . ὠφεληθεῖσα of (from) many physicians, and had spent all she had, and was nothing bettered; or, without being relieved or benefited. The verb ὠφελέω is often used by medical writers, for giving relief in illness. In ver. 28, which follows, ἂν in κἂν is conditional, and καὶ conveys a greater intenseness. See Hoogerveen.

30. Καὶ εὐθέως . . . ἔλεγε· Immediately knowing in himself that virtue had gone out of him, turned him about in the press,

and said, Who touched my clothes? The δύναμις of Jesus is his omnipotence, and divine virtue inherent in him, by which he wrought miracles; and it may be said ἐξέρχεσθαι, when it exerts itself in this manner, as emanating from himself. It does not mean that Jesus felt any change in his body; but he knew or was sensible that this divine power had been exercised, and that a miracle had been performed by himself. This is very different from the feeling experienced in her body, when the woman became sensible of the sudden and immediate change she had undergone, as emphatically expressed in ver. 29. See also Luke vi. 19. This woman, as we learn from ver. 27. had heard of the fame of Jesus, an essential circumstance, but omitted by Matt. and Luke; which proves that too hasty a conclusion should not be drawn from the silence of the Evangelists, but that it is necessary sometimes to supply in their narration, what good judgment and the general meaning require should be so supplied.

Ἡ δὲ γυνή, φοβηθεῖσα καὶ τρέμουσα, εἶδυα ὃ γέγονεν ἐπ' 33
αὐτῇ, ἤλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν
ἀλήθειαν. ^h Ὁ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου 34
σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι υἱῆς ἀπὸ τῆς
μάστιγός σου. ⁱ Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ 35
ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε·
τί ἔτι σκύλλεις τὸν διδάσκαλον; Ὁ δὲ Ἰησοῦς εὐθέως, 36
ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ·
Μὴ φοβοῦ, μόνον πίστευε. Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ 37
συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην
τὸν ἀδελφὸν Ἰακώβου. Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ 38
ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλά-
ζοντας πολλά. ^k Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυ- 39
βεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ κα-
θεύδει. Καὶ κατεγέλων αὐτοῦ· ὃ δὲ ἐκβαλὼν πάντας, 40
παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ
τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται, ὅπου ἦν τὸ παιδίον ἀνα-
κείμενον. Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει 41

^h Matt. ix. 22. Infra x. 52.ⁱ Luke viii. 49.^k John xi. 11.

36 † εὐθέως 38 || ἔρχονται ib. — καὶ κλαίοντας 40 * ἅπαντας
ib. † ἀνακείμενον

33. πᾶσαν τὴν ἀλήθειαν *all the truth*. See remark on the article at 1 Cor. xiii. 1—3. Here is a reference: the whole truth respecting the matter in question. The woman *feared and trembled*, because being legally unclean she had presumed to come near Jesus.

34. ὕπαγε . . . σου *go in peace, and be whole of thy plague*; be released of this scourge. Μάστιξ, a grievous distemper, considered under the notion of a divine scourge; μάστιξ being properly a *whip*, or *scourge*. Σώζω is often used in the sense of *healing* from some distemper. The healing power was here the virtue that went out from Jesus, and her faith the medium that conveyed it to the woman.

35. ἀπὸ τοῦ ἀρχισυναγώγου . . . *from the ruler of the Synagogue* . . . i. e. from his house: he himself was with Jesus. A ruler of a Synagogue was a person who governed all the affairs, and directed all the duties of religion to be performed in a Sy-

nagogue. There were however more than one in every Synagogue. Τί σκύλλεις . . . ; *why troublest thou* . . . ? They hoped that Jesus might cure her by the imposition of his hands, but they did not think it possible that he could raise her from death.

38. ἀλαλάζοντας πολλά *and wailed greatly*. Ἀλαλάζω is *ejulo*, to utter a loud and mournful sound or wailing; from ἀλάλη or ἀλαλή, *tumultus*. See notes Matt. ix. 23. 24. 25. It was when Jesus came to the house, that he suffered no one to go in of the multitude, and only Peter, James and John, and the father and mother of the maiden; see Luke viii. 51. From the words of Mark ver. 37. it might appear that it was when they were on their way. More witnesses were unnecessary, and could serve no purpose but ostentation. Τί θορυβεῖσθε; ver. 39. *Why make ye this ado?* why make ye this lamentation? or, why are ye thus disturbed?

αὐτῇ· Ταλιθὰ, κοῦμι· ὃ ἐστὶ μεθερμηνεύμενον· Τὸ κορά-
 42 σιον, σοὶ λέγω, ἔγειραι. Καὶ εὐθέως ἀνέστη τὸ κοράσιον,
 καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν
 43 ἐκστάσει μεγάλη. Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα
 μὴδὲς γνῶ τοῦτο· καὶ εἶπε· δοῦναι αὐτῇ φαγεῖν.

Κεφ. 5'. 6.

1 ^a Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ·
 2 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ γενομένου
 σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ
 ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τούτω ταῦτα;
 καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, καὶ δυνάμεις τοιαῦται διὰ
 3 τῶν χειρῶν αὐτοῦ γίνονται; ^b Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ
 υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου, καὶ Ἰωσῆ, καὶ Ἰούδα,
 καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
 4 ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ^c Ἐλεγε δὲ αὐτοῖς

^a Matt. xiii. 54. Luke iv. 16.^b John vi. 42.^c Matt. xiii. 57. Luke iv. 24. John iv. 44.

41 || ἔγειρε 2 * ὅτι καὶ δυνάμεις

41. Ταλιθὰ, κοῦμι· כְּחַיָּהּ is τὸ κοράσιον, *damsel*; וַיָּקָם, ἔγειραι, *arise*. See note at Matt. xii. 23. for ἐξέστησαν ἐκστάσει in the next verse.

43. Καὶ διεστείλατο ... *And he charged them straitly* ... see διαστέλλω, Matt. xvi. 20. and see Matt. viii. 4. for the reasons why our Saviour gave these injunctions: in addition to which it may be remarked, that as his object was not to disturb the order of nature, but merely to give sufficient evidence of his heavenly mission, his reason might be, lest the dead should be brought to him to bring to life. Δοῦναι φαγεῖν *should be given her to eat*: a proof that she was restored not to life only, but to health.

where he usually resided. See notes Matt. xiii. 53—58. In the following verse, πόθεν seems und. before δυνάμεις τοιαῦται.

3. ὁ τέκτων ... *the carpenter* ... See note Matt. xiii. 55. Ἀδελφὸς ... *the brother* ... *His brethren* or kinsmen might be the children of Joseph by a former marriage, or the children of some brother or sister of Joseph or Mary. That is not material. The Jews used the name of *brother* for cousin or kinsman, as well as in the proper sense. And see notes to the end of chap. xiii. in Matt. "Causa verò," says Rosenmüller, ver. 5. "cur Jesus miracula Nazarethæ patrare non posset, hæc erat, quòd Nazarethani præjudiciis occupati, ægrotos non offerebant, nec opem ejus implorabant. Ergo nec potentia, nec animus, sed occasio faciendi miracula ei deerat." It was not the power which was wanting in Jesus, but the opportunity, of working miracles. Here there was a want of that faith, which was a requisite in those in whose behalf they were wrought, and consequently as there was no faith, there was no miracle.

CHAP. VI.

1. εἰς τὴν πατρίδα αὐτοῦ *into his own country*. Nazareth, where our Saviour's relations lived, and in which he himself had been brought up, was reputed his own country, as distinguished from Capernaum

ὁ Ἰησοῦς· ^α Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ^β Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, ^γ 5 εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, ἐθεράπευσε. ^δ Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγε ^ε 6 τὰς κόμας κύκλω, διδάσκων.

^ς Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ^ζ 7 ἀποστέλλειν δύο δύο· καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων, ^η Καὶ παρήγγειλεν αὐτοῖς, ἵνα ^θ 8 μὴδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· ^ι Ἀλλ' ὑποδεδεμένους ^κ 9 σανδάλια· Καὶ μὴ ἐνδύσησθε δύο χιτῶνας· ^λ Καὶ ἔλεγεν ^μ 10 αὐτοῖς· Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. ^ν Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μὴδὲ ^ξ 11 ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σόδομοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. Καὶ ἐξελθόντες ^ο 12 ἐκέρυσσον, ἵνα μετανόησωσι· ^π Καὶ δαιμόνια πολλὰ ^ρ 13

^α Matt. xiii. 58.
Supra iii. 13. 14.
Luke ix. 4.

^β Matt. ix. 35. Luke xiii. 22.

^γ Matt. x. 9. Luke ix. 3.

^δ Acts xii. 8.

^ε Matt. x. 11.

^ς Matt. x. 14. 15. Luke ix. 5. x. 10-12. Acts xiii. 51. xviii. 6.

^ζ James v. 14.

9 * ἐνδύσασθαι

11 ‡ ἀμὴν ad ἐκείνην

7. δύο δύο . . . by two and two . . . for ἀνὰ δύο. In imitation of the Heb. who have no distributive particles; thus συμπόσια συμπόσια, ver. 39. This mode must tend to confirm their testimony, as out of the mouth of two witnesses every word is established. Matt. xviii. 16. See the different meanings of ἐξουσία, above i. 22.

8. εἰ μὴ ῥάβδον μόνον . . . save a staff only . . . See note Matt. x. 10. and subsequent verses. In ver. 9. which follows, ἐνδύσησθε is without doubt the genuine reading, having the advantage of superior evidence, though the sense and structure of the discourse are in favor of the rec. text ἐνδύσασθαι. For the transition from the oblique to the direct style, though common and often elegant, is here too abrupt, contrary to the usual mode of Mark, and the more improbable as in the very next verse he gives

Gr. Test.

a regular and formal notice of passing on to the style of dialogue, καὶ ἔλεγεν αὐτοῖς.

10. ἐκεῖθεν from that place: i. e. from that city or village. For the next verse, see notes Matt. x. 14. and 18. Εἰς μαρτύριον αὐτοῖς, ver. 11. seems to intimate, that they may witness your courage and patience in bearing contumely and reproach, and be sensible of their own guilt in persecuting you.

13. Καὶ . . . ἐθεράπευον. And anointed with oil many that were sick, and healed them. The Jews might use oil medicinally to the sick, in order to their recovery. As also among the ancients, unction was thought a good remedy in many cases. Celsus recommends it. But it is certain that the virtue that attended it, when used by the Apostles, could not be inherent in

I.

2 H

ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθεράπευον.

- 14 ^m Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. ⁿ Ἄλλοι ἔλεγον· Ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον· Ὅτι προφήτης ἐστὶν ὡς εἰς τῶν προφητῶν.
- 16 Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι ὃν ἐγὼ ἀπεκεφάλισα 17 Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν. Ὁ αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα, τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ^p Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἔξεστὶ σοὶ ἔχειν τὴν 19 γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, 20 καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. ^q Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ, πολλὰ

^m Matt. xiv. 1. Luke ix. 7.

^p Lev. xviii. 16. xx. 21.

ⁿ Matt. xvi. 14.

^o Luke iii. 19.

^q Matt. xiv. 5. xxi. 26.

15 × δὲ post Ἄλλοι . . . ib. * ἐστὶν ἡ ὡς 16 ‡ ἐστὶν αὐτός 17 * ἐν τῇ φυλακῇ
20 || ἀκούων

the oil, but derived from him who sent them, since by this unction was produced a certain and constant cure of all whom they anointed. *The Apostles*, says Lightfoot, *used an ordinary medicine, and obtained an extraordinary effect.* They might use a common external action in effecting a miraculous cure. In this the Apostles followed the directions given them by Christ, and the observance was intended to be an outward sign of his inward operation, itself symbolical of healing our souls by the unction of the Holy Spirit. This practice, says Scott, was continued for some time in the Church, as the token of a miraculous cure; but it was obvious that it must be left off, when miracles ceased. Yet the popish ceremony, or *Sacrament*, as they call it, of *extreme unction* seems absurdly to have been derived from it, and sanctioned by the expression in this passage, and the same in James v. 14. 15.; absurdly, since that *extreme unction* is not used in order to an ordinary or miraculous cure, but when all hope of recovery is past.

14. Ὅτι . . . ἠγέρθη . . . *That John the Baptist was risen from the dead . . .* rather, John the Baptist is risen from the dead. See notes on Matt. for the particle ὅτι, vii. 23. for ὁ βαπτίζων iii. 1.; and for this and following verses xiv. 1. 2. &c.

15. Ὅτι Ἡλίας . . . *That it is . . .* rather, it is, &c. It is a prophet, i. e. a prophet resembling one of the prophets of ancient times. *H is omitted before ὡς by the almost general consent of the Mss. and therefore it cannot be ὁ προφήτης, as some would read, *the prophet.*

17. ἐκράτησε . . . καὶ ἔδησεν . . . and laid hold upon John, and bound him in prison . . . The verbs in this and three following verses have the force of the pla-perfect. Ἐνεῖχεν αὐτῷ, ver. 19. *had a quarrel against him:* this verb properly is *to press upon, immineo*; here, *to be angry, to bear ill will, irascor, infensē insidior.* Hesych. ἐνεῖχον· ἐχόλου, ἀργίζοντο.

20. καὶ συνετήρει . . . ἤκουε· and observed him: and when he heard him, he did many things, and heard him gladly. Συντηρῶ is

ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. Ἦ Καὶ γενομένης ἡμέρας 21
 εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δᾶπνον ἐποίει
 τοῖς μεγιστᾶσιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρῶ-
 τοις τῆς Γαλιλαίας· Καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς 22
 τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ
 καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ·
 Αἰτήσόν με, ὃ ἐὰν θέλῃς, καὶ δώσω σοί. Καὶ ὤμοσεν 23
 αὐτῇ· Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεος τῆς
 βασιλείας μου. Ἡ δὲ ἐξελθοῦσα, εἶπε τῇ μητρὶ αὐτῆς· 24
 Τί αἰτήσομαι; ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπ-
 τιστοῦ· Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν 25
 βασιλέα, ᾗτήσατο λέγουσα· Θέλω ἵνα μοι δῶς ἐξαυτῆς
 ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ 26
 περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς
 συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. ὁ Καὶ 27

ῥ Gen. xl. 20. Matt. xiv. 6.

ῥ Matt. xiv. 10.

23 † με

to guard anxiously from harm, to protect. Herod was very solicitous to preserve John from any harm, in consequence of the hate and probable attempts of Herodias. He did many things in compliance with his recommendation, ἀκούσας αὐτοῦ, and he attended with pleasure on John's teaching, αὐτοῦ ἤκουε.

21. Καὶ εὐκαιροῦ . . . And when a convenient day was come . . . i. e. a festive or rejoicing day: Glo:s. vet. εὐκαιρος· ἡ σχολάζουσα. or, opportune to the designs of Herodias, as it was the birth-day of Herod. Μεγιστᾶσιν his lords . . . a word formed after the Persian manner, though found in the later Roman writers, magnates, grandees. These birth-day feasts, in which the officers of the court partook, were observed in the family of Herod. Josephus (Antiq. xix. 7. 1.) describes one made under similar circumstances as this. See now Matt. xiv. 7. 8. 9. Ὁ ἐὰν, next verse, 22. as ἐν, after a relative, has the indefinite force which the Latins give to *cunque*; see Hoogveen at ἐὰν. So Ephes. vi. 8. Col. iii. 23. 1 Cor. vi. 18. Ver. 23. ἕως ἡμίσεος . . . unto the half of my kingdom: a proverbial expression familiar to kings, μέρους und. See Bos at μέρος, and Hoogev. at ἕως.

25. μετὰ σπουδῆς . . . with haste . . from σπεῖδω, festino. See at note 2 Cor. vii. 11. Ἐξ αὐτῆς, by and by, ὥρας und. i. e. παρὰ-

τῆκα, e vestigio, protinus. Or read it adverbially, ἐξαυτῆς.

26. Καὶ . . . And . . . or, though, as ἡ in Heb. see iv. 13. though Herod was exceeding sorry, περίλυπος, yet in consequence of an extorted rash oath, he sacrificed the innocent John to the malignity of his wife. Thus did Darius also for his oath's sake condemn Daniel to the lion's den. Daniel vi. 14. 16. There is an ellipsis of ἀλλὰ according to Bos before διὰ τοὺς ὅρκους. Ἀθετέω, properly to move from its place, opposed to τίθημι, statuo; metaph. to abolish, disannul, to reject; here to deny, or refuse a request. Thus Plut. μηδὲν ἀθετεῖν μῆτ' ἀναλίσσθαι τῶν τοιοῦτων δυναμένων. In Mark vii. 9. it will be to reject or break a commandment or law. In Gal. ii. 21. to despise, vilipendo.

27. Καὶ . . . σπεκουλάτωρα . . . And immediately the king sent an executioner . . . See note Matt. x. 10. 11. Onomast. Vet. spiculatores, δορυφόροι; or speculatores; the word is written both ways. Some have supposed that Mark wrote his Gospel in Latin; but this among others is a proof to the contrary, though it may be one that he composed it at Rome. For who would have used such Latinisms, when the proper Greek words might so easily have expressed them. No one would interpret his own

- εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν
 28 ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφά-
 λισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ
 ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κορά-
 29 σιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ
 μαθηταὶ αὐτοῦ, ἦλθον καὶ ἤραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν
 αὐτὸ ἐν μνημείῳ.
 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ
 ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδα-
 31 ξαν. ^u Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς
 ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχό-
 μενοι καὶ οἱ ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ἠύκαι-
 32 ρουν. ^x Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.
 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν αὐτὸν πολλοί·
 καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ
 34 προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν. Καὶ ἐξελθὼν
 εἶδεν ὁ Ἰησοῦς πόλυν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς,
 ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο
 35 διδάσκειν αὐτοὺς πολλὰ. Καὶ ἦδη ὥρας πολλῆς γενο-

¹ Luke ix. 10.^u Supra iii. 20.^x Matt. xiv. 13. Luke ix. 10.

30 † καὶ ante ὅσα ἐποίησαν 33 * ὑπάγοντας οἱ ὄχλοι ib. † αὐτὸν ante πολλοί
 ib. † καὶ προῆλθον ad αὐτόν 34 † ὁ Ἰησοῦς

version by the language from which he made it.

32. Καὶ . . . τόπον . . . *And they departed into a desert place . . .* Matt. and Mark speak only of a *desert place*, but Luke says the miracle of feeding the five thousand was done in a *desert place belonging to the city called Bethsaida*. Luke ix. 10. Οὐδὲ, in the former verse, which, as used there with the omission of a preceding negative particle, admits of no exception, may be rendered by *ne quidem*. See Hoogev. at οὐδὲ, and Matt. vi. 29.

33. Καὶ . . . αὐτόν· *And the people saw them departing, and many knew him, and ran a-foot hither out of all cities, and out-went them, and came together unto him: i. e. and knew the place whither they were going.* This verse, which appears obscure and incoherent, has a variety of readings. The rejection of the rec. reading οἱ ὄχλοι is supported by the evidence of Mss. editions,

and Fathers. The omission of αὐτόν also is very probable, as also of the last clause from καὶ προῆλθον to αὐτόν. It appears extraordinary that after our Saviour had been constantly with the multitude, teaching them and healing their sick, St. Mark should say that *many knew him*. It seems more probable that what he meant to say they knew, was *it*, αὐτόν referring to τόπον, the place whither our Lord and his disciples intended to sail. Πεζῇ, *a-foot*, ὁδῷ und. see Bos at ὁδός: rather, *by land*, when contrasted with, *by sea*. See Matt. xiv. 13. 14.

35. ὥρας πολλῆς . . . *and when the day was now far spent . . .* Thus the Latins say *multa nox*. See Viger. c. iii. s. 10. r. 7. This expression is equivalent to Matt. xiv. 13. ὁψίας γενομένης, and to Luke ix. 12. ἡμέρα ἤρξατο κλίνειν. In the next verse, 36. τί is put for ὅ, τι: see Viger. c. iii. s. 11. r. 12.

μένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι
 ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· Ἀπόλυσον 36
 αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας,
 ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.
 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. 37
 Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν διακοσίῳ
 δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; Ὁ δὲ λέγει 38
 αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε, καὶ ἴδετε. Καὶ
 γνόντες, λέγουσι· Πέντε, καὶ δύο ἰχθύας. Καὶ ἐπέταξεν 39
 αὐτοῖς ἀνακλῖναι πάντας, συμπόσια συμπόσια, ἐπὶ τῷ
 χλωρῷ χόρτῳ. Καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν 40
 καὶ ἀνὰ πεντήκοντα. ² Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ 41
 τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε καὶ
 κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα
 παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. Καὶ 42
 ἔφαγον πάντες, καὶ ἐχορτάσθησαν· Καὶ ἦσαν κλασμάτων 43
 δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. Καὶ 44
 ἦσαν οἱ φαγόντες τοὺς ἄρτους, πεντακισχίλιοι ἄνδρες.

^a Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς 45
 τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως
 αὐτὸς ἀπολύσῃ τὸν ὄχλον. ^b Καὶ ἀποταξάμενος αὐτοῖς, 46

^y Matt. xiv. 17. Luke ix. 13. John vi. 9.

² John xvii. 1. 1 Sam. ix. 13.

^a Matt. xiv. 22. John vi. 17.

^b Matt. xiv. 23.

36 || τί φάγωσιν pro ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν

44 * ὥσει πεντακισχίλιοι

37. ἀγοράσωμεν . . shall we go and buy . .
 εἰ θέλεις, ἵνα und. Art thou willing that we
 should go and buy? see Bos at θέλειν.

39. 40. συμπόσια συμπόσια . . . by com-
 panies . . . The words are doubled, instead
 of distributive particles which the Heb.
 want: see above 7. Συμπόσιον properly a
 computation, here a company. Πρασιά, a
 plat or bed in a garden. Hesych. πρασιαί· αἱ
 ἐν τοῖς κήποις τετράγωνοι λαχαναῖαι. Phavor.
 πρασιαί. τετράγωνά τινα σχήματα ἐν τῇ γῇ.
 here a square, a company. Some suppose
 that they sat down in companies containing
 one hundred persons, and that there were
 fifty of these. So that according to this
 passage they might be counted by hundreds
 and by fifties. And the whole number
 would be five thousand. St. Luke calls

them κλισίαι. See note Matt. xiv. 19. &c.
 This miracle is a remarkable instance of the
 creative power of our Saviour. And it is to
 be observed that when St. Matthew and St.
 Mark wrote, there were still living many
 persons who had partaken of a miracle,
 which remained uncontradicted, and which,
 if not true, might so easily have been de-
 tected or contradicted.

46. Καὶ ἀποταξάμενος αὐτοῖς And
 when he had sent them away . . . See notes
 Mat. xiv. 23. to end of chap. Ἀποτάσσω, is
 to set in order, to separate one thing from
 another. Ἀποτάσσομαι with a dat. to dis-
 miss, as Matt. ἀπολύσας: and Vulg. cum
 dimisisset eos: or it may be taken in the
 sense of ἀποχαιρετίζειν, i. e. λέγειν χαίρειν,
 to bid farewell, as interpreted by Theophy-

- 47 ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. ^c Καὶ ὀψίας γενομένης,
 ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ
 48 τῆς γῆς· Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν·
 ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυ-
 49 θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. Οἱ δὲ ἰδόντες
 αὐτὸν, περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα
 50 εἶναι, καὶ ἀνέκραξαν. Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐτα-
 ράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει
 51 αὐτοῖς· Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. Καὶ ἀνέβη
 πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος, καὶ λίαν
 52 ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. Οὐ γὰρ
 συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρω-
 53 μένη. ^d Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρέτ,
 καὶ προσωρμίσθησαν.
 54 Καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγινόντες

^c Matt. xiv. 24. John vi. 16. 17.

^d Matt. xiv. 34.

51 † καὶ ἐθαύμαζον

fact at Luke ix. 61. So Acts xviii. 18. 2 Cor. ii. 13. For Bethsaida, ver. above, see Matt. xi. 21.

51. 52. καὶ . . . ἐθαύμαζον· and they were sore amazed in themselves beyond measure and wondered: or, they were struck beyond measure with wonder and astonishment. But this accumulation of words expressive of their great astonishment can scarcely be rendered so as to preserve an equal exactness and emphasis. For πεπωρωμένη see πώρωσις iii. 5. They had not been sufficiently affected by the miracle of the loaves, though it demonstrated a higher, even a creating power, because their heart was hardened, or slow of understanding: and they were so stupified with their fear that they did not reflect on that miracle. But now they are so fully convinced, that they come and worship saying, Truly, thou art the Son of God. See Matt. xiv. 33. Ἐπὶ τοῖς ἄρτοις, the miracle of the loaves: ἐπὶ has the force of after, in consequence of, and is sometimes prefixed to a simple substantive, as here, denoting some recent fact. See Viger. c. ix. s. 4. r. 13. Προσωρμίζομαι, ver. 53. is to be brought, or come to land or harbour as in a ship; used in this sense by the

Greek writers; from δρμῖζω, to bring a ship to moorings, and that from ὄρμος, a station. Nonnus, who lived in the fourth century, has beautifully described in Homeric verse the circumstances related above:

Χριστὸν ἐθήσαντο διαστείχοντα θαλάσσης
 Ἄβροχον ἰχθους ἔχοντα, βατῆς ἁλὸς ὕδιν
 ὀδίτην—

—ἐπεὶ θεοδινεῖ παλμῶ

Οἷα νόος πτερόεις, ἄνεμων διχα, νόσφιν ἔρετ-
 μῶν
 Τηλεπόροις λιμένεσσιν ὀμίλειεν αὐτομάτη
 ναῦς.

51. ἐπιγινόντες αὐτὸν . . . they knew him . . . i. e. the people knew, as expressed by Matt. οἱ ἄνδρες τοῦ τόπου. Ver. 55. ἐπὶ τοῖς κρεβάτοις, in beds. The article may be used here for the possessive pronoun; see Matt. xxvii. 50. Κἄν, ver. 56. (see Viger. c. viii. s. 7. r. 12.) losing its conditional, assumes an affirmative power, in a thing which is doubtful, as planē, vel: ut vel fimbriam vestimenti ipsius tangerent: thus Plato, τοῦτο δὲ κἄν παῖς γνῶιη: and it may be rendered, with a reference to the future, by the imperfect subjunct. Thus also Acts v. 15. See the meaning of κρασπεδῶν, Matt. ix. 20.

αὐτὸν, Περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρ- 55
ξαντο ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας περιφέρειν,
ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ. Καὶ ὅπου ἂν εἰσεπορεύετο 56
εἰς κώμας, ἢ πόλεις, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουσαν τοὺς
ἀσθενεῖντας, καὶ παρεκάλουν αὐτὸν, ἵνα καὶ τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ,
ἐσώζοντο.

Κεφ. ζ'. 7.

^a Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν 1
γραμματέων, ἐλθόντες ἀπὸ Ἱερουσολύμων. Καὶ ἰδόντες 2
τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπ-
τοις, ἐσθίοντας ἄρτους, ἐμέμψαντο. Οἱ γὰρ Φαρισαῖοι καὶ 3
πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας,

^a Matt. xv. 1.

2 † ἐμέμψαντο

CHAP. VII.

1. Καὶ . . . Then . . . Properly transl. then; see note iv. 13. and also notes Matt. xv. 1. &c. at the parallel passages: Matt. has τότε. Ἐλθόντες, which came, or, who had come.

2. κοιναῖς . . . ἐμέμψαντο with defiled (that is to say, with unwashed) hands, they found fault. The words in the parenthesis are added as an interpretation, as also the third and fourth verses, which should be in a parenthesis. Neither explication is given by St. Matt. because he wrote for the Jews, who did not require it. But St. Mark, who writes his Gospel for a mixed society of Jewish and Gentile converts, and at a distance from Judea, attends to the circumstances of both, and therefore adds such illustrations for the sake of those who were strangers to Jewish customs. He then goes hand in hand with Matt. in relating the censures of our Lord on the superstitious usages of the Jews, on their mere external duties, and on their traditions which were so repugnant to the word of God. See note Matt. xv. 2. Κοινᾶς, literally common, but see κοινῶ, note Matt. xv. 11.

3. 4. ἐὰν μὴ πυγμῇ νίψωνται . . . except they wash their hands oft . . . The common transl. follows the Vulg. which reads crebrò, supposing the lection to have been πυκνῇ, or rather πυκνὰ. But πυγμῇ according to the old lexicographers signifies the fist, or the hand contracted for grasping; and here, according to Wetstein, most probably denotes a handful. The same excellent critic shows at the same time the proper distinction and contrast between νίπτεισθαι and βαπτίζεσθαι: the former, manibus affundere, to wash by pouring water on the hands; the latter, manus aquæ immergere, to dip them. So that the meaning is, that they eat not, until they have washed their hands with a handful, i. e. a small quantity of water, or by pouring a little water on them; and when they come from market, ἐρχομένοι und. See Bos at ἐρχομένους, they eat not except they dip them. Κρατέω is to hold fast, to retain or to observe. And other ordinances, such as those concerning the washing of pots and cups, were enjoined as the precepts of God, though they were really matters of human invention. See ver. 7. and Matt. xv. 9. Ξέστρης, a kind of pot, is a Latinism, from sextarius, a mea-

- οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·
- 4 Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
- 5 ποτηρίων, καὶ ξεστῶν καὶ χαλκίων, καὶ κλινῶν· Ἐπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον;
- 6 ^b Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι καλῶς προεφίητευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται· Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω
- 7 ἀπέχει ἀπ' ἐμοῦ. ^c Μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων. Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια
- 9 τοιαῦτα πολλά ποιεῖτε. Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρή-
- 10 σητε. ^d Μωσῆς γὰρ εἶπε· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καί· Ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ
- 11 τελευτάτω. Ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί· Κορβάν, ὃ ἐστὶ δῶρον, ὃ ἐὰν ἐξ ἐμοῦ
- 12 ὠφεληθῇς· Καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ

^b Isa. xxix. 13.^c Matt. xv. 9. Tit. i. 14.^d Exod. xx. 12. xxi. 17. Deut. v. 16. xxvii. 16. Matt. xv. 4. Lev. xx. 9. Prov. xx. 20.

5 || κοινᾶς χερσὶν

9 || ὑμῶν στήσητε

sure of liquids equal to about one pint and a half. Χαλκίον is a brassen vessel, from χαλκός, brass. The κλῖναι, couches on which they reclined at meals, were washed, lest any unclean person might have sat on them. In the next ver. 5. περιπατεῖν is to live according to, or to observe. So Acts xxi. 21.

6. καλῶς . . . ὑποκριτῶν . . . well hath Esaias prophesied of you hypocrites . . . i. e. he well said of the hypocrites of his age, that which was true of the like hypocrites in any age. You fully resemble the Jewish hypocrites of whom Esaias prophesied: though it is not clear whether the Prophet does not here speak *directly* of the times of the Messiah. See notes Matt. xv. 7. and 9.

8. καὶ ἄλλα παρόμοια . . . and many other such like things ye do; i. e. such things as make the word of God of none effect by your traditions.

9. Καλῶς ἀθετεῖτε . . . Full well ye reject . . . or ye do well in frustrating; ironically. Some would read it interrogatively. It must be either so read, or ironically. See ἀθετέω vi. 26.

10. 11. 12. Τίμα τὸν πατέρα . . . Honor thy father . . . For the seeming irregularity respecting the insertion and the omission of the article before the same words in this passage, which is a quotation from the LXX, Ex. xx. 12. and xxi. 17. for the insertion of the article, having the sense of a possessive pronoun, and also κατ' ἐξοχὴν, see Matt. xxvii. 50.; and for the omission

πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ. Ἀκυροῦντες τὸν λόγον 13
τοῦ Θεοῦ τῇ παραδόσει ὑμῶν, ἢ παρεδώκατε· καὶ παρόμοια
τοιαῦτα πολλὰ ποιεῖτε. ^e Καὶ προσκαλεσάμενος πάντα 14
τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετε μου πάντες, καὶ
συνίετε. ^f Οὐδέν ἐστιν ἕξωθεν τοῦ ἀνθρώπου, εἰσπορευό- 15
μενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ
ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν 16
ἄνθρωπον. ^g Εἰ τις ἔχει ὧτα ἀκούειν, ἀκουέτω. ^h Καὶ 17
ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ
μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. Καὶ λέγει αὐτοῖς· 18
Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε, ὅτι πᾶν τὸ ἕξωθεν
εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶ-
σαι; ⁱ Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς 19
τὴν κοιλίαν· καὶ εἰς τὸν ἀφαιδρῶνα ἐκπορεύεται, καθαρίζον
πάντα τὰ βρώματα. Ἐλεγε δέ· Ὅτι τὸ ἐκ τοῦ ἀνθρώπου 20
ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. ⁱ Ἐσθθεν γὰρ 21
ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκ-
πορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, Κλοπαὶ, πλεονεξίαι, 22

^e Matt. xv. 10. &c.^f Acts x. 15. Rom. xiv. 17. Tit. i. 15.^g Matt. xi. 15.^h Matt. xv. 15.ⁱ Matt. xv. 19. Gen. vi. 5. viii. 21. Prov. vi. 14. Jer. xvii. 9.

14 — πάλιν τὸν ὄχλον

xv. 4. *Korban* is a Syriac word, which Mark explains by the Greek *δῶρον*, and signifies here a *gift* made to God, or a *thing devoted*. And thus below ver. 34. he explains *ἐφθαθὰ*, and xv. 42. *παρασκευῇ*, for the reasons mentioned above, ver. 2. For the illustration of this passage see Matt. xv. 5. 6. *Καὶ οὐκέτι ἀφίετε . . . And ye suffer him no more . . .* This seems to express, not that he is at liberty to do nothing for them, if he chose to do nothing, but that he must never after do aught for them, if he would: and therefore the impious gloss was carried to the greatest length. For if the unnatural son should afterwards repent of his rashness, and supply them with any thing, he had eventually, by *devoting* it to God, given, according to the Pharisaic doctrine, the sacred treasury a title to reclaim it. And these impious doctrines were no doubt much promoted by the eventual profit derived from this to the treasury. And also, as we learn from Josephus, these corrupt teachers of the law were wont to grant or sell dispensations from the vow of Corban;

Gr. Test.

I.

a usage imitated afterwards and adopted by the church of Rome in her dispensations and indulgences. The words therefore, says Dr. Campbell, *be it Corban* or *devoted*, involve an imprecation against himself, if he shall ever bestow any thing to relieve the necessities of his parents; as if he should say to them, "May I incur all the infamy of sacrilege and perjury, if ever ye get a farthing from me;" than which we can hardly conceive any thing spoken by a son to his parents, more contemptuous, more unnatural, more barbarous, and consequently more justly termed *κακολογία*, opprobrious language, which was also the violation of another divine precept, which forbade that kind of dishonor which consisted in contumelious words.

19. *καὶ εἰς . . . βρώματα* and *goeth out into the draught, purging all meats*. See this explained at the parallel passage, Matt. xv. 17. where see the preceding and subsequent notes, particularly 5. 6. 11. 18. 19.

22. *Κλοπαὶ . . . Thefts . . .* There is a remarkable difference between St. Mark and

2 I

- πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμοὺς πονηρὸς, βλασφημία,
 23 ὑπερφηφάνια, ἀφροσύνη. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν
 ἐκπορεύεται, καὶ κοινοὶ τὸν ἄνθρωπον.
 24 ^k Καὶ ἐκεῖθεν ἀναστὰς, ἀπῆλθεν εἰς τὰ μεθόρια Τύρου
 καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελε γινῶναι·
 25 καὶ οὐκ ἠδυνήθη λαθεῖν. Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ,
 ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα
 26 προσέπεσε πρὸς τοὺς πόδας αὐτοῦ. Ἦν δὲ ἡ γυνὴ Ἑλληνὶς,
 Συροφοινίκισσα τῷ γένει· καὶ ἡρώτα αὐτὸν, ἵνα τὸ δαιμό-
 27 νιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. Ὁ δὲ Ἰησοῦς εἶπεν
 αὐτῇ· Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλόν
 ἐστὶ, λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυνα-
 28 ρίοις. Ἡ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναὶ Κύριε· καὶ
 γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν
 29 ψιχίων τῶν παιδίων. Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν
 λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς
 30 σου. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμό-
 νιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς
 κλίνης.

^k Matt. xv. 21.

22 — ἀσέλγεια

24 * τὴν οἰκίαν

26 * Συροφοινίσσα . . . ἐκβάλλῃ

St. Matt. in the enumeration of the things that defile a man. Matt. mentions only seven; Mark no less than thirteen. The current vices of the Jews and Romans, says Dr. Owen, will account for this. See Rom. i. 29—31. Πλεονεξίαι, *covetousness*, and in a more comprehensive sense, *insatiable desires*, particularly when, as here, the plural number is employed; see also 2 Pet. ii. 14. Πονηρία, *wickedness*; for a definite species of it, *malitia*, and here in the plural number, *vitiisitas*. Ὄφθαλμοὺς πονηρὸς is φθόρος, Rom. i. 29. Βλασφημία is here *calumny*; see Matt. xii. 31. as Col. iii. 8. Christ is speaking of offences from one to another. Ἀσέλγεια, *lasciviousness*, is uncleanness and every species of obscenity in word or act. Thus Rom. xiii. 13. μὴ κοίταις καὶ ἀσελγείαις. Suid. ἀσέλγεια· πορνεία, ἀκαθαρσία, μιαιφία. Etym. M. ἐτοιμότης πρὸς πᾶσαν ἡδονήν. See 2 Cor. xii. 21. Eph. iv. 19. There are various conjectures concerning the derivation of the word; the most approved seems to be from a priv. and Σέλγη, a city of Pisidia, a colony of the Lacedæ-

monians, whose inhabitants were *just and virtuous*. Ἀφροσύνη, *foolishness*, levity of mind, incogitancy or carelessness towards good.

24. καὶ . . . γινῶναι . . . and entered into an house, and would have no man know it . . . lest he should seem industriously to resort to and converse with the Heathens, neglecting the Jews: see Matt. xv. 24. The omission of the article before οἰκίαν is sanctioned by a vast majority of Mss. by the earliest and best editions, by Wet. Bengel, and most critics.

26. Ἦν δὲ ἡ γυνὴ Ἑλληνὶς . . . The woman was a Greek . . . i. e. not of the Jewish religion. St. Mark, for the reasons alluded to ver. 2. explains Canaanitish, a term used by St. Matt. xv. 22. (a note on which see,) by Syro-phœnician, which was more generally understood. For the following, see the parallel verses, Matt. xv. 26. 27. 28.

30. εὔρε . . . ἐξεληλυθὸς . . . she found the devil gone out . . . i. e. as translated by Schmidius, *invenit dæmonium exisse*. So

¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, 31
 ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν
 ὁρίων Δεκαπόλεως. ^m Καὶ φέρουσιν αὐτῷ κωφὸν μογίλα- 32
 λον, καὶ παρακαλοῦσιν αὐτὸν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.
ⁿ Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε 33
 τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ· καὶ πτύσας
 ἤψατο τῆς γλώσσης αὐτοῦ· ^o Καὶ ἀναβλέψας εἰς τὸν 34
 οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθά, ὃ ἐστι, δια-
 νοίχθητι. Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ 35
 ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.
 Καὶ διεστείλατο αὐτοῖς, ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτοὺς 36
 αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. Καὶ 37
 ὑπερπερισσῶς ἐξεπλήρουντο, λέγοντες· Καλῶς πάντα πε-
 ποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους
 λαλεῖν.

¹ Matt. xv. 29.^m Matt. ix. 32. Luke xi. 14.ⁿ Infra viii. 23. John ix. 6.^o John xi. 41. xvii. 1.

31 — Τύρου ἦλθε διὰ Σιδῶνος ib. — εἰς τὴν θάλασσαν

John xx. 1. Βεβλημένην . . . laid upon the bed ; i. e. lying composed and quiet.

31. Καὶ πάλιν . . . And again . . . Πάλιν does not denote here iteration, but a return, for εἰς τοῦτόσω, back. The common is the true reading. Our Lord's ministry was to the Jews ; and to their country he appears to have confined his journeys.

32. Καὶ . . . μογίλαλον . . . And they bring unto him one that was deaf, and had an impediment in his speech . . . Μογίλαλος, a stammerer or tongue-tied. But that he was dumb as well as deaf, is argued not only from the words of the Jews, who saw this miracle, he maketh both the deaf to hear, and the dumb to speak, ver. 37. but from Matt. ix. 33. and Luke xi. 14. if they speak of the same person ; for, say they, ἐλάλησεν ὁ κωφός. The Jews here desire Christ to lay his hands upon him, because the ancient prophets laid their hands on those they healed. 2 Kings v. 11.

33. ἔβαλε . . . αὐτοῦ and put his fingers into his ears, and he spit, (rather, spat,) and touched his tongue. This action is mentioned viii. 23. and John ix. 6. Our Saviour often used some outward sign : why this was chosen, it is impossible for us to

know : see some observations vi. 13. It is certain that this action contributed nothing towards the cure. Rosenmüller thinks it was designed by Christ as a refutation of those who attributed his miracles to the aid and agency of demons ; see iii. 22. For it must be plain to all who witnessed a miracle performed without any recourse to incantations or remedies, by him who by the aid of God alone, and by one word alone, ἔφφαθά, could heal a man, that he could have no communion with the prince of devils, though he might use some indifferent action, merely significant of his own power and allusive of the exercise of that power over each individual : but we may well suppose that many of our Saviour's motives may be hid from us. Ἐφφαθά in the next ver. is a Syriac word פתחא, be opened, from the root פתח. See above 10. 11. 12. and 2. What might be in our Saviour a mental prayer or an aspiration to his heavenly Father, with eyes uplifted, in the attitude of one who implores the divine aid, St. Mark calls ἐστέναξε, he sighed. In ver. 36. τοσοῦτω is und. before μᾶλλον περισσότερον, a pleonasm familiar to the Scriptures ; see Bos at τοσοῦτον.

Κεφ. η'. 8.

- 1 ^a Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ
 μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς
 2 μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Σπλαγχνίζομαι ἐπὶ τὸν
 ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ
 3 ἔχουσι τί φάγωσι. Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευς εἰς
 οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν
 4 μακρόθεν ἤκουσι. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ
 αὐτοῦ· Πόθεν τούτους δυνήσεται τις ὥδε χορτάσαι ἄρτων
 5 ἐπ' ἐρημίας; Καὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε ἄρτους;
 6 οἱ δὲ εἶπον· Ἑπτὰ. Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν
 ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας
 ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι·
 7 καὶ παρέθηκαν τῷ ὄχλῳ. Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ
 8 εὐλογήσας, εἶπε παραθεῖναι καὶ αὐτά. Ἐφαγον δὲ καὶ
 ἑχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ
 9 σφυρίδας. Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ
 ἀπέλυσεν αὐτούς.
 10 ^b Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
 11 αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. ^c Καὶ ἐξῆλθον οἱ
 Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ'
 12 αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. ^d Καὶ
 ἀναστενάξας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη

^a Matt. xv. 32.^b Matt. xv. 39.^c Matt. xii. 38. xvi. 1. Luke xi. 29. John vi. 30.^d Matt. xvi. 4.

1 || πάλιν πολλοῦ ib. † ὁ Ἰησοῦς ib. † αὐτοῦ 2 = ἡμέραι τρεῖς,

CHAP. VIII.

2. ὅτι... φάγωσι· *because they have now been with me three days, and have nothing to eat.* See parallel passage and notes, Matt. xv. 32. to the end; and also some of the notes to the former miracle of the five loaves and the two fishes, Matt. xiv. 16. &c.

According to the Jewish mode of reckoning, these three days might be only two nights and one day; see Matt. xii. 40. The multitude too might be continually coming and going; but still as many of them came from far, and had nothing to eat, they were objects of compassion. Τί for ὅ, τι. Viger. c. iii. s. 11. r. 12.

σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. Καὶ ἀφίεις αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν. ^ε Καὶ ἐπελάβοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. ^ι Καὶ διεστέλλετο αὐτοῖς, λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου. Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· ^κ Ὅτι ἄρτους οὐκ ἔχομεν. ^ε Καὶ γνοὺς ὁ Ἰησοῦς, λέγει αὐτοῖς· Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπὰν νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; ^η Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα. ^ι Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτὰ. Καὶ ^κ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε;

Καὶ ἔρχεται εἰς Βηθσαιδάν, καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἄψῃται.

^ε Matt. xvi. 5.^κ Matt. xvi. 6. Luke xii. 1.^ε Supra vi. 52.^ι Matt. xiv. 19. Supra vi. 41. Luke ix. 14. John vi. 11.^ι Matt. xv. 34. Supra ver. 8.^κ Supra vii. 32. 33.

13 † εἰς τὸ πλοῖον

21 || λέγει

22 || ἔρχονται

12. εἰ δοθήσεται . . . σημεῖον· *there shall no sign be given to this generation.* Matt. xvi. 4. (which see,) and following verses, adds, *save that of the prophet Jonah.* And what is in this verse, ἡ γενεὰ αὕτη, is in Matt. γενεὰ πονηρὰ καὶ μοιχαλὶς, which shows that this is spoken with some indignation: εἰ is an elliptical form of abjuration: οὐ μὴ ζῶ, εἰ δοθήσεται: see Heb. iii. 11. But this conditional particle is in many cases, as here, to be understood merely as a negative. At Matt. xii. 39. xvi. 4. and Luke xi. 29. we have σημεῖον οὐ δοθήσεται. The sign of his power and Messiahship which they require, and consequently of their temporal deliverance, is that of the prophet Daniel, vii. 14. See τῷ πνεύματι Luke iv. 1.

15. Καὶ . . . αὐτοῖς . . . And he charged them . . . See notes Matt. xiv. 2. and xxii.

16. and verb διαστέλλομαι xvi. 20. Herod

concurrent in sentiments with the Sadducees. Ζύμη· see Matt. xiii. 33.

21. Πῶς οὐ συνίετε; *How is it that ye do not understand?* The cause is not merely asked by πῶς οὐ, but the sense is, *Quid fieri potest, ut non intelligatis?* See Hoogeveen. A great proof of the weakness of the disciples' faith after experience of their Lord's mighty power, as we have also of their slowness in apprehending his doctrine; *having eyes, they see not; having ears, they hear not.* See notes Matt. xvi. 9. 11. Πεπωρωμένην, *hardened in unbelief*; see πώρωσις iii. 5. Ἐκλασα ver. 19. *I brake*; i. e. I distributed.

23. Καὶ . . . αὐτοῦ . . . And he took the blind man by the hand, and led him out of the town: and when he had spit on his eyes . . . The town was Bethsaida, which is also mentioned as πόλις, as Luke ix. 10. See for this passage, note above vii. 33. Dr.

- βόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς
 κώμης· καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεῖς τὰς
 24 χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι βλέπει. Καὶ ἀναβλέ-
 ψας ἔλεγε· Βλέπω τοὺς ἀνθρώπους, ὡς δένδρα, περιπα-
 25 τοῦντας. Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς
 ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ
 26 ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. Καὶ
 ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων· Μηδὲ εἰς
 τὴν κώμην εἰσέλθης, μηδὲ εἰπῆς τινὶ ἐν τῇ κώμῃ.
 27 ¹ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς
 κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
 τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ
 28 ἄνθρωποι εἶναι; Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπ-
 τιστὴν· καὶ ἄλλοι, Ἥλιον· ἄλλοι δὲ, ἓνα τῶν προφητῶν.

¹ Matt. xvi. 13. Luke ix. 18.

24 * ἀνθρώπους· ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας

25 || ἅπαντα

26 † τὸν

Graves, however, thinks that our Saviour's reason for using this deliberate external application, in this and the two other instances, was to convey to these individuals a full assurance that he was the person at whose command and by whose agency their cure was wrought, and to enable them to state afterwards to others the grounds of this assurance fully and circumstantially. For the impression made on their senses, antecedent to the miracle, was such as led them to observe that he was about to interpose, in order to perfect those organs which were defective. But the reason why Christ led the man out of the town might be to prevent the miracle from being tumultuously published, and to shun the too great concourse of people. Or it might be, as Grotius thinks, to intimate his just displeasure against the inhabitants of Bethsaida for their ingratitude and infidelity; and he therefore would not permit the man who received the cure to go back thither to proclaim it.

24. Καὶ ... περιπατοῦντας· And he looked up, and said, I see men, as trees, walking. Ἀναβλέπω, though sometimes, as Matt. xx. 34. and Mark x. 51. does not here signify to recover sight; because the man had not yet completely recovered it, and because that circumstance is expressed by a distinct clause, ἀποκατεστάθη: it signifies here to

look up: it is used also sometimes for looking at things not placed above us; see Luke xxi. 1. Ὡς δένδρα, περιπατοῦντας. The meaning is, I cannot distinguish men from trees, but that they walk. I see men, whom I distinguish from trees only by their walking.

26. τὸν ἐν τῇ κώμῃ· to any in the town. A periphrasis for the inhabitants, οἰκοῦντων ἐν τῇ κώμῃ. Christ bids the man go home, and not return to Bethsaida.

28. ἓνα τῶν προφητῶν· one of the prophets. i. e. one of those who had lived in former ages; as St. Luke explains it by a periphrasis ix. 19. See notes on the parallel passage, Matt. xvi. 13. and subsequent verses. But it may be observed that Mark's suppression of the benediction and promises to which St. Peter had entitled himself by the profession of his faith, while he recites at large the sharp rebuke which our Saviour gave him for not bearing to hear that he must suffer, is a strong proof that he wrote his Gospel under the direction of Peter. These and other things which tended solely to his honor are modestly left out by Peter in his instructions to St. Mark on these subjects. It is evident from this verse that even those who believed Jesus to be an extraordinary person, knew not yet who he was, or that he gave himself out for the Messiah.

Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 29
ἀποκριθεὶς δὲ ὁ Πέτρος, λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός.
Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ. 30
^m Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώ- 31
που πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυ-
τέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι,
καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. Καὶ παρῥησίᾳ τὸν 32
λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο
ἐπιτιμαῖν αὐτῷ. Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς 33
αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων· Ὑπαγε ὀπίσω μου,
Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώ-
πων. ⁿ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς 34
αὐτοῦ, εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν,
ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ
ἀκολουθείτω μοι. ^o Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ 35
σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. Τί 36
γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ
ζημιωθῇ τὴν ψυχὴν αὐτοῦ; Ἡ τί δώσει ἄνθρωπος ἀντάλ- 37
λαγμα τῆς ψυχῆς αὐτοῦ; ^p Ὃς γὰρ ἂν ἐπαισχυνθῇ με 38
καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ
ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται

^m Matt. xvi. 21. xvii. 22. Luke ix. 22.ⁿ Matt. x. 38. xvi. 24. Luke ix. 23. xiv. 27.^o John xii. 25.^p Matt. x. 33. Luke ix. 26. xii. 9. Rom. i. 16. 2 Tim. i. 8. ii. 12.

31 X τῶν ante ἀρχιερέων et γραμματέων

34 — εἴ τις θέλει ib. * μου ἐλθεῖν

35 || τὴν αὐτοῦ ψυχὴν ἐνεκεν

ib. ‡ οὗτος

31. καὶ . . . ἀναστῆναι and be rejected of the elders, and of the chief priests, and scribes, and be killed; and after (within) three days rise again. An allusion to Psalm cxviii. 22. ὃν ἀπεδοκίμασαν, as rendered by the LXX, the stone which the builders rejected. Ἀπὸ for ὑπό see Viger. c. ix. s. 1. r. 16. See note Matt. xxvii. 63. and xii. 40. for τρεῖς ἡμέρας.

32. Καὶ παρῥησίᾳ . . . And he spake that saying openly; i. e. with plainness and perspicuity of speech, not in figurative language: compounded of παρὰ or πᾶν and ῥῆσις, a speaking. It sometimes signifies

freedom or boldness in speaking. See the parallel passage, and notes, Matt. xvi. 21. 22. and to the end. Προσλαβόμενος, taking him aside.

38. Ὃς γὰρ ἂν ἐπαισχυνθῇ . . . Whosoever therefore shall be ashamed of me . . . i. e. to own and to confess me and my doctrine. See Matt. x. 32. 33. Ἐπαισχύνομαι to be ashamed of; generally construed by Greek writers with a relative; in the N. T. with the acc. of the person or thing of which one is ashamed, or with ἐπί. See Luke ix. 26.

αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

Κεφ. θ'. 9.

- 1 ^a Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
- 2 ^b Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη
- 3 ἔμπροσθεν αὐτῶν. ^c Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. Καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ·
- 5 καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββὶ, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηναὺς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν,
- 6 καὶ Ἡλίᾳ μίαν. Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. ^d Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός
- 8 μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε. Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυ-
- 9 τῶν. ^e Καταβαίνόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστέι-

^a Matt. xvi. 28. Luke ix. 27.
Matt. xxviii. 3.

^b Matt. xvii. 1. Luke ix. 28.
^d Matt. iii. 17. xvii. 5. Luke iii. 22. ix. 35. 2 Pet. i. 17.

^c Matt. xvii. 9.

2 † τὸν ante Ἰωάννην

3 † ὡς χιὼν

6 = λαλήσει

7 † λέγουσα

CHAP. IX.

1. Ἀμὴν λέγω ὑμῖν ... Verily I say unto you ... The first verse of this chapter is more properly joined with the concluding part of the last. We find it actually so joined in the versions of Wicklif, Tyndal, Coverdale, and L'Enfant and Beausobre. See note Matt. xvi. 28. Ἐν δυνάμει exercising his kingly power in the destruction of Jerusalem.

2. Καὶ μεθ' ἡμέρας ἕξ ... And after six days ... See the parallel account of the

transfiguration Matt. xvii. 1. and following verses. Ὡς χιὼν ... ver. 3: *white as snow*; so as no fuller on earth can white (whiten) them. So the *ancient of days* (Dan. vii. 9.) had raiment *white as snow*.

6. Οὐ γὰρ ᾔδει ... For he wist not ... rather, he knew not ... See note Matt. xvii. 5. Ἀγαπητός ver. 7; see Matt. iii. 17. Ἐξάπινα, suddenly, ver. 8. is a word not found in the Lexicographers: it is used for *εξαπὺς* and *εξαίφνης*, and occurs frequently in the LXX. It is found by Kypke in Jamblichus.

λατο αὐτοῖς, ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. Καὶ τὸν λόγον 10 ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες, τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. ^f Καὶ ἐπηρώτων αὐτὸν, λέγοντες· ^g Ὅτι λέ- 11 γουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; ^g Ὁ 12 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ. ^h Ἀλλὰ λέγω 13 ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ, ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

ⁱ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ 14 αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ εὐθέως 15

^f Mal. iv. 5.^g Ps. xxii. 6. Isa. liii. 3. &c. Dan. ix. 26.^h Luke i. 17. Matt. xi. 14. xvii. 10. &c.ⁱ Matt. xvii. 14. Luke ix. 37. 38.

10 — τί ἐστὶ ὅταν ἐκ νεκρῶν ἀναστῇ

10. Καὶ ... ἀναστῆναι· *And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.* The verse might be thus distinguished; καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς συζητοῦντες τί &c. They knew not how to reconcile the death of the Son of David and their king Messiah, with the predictions of their prophets, and their own conceptions touching his temporal kingdom. They knew doubtless that our Saviour spake of his own death, when he said that he should rise from the dead; but yet they were taught that Christ should live for ever, and that of his kingdom there should be no end. These things they could not reconcile. See συζητέω at note Acts vi. 9.

11. Ὅτι λέγουσιν ... *Why say the scribes ...* There is an ellipsis of τί ἐστίν, or, according to Bos, γέγονεν, before ὅτι, which is then rendered *cur, why*. See Hoogeveen, Thus Hom. Il. A. 64. "Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλων. i. e. εἴποι, τί ἐστίν αἷτιον, ὅτι &c. If thou hast done already what was required of the Messiah, and so art about to die, why say the Scribes that Elias must first come to anoint Messiah, and make him known to the people?

12. καὶ πῶς ... ἐξουδενωθῇ· *and how it is written of the Son of man, that he must suffer many things, and be set at nought.* It is the opinion of many that εἶπεν, which precedes, is to be supplied here, as in the

Gr. Test.

I.

Eng. Version. Hoogeveen thinks it might be worth inquiring whether πῶς might not be put for ὅπως, and this for ὥς: but he solves the difficulty of this passage by proposing a mark of interrogation after τοῦ ἀνθρώπου; in which case πῶς will preserve its interrogative power. Thus it will be: *Elias will come first and restore all things:* But how is it also written concerning the Son of man? He will come indeed, but it will be to suffer and be set at nought. *Ἐπὶ, in that which relates to, or concerning.* According to the received interpretation however, and the most approved, the sense is: And in answer to their other scruple, how the Son of man could die, he told them also from the Scripture, how it was foretold that he should suffer many things. See ἀποκαθίστημι Matt. xvii. 11. and note. *Ἐξουδενόω, to set at nought;* from ἐξ and οὐδενόω, which from οὐδεῖς. Hesych. ἐξουδένωσας· ἀποδοκίμασας.

13. Ἀλλὰ λέγω ὑμῖν ... *But I say unto you ...* The former verse seems interjected by the Evangelist into our Lord's answer; for he now proceeds: I not only allow that Elias must first come, but I assure you that he is come already. There is in the last clause of this verse a transposition of words; καθὼς γέγραπται ἐπ' αὐτόν should in the construction follow ἐλήλυθε, and the words καὶ ἐποίησαν αὐτῷ, ὅσα ἠθέλησαν, must be considered as coming in a parenthesis; for it is no where foretold in Scripture that John should die a violent death.

2 K

- πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες
 16 ἡσπάζοντο αὐτόν. Καὶ ἐπηρώτησε τοὺς γραμματεῖς· Τί
 17 συζητεῖτε πρὸς αὐτούς; Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου,
 εἶπε· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα
 18 πνεῦμα ἄλαλον. Καὶ ὅπου ἂν αὐτὸν καταλάβῃ ῥήσσει
 αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξη-
 ραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι,
 19 καὶ οὐκ ἴσχυσαν. Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· Ὡ γενεὰ
 ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι, ἕως πότε ἀνέξομαι
 20 ὑμῶν; Φέρετε αὐτὸν πρὸς με. ^k Καὶ ἤνεγκαν αὐτὸν πρὸς
 αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν·
 21 καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων. Καὶ ἐπηρώ-
 τησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὡς τοῦτο γέ-
 22 γονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν. Καὶ πολλάκις αὐτόν
 καὶ εἰς πῦρ ἔβαλε, καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ'
 εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς·
 23 ^l Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι·

^k Supra i. 26.

^l Matt. xvii. 20. Infra xi. 23. Luke xvii. 6.

15 || ἰδόντες ib. || ἐξεθαμβήθησαν 16 || ἐπηρώτησεν αὐτούς ib. || πρὸς αὐτούς
 18 ‡ αὐτοῦ 19 || ἀποκριθεὶς αὐτοῖς 22 — τὸ πῦρ

15. ἐξεθαμβήθη... were greatly amazed
 ... This verb marks a high expression of
 fear and astonishment. Our Saviour draws
 the respect and admiration of the people on
 seeing him again, which they discover by
 great emotions of joy. It is probable also
 that unusual rays of dignity and splendor
 still remained on his countenance after his
 transfiguration. Thus the face of Moses
 shone upon his return from the mount to
 the people. Exod. xxiv. 30. In the next
 verse, as the preferable reading is αὐτοῖς,
 the translation should be, Why do ye
 question or dispute with one another? But
 αὐτοῖς, viz. the disciples, ver. 14. is ap-
 proved by many.

18. ῥήσσει αὐτόν... he teareth him...
 ῥήσσω is to dash or throw against the
 ground, and thus it is explained by Hesych.
 Τρίζω is a word formed from the sound by
 onomatopoeia; see Eustath. on Hom. II. B.
 314. Τρίζει τοὺς ὀδόντας, stridet dentibus,
 he gnashes with, he makes a noise with,
 i. e. he grinds the teeth together. See
 notes Matt. xvii. 15. and following verses.

20. καὶ... αὐτόν... and when he saw
 him, straightway the spirit tare him...

Ἰδὼν is generally understood as referring
 to the son, υἱόν: according to that con-
 struction, ἰδὼν must be a nominative abso-
 lute. Grotius read ἰδόν. It is best to
 read this jointly: ἰδὼν αὐτόν—τὸ πνεῦμα,
 and the spirit seeing him straightway tare
 ... by a synthesis, by which ἰδὼν agrees
 with a noun, viz. δαίμων, understood in that
 which is expressed. The evil spirit, when
 in sight of the boy's deliverer, being as it
 were enraged, attacked him fiercely. See
 σπαράσσω i. 26. In the next verse, παιδιό-
 θεν, of a child, or, from his childhood. See
 v. 41. 42. παιδίον, a child, not an infant.
 Ὡς, since, marking the point of time from
 which a thing is done. Hoogeveen.

22. ἀλλ' εἴ τι δύνασαι... but if thou
 canst do any thing... Ἀλλὰ is used some-
 times in expressing a strong emotion of the
 mind, especially in supplications; thus
 Thetis: ἀλλὰ σύ πέρ μιν τίθων... See
 Hoogeveen. The father dispirited by the
 inability of the disciples could not help ex-
 pressing his doubts and fears that this pos-
 session might surpass the power even of
 Jesus himself.

23. Τὸ, ... πιστεῦναι... If thou canst

πάντα δυνατὰ τῷ πιστεύοντι. Καὶ εὐθέως κράξας ὁ 24
πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγε· Πιστεύω, Κύριε,
βοήθει μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυν- 25
τρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέ-
γων αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοι ἐπι-
τάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθῆς εἰς αὐτόν.
Καὶ κράξαν, καὶ πολλὰ σπαράξαν, ἔξῃλθε· καὶ ἐγένετο 26
ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν, ὅτι ἀπέθανεν. Ὁ δὲ 27
Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτόν, καὶ
ἀνέστη. ^m Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐ- 28
τοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν
ἐκβαλεῖν αὐτό; Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ 29
δύναται ἔξελθεῖν, εἰ μὴ ἐν προσεύχῃ καὶ νηστείᾳ.

^m Matt. xvii. 19.

24 † Κύριε 26 || κράξας ib. σπαράξας

believe, all things are possible to him that believeth. The neuter prepositive article, which seems to create the difficulty of this passage, is used in this manner both by sacred and profane writers; referring to the words of the father εἰ τι δύνασαι, it at the same time points out and indicates the following sentence: *Jesus said to him, Τὸ, nimirum, videlicet, to wit, (or the point is,) If you can believe this . . . πάντα δυνατὰ, all things are possible . . . i. e. all things are possible to be done by God for him that believeth.* *Omnia effici possunt, (a Deo scilicet,) in usum confidentium.* Grotius. See note at Luke xxii. 1. The doubt or the question had been concerning that power. Christ's miracles, says Dr. Macknight, were the proofs of his mission. The reasons why he required the subjects of them to believe, might be, because his enemies often desired to see signs or miracles, feigning a disposition to believe; but their true intention and hope being, that failing in the attempt he should expose himself. Our Saviour therefore wisely avoided performing miracles before those who could not be profited by them; for instance in his own country, Matt. xiii. 58. For the same reason when any one came to him begging some miraculous cure, it was very proper to ask, though he knew the thoughts and intentions of men, if the cure was sought to gratify a vain curiosity, and with a secret hope that he

would fail in the attempt; or from a real persuasion that he was able to perform it. For he would have it understood that he would not work miracles to gratify the idle curiosity of unreasonable men. Hence the wisdom and propriety of those expressions, Matt. ix. 22. *Thy faith hath made thee whole; Luke viii. 50. Believe only, and she shall be made whole; Luke xviii. 42. Thy faith hath saved thee.*

24. Πιστεύω . . . ἀπιστία· Lord, I believe; help thou mine unbelief; i. e. my imperfect faith: ἀπιστία here does not denote a total want of faith. Grotius expresses it thus: *Quod fiduciæ meæ deest, bonitate tuâ supple.* And see 2 Cor. viii. 12.

25. ἐγὼ . . . αὐτόν· I charge thee come out of him, and enter no more into him: or, I myself . . . for ἐγὼ is emphatical: Thou didst not obey my disciples; now I myself charge thee. See ἐπιτιμῶ Matt. ix. 30.

28. Ὅτι . . . αὐτό; Why could not we cast him out? Some would read διατί, as Matt. xvii. 19. but see above ver. 11. Εἰσελθόντα αὐτόν is considered by some to be an accusative absolute; but it may be governed by ἐπηρώτων, with the pronoun αὐτόν repeated, as in many other instances; see notes Matt. iv. 16. and viii. 1. For the explanation of the verse, 29. see note Matt. xvii. 21.

- 30 ^α Καὶ ἐκεῖθεν ἐξεληθόντες, παρεπορεύοντο διὰ τῆς Γαλι-
 31 λίας· καὶ οὐκ ἤθελεν, ἵνα τις γινῶ. Ἐδίδασκε γὰρ τοὺς
 μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦ-
 σιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστή-
 32 σεται. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν
 ἐπερωτῆσαι.
 33 ^ο Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος,
 ἐπηρώτα αὐτούς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε·
 34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ
 35 ὁδῷ, τίς μείζων. ^ρ Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ
 λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων
 36 ἕσχατος, καὶ πάντων διάκονος. ^q Καὶ λαβὼν παιδίον,
 ὥστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτό,
 37 εἶπεν αὐτοῖς· ^{ρδ} Ὃς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται
 ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται,
 38 οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. ^ς Ἀπεκρίθη
 δὲ αὐτῷ Ἰωάννης, λέγων· Διδάσκαλε, εἶδομέν τινα τῷ
 ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν,

^α Matt. xvii. 22. Luke ix. 44.
 Infra x. 43.

^q Infra x. 16.

^ο Matt. xviii. 1. Luke ix. 46.
^ρ Matt. x. 40. Luke ix. 48.

^ρ Matt. xx. 26.
^ς Luke ix. 49.

31 || μετὰ τρεῖς ἡμέρας

33 ‡ πρὸς ἑαυτοὺς
 ‡ ὃς οὐκ ἀκολουθεῖ ἡμῖν

38 = ὁ Ἰωάννης

ib. = ἐν τῷ ὀνόματι

30. Καὶ ἐκεῖθεν ... And they departed thence ... They left the country of Casarea Philippi. For these three following verses see note Matt. xvii. 22. and note John x. 17. 18.

33. Καὶ ἦλθεν εἰς Καπερναοὺμ ... And he came to Capernaum ... See account of the claim of the disciples to precedence, and notes at the parallel passage Matt. xviii. 1. and following verses: and for διαλέγομαι, which occurs at the next verse, see note at Acts xix. 9.

37. οὐκ ἐμὲ δέχεται ... receiveth not me ... There is an ellipsis of μόνον after οὐκ. See Hoogeveen and Bos at μόνον. Matt. xviii. 5. says, παιδίον τοιοῦτον ἐν, one such little child. Ἐναγκαλίζομαι, which occurs in the preceding verse, is in ulnas recipio; from ἐν and ἀγκάλη, ulna. It is used also by Greek writers.

38. Ἀπεκρίθη ... δαιμόνια ... And John answered him saying, Master, we saw one

casting out devils in thy name ... These three verses should be in a parenthesis. While Jesus is speaking, John takes occasion of the words ἐπὶ τῷ ὀνόματί μου, to mention the case of one who healed in the name of his master, though he was not among his followers. He seems to ask, whether he who received such a one received Jesus. And then having repressed the officious zeal of John, our Lord continues his discourse, ver. 41. ὀνόματί σου ἐκβάλλοντα; see note Matt. vii. 22. This man is supposed by some to have been one of the Baptist's disciples, or it might have been a case something resembling that of the sons of Sceva, Acts xix. 13. And God, says Doddridge, might see reason now to grant that efficacy to their adjuration, which he afterwards denied, when the evidences of the Gospel were proposed so much more distinctly and fully after the descent of the Holy Spirit.

καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. Ὁ δὲ 39
 Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν, ὃς
 ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ
 κακολογῆσαί με. [†] Ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ 40
 ὑμῶν ἐστιν. [‡] Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, 41
 ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ
 μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [×] Καὶ ὃς ἂν σκανδαλίσῃ 42
 ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ
 μᾶλλον, εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐ-
 τοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. ^γ Καὶ ἐὰν σκαν- 43
 δαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ
 κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα
 ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ^ζ Ὃπου 44
 ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

[†] Matt. xii. 30.[‡] Matt. x. 42.[×] Matt. xviii. 6. Luke xvii. 1. 2.^γ Matt. v. 29. xviii. 8. Deut. xiii. 6.^ζ Isa. lxvi. 24.

38. † ὅτι οὐκ ἀκολουθεῖ ἡμῖν 40 * ἡμῶν bis 41 ‡ τῷ ib. † μου
 42 — περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ

40. Ὃς γὰρ . . . ἐστίν· *For he that is not against us is on our part.* The true reading is ὑμῶν, but the force of the proverb is not affected by it. i. e. I would by no means condemn a man for doing that, by which the kingdom of Satan is weakened and my name glorified, though he have not my immediate and express commission. This is different from Matt. xii. 30. which see. Our Saviour, says Newcome, speaks of the consequences likely to arise from this person's casting out devils in his name, though he did not follow him; and comparing the good tendency of this conduct with the enmity of Herod, of the Jewish rulers, and of future persecutors, calls it a furtherance of the Gospel: and he therefore advances a proverbial maxim, opposite to what he had formerly used, as a rule of action for the propagators of a new religion to follow, and as a testimony to the power of pure religious truth on the human mind when allowed its free course. See Luke ix. 50.

41. Ὃς . . . αὐτοῦ· *For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.* Γὰρ connects this with ver. 37. See note above 38. No service performed to a disciple of Christ, out of love to his Master, though comparatively small, shall pass

away unrewarded. This is not fully appreciated by us in these temperate climes. But to the inhabitants of the east, says Harmer, a cup of cold water is a service not unworthy of notice. From the absence of the article in this and some other instances, it can scarcely be doubted that the word Χριστοῦ even during our Saviour's lifetime had sometimes been used as a proper name; see note Matt. xiii. 6. though its appellative use was by much the more frequent. See Bp. Midd.

42. Καὶ ὃς . . . *And whosoever . . .* For this and the following to 48. see notes on the parallel passages at Matt. xviii. 6. 8. 9. But see also Matt. v. 29. γέεννα 22. and κυλλὸν xv. 30. It is an awful observation that our Saviour, the eternal truth, six times expressly asserts the eternity of Hell torments; and thence infers the duty and necessity of cutting off the hand and foot, and plucking out the eye that offends.

44. Ὃπου ὁ σκώληξ . . . σβέννυται· *Where their worm dieth not, and the (their) fire is not quenched.* See Isa. lxvi. 24. from which the words are taken. St. Mark, says Dr. Townson, has given more at large than St. Matt. the passage in which Gehenna, the name of hell in the original of both Evangelists, occurs; by which means he has shown, as by a paraphrase, what

- 45 Καὶ ἐὰν ὁ ποῦς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,
- 46 Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς, Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ,
- 49 καὶ τὸ πῦρ οὐ σβέννυται. ^a Πᾶς γὰρ πυρὶ ἀλισθήσεται, 50 καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται. ^b Καλὸν τὸ ἄλλας· ἐὰν δὲ τὸ ἄλλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

Κεφ. ι'. 10.

- 1 ^a Κάκειῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι

^a Lev. ii. 13.

^b Matt. v. 13. Luke xiv. 34. Rom. xii. 18. Heb. xii. 14.

^a Matt. xix. 1.

ideas were annexed to the word, and in what sense our Lord used it. Σκώληξ, a worm, is here used figuratively for an evil and accusing conscience, which constantly preys upon and corrodes the damned.

49. Πᾶς . . . ἀλισθήσεται. For every one shall be salted with fire, and every sacrifice shall be salted with salt. This is a difficult passage, and it has been differently interpreted by different commentators. According to the law of Moses, see Lev. ii. 13. every victim was to be sprinkled with salt before it was offered. Hence here in a figurative sense ἀλίσσθαι is, to be consumed, to burn, to be tormented. The victims of divine justice therefore shall be condemned to flames which, though they consume, yet are immortal. Καί, but; see note iv. 13. In reference to the second clause, every victim, i. e. every man consecrated to God, Rom. xii. 1. shall be or must be seasoned with the salt of divine grace, and evangelical truth. The difficulty of these two concluding verses arises, in Bp. Hurd's opinion, from a vivacity of imagination in the pursuit

and application of metaphors; a faculty in which the Orientals excelled and delighted. They pass suddenly from one idea to another, nearly, and sometimes remotely allied to it. Dr. Macknight thinks that the proper construction of this passage is, every one shall be salted for the fire, namely, by you, my Apostles. According to the construction of *πυρὶ*, 2 Pet. iii. 7. reserved for the fire. Every one shall be salted for the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. See the explanation of ver. 50. at Matt. v. 13. And as the disputes and emulations of the disciples had been the occasion of this part of our Lord's discourse, he concludes it by this appropriate exhortation, εἰρηνεύετε, have peace one with another.

CHAP. X.

1. διὰ τοῦ πέραν τοῦ Ἰορδάνου . . . by the farther side of Jordan. See note Matt. xix. 1. The ellipsis may be thus supplied:

πρὸς αὐτόν, καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Καὶ 2
 προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν αὐτόν· εἰ ἔξεστιν
 ἀνδρὶ γυναῖκα ἀπολῦσαι; πειράζοντες αὐτόν. Ὁ δὲ ἀπο- 3
 κριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωσῆς; Ὁ δὲ 4
 εἶπεν· Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ
 ἀπολῦσαι. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Πρὸς 5
 τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.
 Ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ 6
 Θεός. Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα 7
 αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν
 γυναῖκα αὐτοῦ. Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε 8
 οὐκέτι εἰσι δύο, ἀλλὰ μία σάρξ. Ὁ οὖν ὁ Θεὸς συνέζευ- 9
 ξεν, ἄνθρωπος μὴ χωριζέτω. Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ 10
 μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. Καὶ 11
 λέγει αὐτοῖς· Ὅς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ
 γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν. Καὶ ἐὰν γυνὴ ἀπο- 12
 λύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλω, μοιχᾶται.
 Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἄψῃται αὐτῶν· οἱ δὲ 13
 μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. Ἰδὼν δὲ ὁ Ἰησοῦς 14

^b Deut. xxiv. 1. Matt. v. 31. ^c Gen. i. 27. v. 2. Matt. xix. 4. ^d Gen. ii. 24.
 1 Cor. vi. 16. Eph. v. 31. ^e Matt. xix. 6. ^f Matt. v. 32. xix. 9. Luke xvi. 18.
 1 Cor. vii. 10. 11. ^g Matt. xix. 13. Luke xviii. 15. ^h Matt. xviii. 3. xix. 14.
 1 Cor. xiv. 20. 1 Pet. ii. 2.

2 ‡ οἱ 10 — εἰς τὴν οἰκίαν 12 — ἀπολύσασα ib. ‡ καὶ

διὰ τοῦ τόπου ὅντος πέραν τοῦ Ἰορδάνου. St. Mark by a little addition, says Dr. Town-
 son, has rendered the sense less dubious.
 St. Matt. has πέραν τοῦ Ἰορδάνου. Thus
 our Saviour before his last journey through
 Judea now to be related first visited the
 parts beyond Jordan where he made Beth-
 abara his abode sometime. Consult the
 notes on the parallel passages in St. Matt.
 xix. 1. and following.

3. 4. Τί . . . Μωσῆς; What did Moses
 command you? See note Matt. xix. 7. The
 answer returned to the insidious question
 put by the Pharisees, Mark ver. 2. and
 Matt. ver. 3. is differently represented by
 the historians. But they are perfectly con-
 sistent. According to Matt. our Lord an-
 swered the Pharisees' question concerning
 divorce, by referring them to the original
 institution of marriage in paradise. Mark

says, he answered it by referring them to
 the Mosaic precept. It is right however
 to suppose that the answer in Mark was
 given after the Pharisees had, as Matt. in-
 forms us, ver. 7. objected the precept in the
 law to the argument of divorce drawn from
 the original institution. See Macknight.
 Thus also see observations at Matt. xix. 9.
 as referring to Mark 10. 11. 12. Ἀποστά-
 σιον, repudium, divortium. Hesych. ἀποστά-
 σιον· τὸ ἀπολῦσαι τὴν γυναῖκα καὶ γράψαι
 ἀποστάσιον. Βιβλίον ἀποστασίου, libellus
 repudii, litteræ divortii.

13. Καὶ . . . αὐτῶν. And they brought
 young children to him, that he should touch
 them. For this account of Jesus laying his
 hands on young children and blessing them,
 see notes on the parallel passage, Matt.
 xix. 13. 14.

- ἡγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἔφετε τὰ παῖδιά ἔρχεσθαι
 πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ
 15 βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται
 τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐ-
 16 τήν. ⁱ Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ’
 αὐτὰ, ὑψόγει αὐτά.
 17 ^k Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἰς καὶ
 γονυπετήσας αὐτὸν, ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί
 18 ποιήσω, ἵνα ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ Ἰησοῦς
 εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς
 19 ὁ Θεός. ⁱ Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης· Μὴ φονεύ-
 σης· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσης· Μὴ ἀποστερή-
 20 σης· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. Ὁ δὲ ἀπο-
 κριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην
 21 ἐκ νεότητός μου. ^m Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ, ἡγάπη-
 σεν αὐτόν, καὶ εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ· Ὑπαγε, ὅσα
 ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν
 ἐν οὐρανῷ· καὶ δεῦρο, ἀκολουθεῖ μοι, ἄρας τὸν σταυρόν.

ⁱ Matt. xix. 15. Supra ix. 36.
 v. Rom. xiii. 9.

^k Matt. xix. 16. Luke xviii. 18.
^m Matt. vi. 19. Luke xii. 33. xvi. 9.

^l Exod. xx. Deut.

14 † καὶ ante μὴ

16 = εὐλόγει

21 † ἄρας τὸν σταυρόν

16. Καὶ . . . αὐτά· And he took them up in his arms, put his hands upon them and blessed them. Matt. mentions these two last circumstances together in the beginning of his account, ver. 13. The ancient prophets always accompanied their prayers in behalf of others with the imposition of hands.

19. Μὴ ἀποστερήσης· Defraud not. See the account and notes on the question put to our Saviour by the rich young ruler, how he should attain eternal life, at the parallel passage Matt. xix. 17. &c. The second table is here meant to be comprehended by St. Mark. But the order in which the commandments were delivered is not preserved. The Jews were not accustomed to observe it either in reciting or writing them; they would even sometimes substitute other words. Josephus Antiquit. iii. 5. τὰς δὲ δυνάμεις αὐτῶν δηλώσομεν. See Rom. xiii. 9. Ἀποστερέω is a verb of great latitude, it comprehends alike all injuries

whether proceeding from force or fraud: to wrong, to defraud, to keep back. See James v. 4. Μὴ ἀποστερήσης answers to the tenth commandment; for the first principle of wrong, or fraud, arises from coveting. It is omitted in several Mss. and in the Arm. Version. For ver. 18. see note Matt. xix. 17.

21. Ὁ δὲ Ἰησοῦς . . . ὑστερεῖ· Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest. Our Saviour felt some compassion for a young man, who in such an elevated situation of life, had so great a concern for the attainment of eternal life. He loved not only virtues, says Whitby, but the seeds of them; the one, so as to reward them, the other so as to encourage, and minister to their growth. See ὑστερέω Matt. xii. 20. Ἀγαπᾷω is here, according to Schleusner, to commend, to address complacently. For the meaning of ἄρας τὸν σταυρόν, see Matt. x. 38. and also xvi. 24.

Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ 22
 ἔχων κτήματα πολλά. ⁿ Καὶ περιβλεψάμενος ὁ Ἰησοῦς, 23
 λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα
 ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. Οἱ δὲ 24
 μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς
 πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι
 τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν, εἰς τὴν βασιλείαν τοῦ
 Θεοῦ εἰσελθεῖν. Εὐκοπώτερόν ἐστι, κάμηλον διὰ τῆς τυρ- 25
 μαλιᾶς τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν
 τοῦ Θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέ- 26
 γοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι; ^o Ἐμ- 27
 βλέψας δὲ αὐτοῖς ὁ Ἰησοῦς, λέγει· Παρὰ ἀνθρώποις ἀδύνα-
 τον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ
 τῷ Θεῷ. ^p Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδοὺ, ἡμεῖς 28
 ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι. Ἀποκριθεὶς δὲ 29
 ὁ Ἰησοῦς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν, ὃς ἀφήκεν
 οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ
 γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ

ⁿ Job. xxxi. 24. Matt. xix. 23. Luke xviii. 24. 1 Tim. vi. 17.

^o Job xlii. 2. Jer. xxxii. 17. Luke i. 37. ^p Matt. iv. 20. xix. 27. Luke v. 11. xviii. 28.

25 || ῥαφίδος εἰσελθεῖν 28 * καὶ ἤρξατο 29 † δὲ ib. ‡ ἢ γυναῖκα
 ib. * καὶ τοῦ εὐαγγελίου

23. Πῶς . . . εἰσελεύσονται· How hardly shall they that have riches enter into the kingdom of God! The import of ἔχειν, from the example of this young man, and our Lord's interpretation in the next verse, is not only to possess riches, but to retain such an affection for them, that we cannot bear the thoughts of parting with them. Christ by this next verse places the passage in a much clearer light than in Matt. xix. 23. on which see note, and Luke xviii. 24. Πῶς is here the πῶς θαυμαστικὸς of Hoozeveen, expressive of admiration, and used for ὥς. In ver. 25. which follows, Bp. Midd. not only admits the possible spuriousness marked by Griesbach, of the articles, τῆς bis, τῆς τρυμαλιᾶς τῆς ῥαφίδος, the eye of a needle, but says there is no doubt that they are spurious; the latter because any needle indefinitely is meant, and the former consequently by correlative connexion. The Bishop's principle is incontrovertible. But

Gr. Test.

I.

what must we do where there is a want of satisfactory evidence for the omission? Is the principle, notwithstanding the philosophical correctness not only of the Greek but of the Scripture practice with regard to the article, or the authorised reading, to be sacrificed? Certainly neither. According to the Bishop's own argument and principle they may be reconciled. The principle of correlation has a mutual reference, and therefore ῥαφίδος being indefinite, τρυμαλιᾶς may be so likewise, and both consequently anarthrous. But does not τρυμαλιᾶς become particularly by its connexion and reference to ῥαφίδος, being considered also as a monadic noun in relation to any needle, of which it is the eye, the eye of a needle? This being admitted, and accordingly being capable of receiving the article, ῥαφίδος will also, according to Apollonius, and the principle of correlation, require the article. See note Matt. xix. 24.

2 L

- 30 εὐαγγελίου, Ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ
- 31 αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. ¹ Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.
- 32 ¹ Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα,
- 33 ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· ² Ὅτι ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς
- 34 ἔθνεσι· Καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
- 35 ³ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτή-
- 36 σωμεν, ποιήσῃς ἡμῖν. Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποι-
- 37 ἦσαί με ὑμῖν; Οἱ δὲ εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ
- 38 σου. ⁴ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε.

¹ Matt. xix. 30. xx. 16. Luke xiii. 30. ² Matt. xvi. 21. xvii. 22. xx. 17. Supra viii. 31. ix. 31. Luke ix. 22. xviii. 31. xxiv. 7.

³ John xviii. 32. ⁴ Matt. xx. 20.

⁵ Matt. xx. 22.

31 * οἱ ἔσχατοι

34 || μετὰ τρεῖς ἡμέρας

36 || ἵνα ποιήσω ὑμῖν

30. μετὰ διωγμῶν . . . with persecutions . . . It is not implied that the compensation promised in this verse for the losses and sufferings of Christians is to be in kind. The promise cannot be understood literally, but relates to blessings immensely more than equivalent. James i. 2. advises his Christian brethren to count it all joy when they fall into divers temptations. Paul, 2 Cor. vii. 4. says, concerning himself, that he was exceeding joyful in all his tribulation. Those divine aphorisms, says Campbell, called the beatitudes, which ascribe happiness to the poor, the meek, the mournful, the hungry, the persecuted, were not calculated for a particular season, but are evidently intended to serve as fundamental maxims of the Christian commonwealth to

the end of the world. By the next verse, our Saviour seems chiefly to allude to the Jews and Gentiles; see at the same time note Matt. xix. 30.

32. καὶ ἐθαμβοῦντο . . . and they were amazed . . . They were amazed that he should voluntarily expose himself to the certain dangers that awaited him from the Sanhedrim. See John xi. 53. 57. All which was so contrary to their temporal expectations. For this account of our Saviour's again foretelling his sufferings to his Apostles apart, as he goes up to Jerusalem, see notes at parallel passage, Matt. xx. 17. John x. 17. 18. And for the ambitious request of James and John, see notes Matt. xx. 20. and following verses.

Δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Οἱ δὲ εἶπον αὐτῷ· **Δυ-** 39
νάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον, ὃ ἐγὼ
 πίνω, πῖσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπ-
 τισθήσεσθε· ^x Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων 40
 μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. ^y Καὶ 41
 ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ
 Ἰωάννου. ^z Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, λέγει 42
 αὐτοῖς· Οἴδατε, ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατα-
 κυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζ-
 ουσιν αὐτῶν. Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν 43
 θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος. ^a Καὶ 44
 ὅς ἐάν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος.
^b Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, 45
 ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
 πολλῶν.

^c Καὶ ἔρχονται εἰς Ἱεριχὼ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ 46
 Ἱεριχῶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς
 Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσ-

^x Matt. xxv. 34.^y Matt. xx. 24.^z Luke xxii. 25.^a Supra ix. 35. 1 Pet. v. 3.^b John xiii. 14. Phil. ii. 7. 1 Tim. ii. 6. Tit. ii. 14.^c Matt. xx. 29. Luke xviii. 35.

38 || ἡ τὸ βάπτισμα 40 † μου post εὐωνύμων 43 * διάκονος ὑμῶν 44 * καὶ ὅς ἐάν
 46 — ὁ υἱὸς

42. οἱ δοκοῦντες ἄρχειν . . . they which are accounted to rule . . . i. e. they who rule. In Matt. xx. 25. οἱ ἄρχοντες τῶν ἐθνῶν. Δοκέω is often a pleonasm; for which redundant use we have the authority of the purest Attic writers. Δοκοῦντες may however denote those whom the people acknowledge and respect as princes, or rulers. For the next verse see Matt. xx. 26. 27. and also xxiii. 11. and note at ver. 7.

45. λύτρον ἀντὶ πολλῶν a ransom for many. See note Matt. xx. 18.

46. υἱὸς . . . προσαιτῶν blind Bartimeus, the son of Timeus, sat by the high-way side begging. It is the opinion of Wakefield that υἱὸς Τιμαίου is the interpolation of some one, who wished to show that he knew the meaning of Bartimæus: Bar being a son. The Syr. however has Timæus

the son of Timæus, which affords a strong presumption, says Bp. Midd. that Bartimæus was not all which was found in the original of St. Mark: and had υἱὸς Τιμαίου been interpolated as an explanation of Bartimæus, it would probably have followed and not have preceded the word, which it was intended to explain. It appears not unlikely that the name of the person was really Timæus, but that from the circumstance of his father's name likewise being Timæus, he was called also Bartimæus: in this case it was very natural in the Evangelist to add to υἱὸς Τιμαίου (the Greek form of expression), the name by which the person in question was sometimes called. Nothing is more prevalent (see also Bp. Midd.) than υἱὸς or υἱοί without the article prefixed, in cases in which, generally speaking, the parentage is first announced.

47 αἰτῶν. Καὶ ἀκούσας, ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κρᾶζειν καὶ λέγειν· Ὁ υἱὸς Δαβὶδ Ἰησοῦ, ἐλέησόν
 48 με. Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῶ
 49 μᾶλλον ἔκραζεν· Υἱὲ Δαβὶδ, ἐλέησόν με. Καὶ στὰς ὁ
 Ἰησοῦς, εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν,
 50 λέγοντες αὐτῷ· Θάρσει, ἔγχειραι· φωνεῖ σε. Ὁ δὲ ἀπο-
 βαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν.
 51 Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιήσω
 σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνί, ἵνα ἀναβλέψω.
 52 ^d Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπαγε, ἡ πίστις σου σέσωκέ
 σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ
 ὁδῷ.

Κεφ. ια'. 11.

1 ^a Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ
 Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν
 2 μαθητῶν αὐτοῦ, Καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώ-

^d Matt. ix. 22. Supra v. 34.^a Matt. xxi. 1. Luke xix. 29.

49 || ἔγειρε 51 * ραββουνί 52 || ἠκολούθει αὐτῷ 1 — εἰς Ἱερουσαλὴμ, καὶ εἰς Βηθανίαν

Προσαιτέω, to beg earnestly; from πρὸς, which sometimes communicates intenseness to a simple verb, and αἰτέω, to beg; applied to begging alms, βίον und.

51. Ῥαββουνί . . . ἀναβλέψω. Lord, that I might receive my sight. See note Matt. xxiii. 7. Rabboni is Rabban with the addition of the affix of the first person, and accommodated to the pronunciation of Judea, Rabban is a title not of a higher degree of respect than Rabbi, though it seems intended to heighten the signification. See John xx. 16. For ἀναβλέπω, see above viii. 24. The minute circumstance mentioned in the last verse, of the rising of blind Bartimæus, and the casting away his garment, indicates, says Dr. Townson, that the historian had been a spectator, who described it, and is a proof among others that St. Mark wrote his Gospel under the direction of St. Peter. See remarks on the expression in the next

verse, ἡ πίστις σου σέσωκέ σε, at ix. 23. above.

CHAP. XI.

2. Ὑπάγετε . . . ἀγάγετε. Go your way (go) into the village over against you; and as soon as ye be entered (ye enter) into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him (it). See notes at the parallel passage, Matt. xxi. 1. and following verses. See εὐθέως Matt. iii. 16. Such animals as had not been employed in the use for man were chosen for sacred uses. See 1 Sam. vi. 7. 8. And the heathens preferred those, which had not served to human purposes, for the service of the gods. "Nunc grege de intacto septem mactare juvencos Præstiterit." Virg. vi. 36.

μην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτήν, εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. Καὶ ἂν τις ὑμῖν 3 εἴπῃ· Τί ποιεῖτε τοῦτο; εἶπατε· Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθέως αὐτὸν ἀποστελεῖ ὥδε. Ἀπῆλθον δὲ, καὶ 4 εὔρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. Καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον 5 αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον; Οἱ δὲ εἶπον αὐτοῖς 6 καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. ^b Καὶ 7 ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκάθισεν ἐπ' αὐτῷ. Πολλοὶ δὲ τὰ 8 ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυσιν εἰς τὴν ὁδόν. ^c Καὶ 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Εὐ- 10 λογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαβὶδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις. ^d Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα 11 ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν

^b John xii. 14. 2 Kings ix. 13.^c Ps. cxviii. 25. 26. Matt. xxi. 9. xxiii. 39.^d Matt. xxi. 12.

2 || λύσατε αὐτὸν καὶ φέρετε 3 = ἀποστέλλει 4 * εὔρον τὸν πῶλον 6 || καθὼς εἶπεν
7 || ἐπιβάλλουσιν 10 * βασιλεία ἐν ὀνόματι Κυρίου τοῦ πατρὸς 11 † ὁ Ἰησοῦς

4. πῶλον . . . ἀμφόδου . . . the colt tied by the door without, in a place where two ways met . . . See remark on the minuteness of such circumstances, x. 51. But though ἄμφοδον is susceptible of that meaning according to its etymology, ἄμφω and ὁδός, yet it seems rather to be a street, a thoroughfare, according to Suidas: ἄμφοδον δίοδον; and Hesych. ἄμφοδα· αἱ ῥύμαι, δίοδοι. In the next verse, for and certain of them that stood there, St. Luke xix. 33. has, the owners thereof; but the expression of St. Mark ver. 6. and let them go, implies that they were the owners, and that they had a right to dispose of it.

10. Εὐλογημένη . . . βασιλεία . . . Blessed be the kingdom . . . See note Matt. xxi. 9. Let the kingdom flourish which God is to erect according to his promise made to our father David. The words ἐν ὀνόματι

Κυρίου appear to be an interpolation, and to be repeated from the preceding verse. They also embarrass the context, coming between βασιλεία and its regimen, τοῦ πατρὸς ἡμῶν. They are wanting in several Mss. in Vul. Sy. Cop. Am. Ara. and Sax. Vss.

11. καὶ περιβλεψάμενος . . . and when he had looked round about upon . . . or surveyed. Though Jesus might then testify his displeasure at the profanation of the temple, yet he did not on this day reform the abuses with which the Jews so shamefully profaned it. St. Matt. that he might give an uninterrupted narration of our Lord's discourses during the succeeding days, anticipates the event, and describes it as having happened on the day of our Saviour's entry into Jerusalem. And St. Luke seems to leave the account at large.

12 δώδεκα. * Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βηθα-
 13 νίας, ἐπείνασε. Καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσιν φύλλα,
 ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν,
 14 οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. Καὶ
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ εἰς τὸν
 αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐ-
 15 τοῦ. † Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ
 Ἰησοῦς εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας
 καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυ-
 βιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστε-
 16 ρὰς κατέστρεψε· Καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος

* Matt. xxi. 18.

† Matt. xxi. 12. Luke xix. 45. John ii. 14.

13 Χ' ἀπὸ ante μακρόθεν

14 † ὁ Ἰησοῦς

ib. * οὐδεὶς καρπὸν

15 † ὁ Ἰησοῦς

13. Καὶ ἰδὼν . . . σύκων. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not yet. i. e. the fig-harvest or season for gathering was not yet, as below xii. 2. There is here a transposition, of which we find several instances, as xvi. 3. 4. The construction of οὐ γὰρ ἦν καιρὸς σύκων should come after ἐν αὐτῇ, and the words καὶ ἐλθὼν ἐπ' αὐτήν οὐδὲν εὔρεν εἰ μὴ φύλλα be read as a parenthesis. The fruit of the fig-tree appears before the leaf; and figs may be eaten for allaying hunger before they are ripe. Now the leaves showed that the fruit must be well advanced: and as the season for reaping was not yet come, the figs could not have been gathered. In which case nothing but the barrenness of the tree could account for the absence of the fruit. We are also told by travellers, that some of the more vigorous trees will now and then yield some ripe figs six weeks or more before the season. See note also at Matt. xxi. 19. For the omission of the article before καιρὸς σύκων, see Matt. xiv. 6. We have ὁ καιρὸς τῶν καρπῶν Matt. xxi. 34. because there *near approach* is predicated of the vintage. See Bp. Midd. Μακρόθεν is consistent with ἐπὶ τῆς ὁδοῦ of St. Matt. for the fig-tree might have been near the road, and yet our Saviour might see it from a distance. Ἄρα seems here a conjectural particle, for *ἴσως, perhaps, by chance*; see Hoogeveen. But it may still preserve its primary syllogistical force, as

in consequence of the season for gathering not being yet, he therefore came, expecting to find fruit upon the tree. Hoogeveen proposes to distinguish the words thus: καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὔρεν, εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. So that οὐ γὰρ subjoined to the negation, will give it greater force, and may be rendered by *neutiquam, nequaquam*. The whole being thus rendered: *et accedens ad eam, nihil invenit, nisi folia: nihil omnino*. Then the words ἦν καιρὸς σύκων may be included in a parenthesis; *atque erat tempus ficuum*. The next verse, 14. contains an extraordinary instance of the pleonasm common with the sacred writers, ἀποκριθεὶς εἶπε, Jesus being thus said to return an answer even to an inanimate thing. See note Matt. xi. 25. It might be rendered "upon which Jesus said unto it." Castalio has "itaque eam sic allocutus est Jesus:" or with still greater propriety Schmidius, "tunc orsus sermonem Jesus dixit fici."

15. 16. ἤρξατο . . . began . . . redundant, as observed before. See notes on parallel passage, Matt. xxi. 12. &c. and see above ver. 11. Οὐκ ἤφειεν *would not suffer* . . . See the verb, 1, 34. Josephus says that it was not lawful to carry any vessel into the temple, by virtue of the precept Levit. xix. 30. and the Rabbins had even forbidden that a thoroughfare should be made through their Synagogues: much greater reason therefore there was that a reverence should be observed for that house, which the Lord hath chosen to put his name there. Deut. xii. 5.

διὰ τοῦ ἱεροῦ. ^g Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ γέγραπ- 17
ται· ^h Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι
τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.
ⁱ Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν 18
πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτόν· ὅτι πᾶς ὁ
ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅτε ὁψὲ 19
ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. ⁱ Καὶ πρῶτ' παρα- 20
πορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. Καὶ 21
ἀνάνησθαις ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἴδε ἡ συκὴ,
ἣν κατηράσω, ἐξήρανται. Καὶ ἀποκριθεὶς Ἰησοῦς λέγει 22
αὐτοῖς· Ἐχετε πίστιν Θεοῦ. ^k Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι 23
ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἀρθητι, καὶ βλήθητι εἰς τὴν θά-
λασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πισ-
τεύσῃ ὅτι ὃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἂν εἴπῃ. ^l Διὰ 24
τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε,
πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ^m Καὶ ὅταν 25

^g 1 Kings viii. 29. Isa. lvi. 7. Jer. vii. 11.

^h John vii. 19.

ⁱ Matt. xxi. 20.

^k Matt. xvii. 20. xxi. 21. Luke xvii. 6.

^l Matt. vii. 7. xxi. 22. Luke xi. 9. John xiv.

13. xv. 7. xvi. 24. Jam. i. 5. 6. 1 John iii. 22. v. 14.

^m Matt. vi. 14. Eph. iv. 32.

Col. iii. 13.

18 — ἀπολέσωσιν

22 = ὁ Ἰησοῦς

17. Ὅτι . . . ἔθνεσιν; *My house shall be called of all nations, The house of prayer?* or rather, *My house shall be called a house of prayer for all nations*, as it is in Isaiah lvi. 7. See notes Matt. xxi. 12. 13. The court of the Gentiles, — a part of τὸ ἱερὸν, was particularly destined for the devout of all nations, who acknowledged the true God, though they had not subjected themselves to the Mosaic law, and were accounted aliens.

18. καὶ . . . ἀπολέσωσιν . . . *and sought how they might destroy him* . . . It may easily be supposed that this reform of abuses, and the authority exercised by our Lord, would greatly offend the chief priests; they therefore plotted against him, but in private, for they feared the people, as below ver. 32. who had so high a veneration for him; and they consequently *dreaded him*, who had so great an ascendancy over the minds of the people, and who so powerfully exposed their own casuistry and hypocrisy. He then, as he had done before, spent the night in a retired place with his disciples.

22. Ἐχετε πίστιν Θεοῦ. *Have faith in God.* Literally, *have a faith of God.* The word *πίστις* both in the Acts and in the Epistles, is often construed with the genitive of the object, as here. Acts iii. 16. Rom. iii. 26. Gal. ii. 16. 20. iii. 22. Ἐλπίς is used in the same way 1 Thess. i. 3. The promise made by our Saviour to his disciples in the next verse seems to relate chiefly to the enabling them to perform miracles. Yet, says Gilpin, it may in a degree be applicable to all Christians, as affording them assistance in the midst of difficulties and distresses, which may appear like removing mountains. See note Matt. xxi. 21.

25. Καὶ . . . ἀφίετε . . . *And when ye stand praying, forgive; or, when ye pray, forgive* . . . See notes for these two verses at Matt. vi. 5. and 12. 14.; then return to our Saviour's discourse with the chief priests, scribes and elders in the temple at ver. 27. to the end, and consult notes at the parallel passage Matt. xxi. 23—27.

- στήκητέ προσευχόμενοι, ἀφίετε, εἴ τι ἔχετε κατὰ τινος·
 ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ
 26 παραπτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ
 πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα
 ὑμῶν.
- 27 ^η Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ
 περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς, καὶ
 28 οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι, ^ο Καὶ λέγουσιν αὐτῷ·
 Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν
 29 ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς
 εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον· καὶ ἀπο-
 κρίθητέ μοι, καὶ ἐρῶ ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·
 30 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;
 31 ἀποκρίθητέ μοι. Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες·
 Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ· ἔρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύ-
 32 σατε αὐτῷ; ^ρ Ἀλλ' εἰπώμεν· Ἐξ ἀνθρώπων· ἐφο-
 βοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι
 33 ὄντως προφήτης ἦν. Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ·
 Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς·
 Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Κεφ. ιβ'. 12.

- 1 ^α Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα
 ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὥρυξεν

^η Matt. xxi. 23. Luke xx. 1. ^ο Exod. ii. 14. Acts iv. 7. vii. 27. ^ρ Matt. xiv. 5. Supra vi. 20. ^α Matt. xxi. 33. Luke xx. 9. Ps. lxxx. 8. Isa. v. 1. Jer. ii. 21.

32. Ἀλλ' . . . λαόν . . . But if we shall say, Of men; they feared the people. The apodosis is wanting; the sentence therefore is elliptical. Supply it thus: *it may be dangerous, or something similar: κακῶς ἔξει, or τί γενήσεται ἡμῖν*; See Bos ad plur. voc. and Viger. c. v. s. 3. r. 17.

1. Καὶ ἤρξατο . . . And he began . . . Though this verb is for the most part redundant, yet prefacing a long and important discourse it may carry some emphasis, correspondent to the Latin *orsus loqui*.

ὑπολήνιον, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργ-
 γοῖς· καὶ ἀπεδήμησε. Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς 2
 τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ
 καρποῦ τοῦ ἀμπελῶνος. Οἱ δὲ λαβόντες αὐτὸν, ἔδειραν, 3
 καὶ ἀπέστειλαν κενόν. Καὶ πάλιν ἀπέστειλε πρὸς αὐ- 4
 τοὺς ἄλλον δοῦλον· καὶ αὐτὸν λιθοβολήσαντες ἐκεφα-
 λαίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον. Καὶ πάλιν ἄλλον 5
 ἀπέστειλε· καὶ αὐτὸν ἀπέκτειναν· καὶ πολλοὺς ἄλλους,
 τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. Ἔτι οὖν ἓνα υἱὸν 6
 ἔχων, ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐ-
 τοὺς ἔσχατον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν μου.
 Ὁ δὲ αὐτοὶ γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὅτι οὗτός ἐστιν 7
 ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται
 ἡ κληρονομία. Καὶ λαβόντες αὐτὸν, ἀπέκτειναν, καὶ ἐξέ- 8
 βαλον ἔξω τοῦ ἀμπελῶνος. Τί οὖν ποιήσῃ ὁ κύριος τοῦ 9
 ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
 δώσει τὸν ἀμπελῶνα ἄλλοις. Ὅδὲ τὴν γραφὴν ταύτην 10
 ἀνέγνωτε; Αἶθρον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
 ἐγενήθη εἰς κεφαλὴν γωνίας. Παρὰ Κυρίου ἐγένετο αὕτη, 11
 καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Καὶ ἐζητοῦν αὐ- 12
 τὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ,
 ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν
 ἀπῆλθον. ^d Καὶ ἀποστέλλουσι πρὸς αὐτόν τινὰς τῶν Φα- 13

^b Matt. xxvi. 3. John xi. 53. Gen. xxxvii. 18.
 Matt. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.

^c Ps. cxviii. 22. Is. xxviii. 16.
^d Matt. xxii. 15. Luke xx. 20.

4 † λιθοβολήσαντες

5 † πάλιν

^a Ἄνθρωπος, a certain man; see Viger. c. iii. s. 3. r. 11. See this parable and notes at Matt. xxi. 33. and following verses.

4. καὶ αὐτὸν ἡτιμωμένον and wounded him in the head, and sent him away shamefully handled; or, treated with indignity. Κεφαλαιῶ is to sum up, to sum up in short; from a privat. and κεφάλαιον, a head, or sum of a thing. The Vul. is in capite vulneraverunt. We have no authority in the Greek writers for the sense of smiting on the head. But as from γαστήρ we have γαστρί-
 ζειν, which is interpreted εἰς τὴν γαστέρα τύπτειν, and from γνάθος, γναθῶ, which ac-

cording to Hesych. is εἰς γνάθους τύπτω, so κεφαλαιῶν signifies to smite on the head.

8. ἀπέκτειναν . . . ἀμπελῶνος and killed him, and cast him out of the vineyard. Grotius thinks that this is for ἀπέκτειναν ἐκβληθέντα, in the Heb. form. Noldius shows that the Heb. *vau* sometimes signifies postquam. The expression may be similar to moriamur et in media arma ruamus. In ver. 10. for which see Matt. xxi. 42. οὐδὲ interrogative, for ἀρ' οὐδὲ, has an emphasis, ne quidem; as Luke xxiii. 40. οὐδὲ φοβῆσθαι τὸν Θεόν; an ne tu quidem metuis Deum? i. e. ἀρ' οὐδὲ σὺ φοβῆ; see Hoogeveen.

- ρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ.
 14 Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν, ὅτι
 ἀληθῆς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς
 πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ
 διδάσκεις· Ἐξέστι κῆνσον Καίσαρι δοῦναι, ἢ οὐ; δῶμεν,
 15 ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐ-
 16 τοῖς· Τί με πειράζετε; Φέρετέ μοι δηνάριον, ἵνα ἴδω. Οἱ
 δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη, καὶ ἡ
 17 ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ· Καίσαρος. Καὶ ἀποκριθεὶς
 ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος, Καίσαρι,
 καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.
 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν
 ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησάν αὐτὸν, λέγοντες·
 19 Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς
 ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἄφῃ, ἵνα
 λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ
 20 σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ
 πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἄφηκε σπέρμα.
 21 Καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς
 22 ἄφηκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως. Καὶ ἔλαβον αὐτὴν
 οἱ ἑπτὰ, καὶ οὐκ ἄφηκαν σπέρμα· ἐσχάτη πάντων ἀπέθανε
 23 καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος
 αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.
 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλα-
 νᾷσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;
 25 Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε

^e Matt. xxii. 21. Rom. xiii. 7.
^s Deut. xxv. 5. 6.

^f Matt. xxii. 23. Luke xx. 27. Acts xxiii. 8.
^h Matt. xxii. 30. Luke xx. 36.

20 * ἑπτὰ οὖν 22 || ἔσχον 23 † οὖν ib. ‡ ὅταν ἀναστῶσι

13. ἵνα . . . λόγῳ to catch him in his words. On this insidious question put to our Saviour, see notes Matt. xxii. 15. &c. Ἀγρεύω, from ἄγρα, a booty or prey, signifies properly to hunt or catch beasts, or birds; figuratively to circumvent, to ensnare by deceitful arts, as παγιδεύω used by Matt. at the parallel passage. In ver. 12. πρὸς is against, as with an accus. it often is

both in sacred and profane writers, as πρὸς κέντρα λακτίξεν, 1 Cor. vi. 1.

19. Μωσῆς ἔγραψεν ἡμῖν . . . Moses wrote unto us . . . Γράφω when spoken of laws is, both in sacred and classic writers, to enact, to promulgate, as Ἐλιαν, ἔγραψε Δουκουργος. Consult notes at Matt. xxii. 23. &c. to the end.

γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.

ⁱ Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ 26 βίβλῳ Μωσέως, ἐπὶ τοῦ βάτου ὡς εἶπεν αὐτῷ ὁ Θεός, λέγων· Ἐγὼ ὁ Θεός Ἀβραάμ, καὶ ὁ Θεός Ἰσαάκ, καὶ ὁ Θεός Ἰακώβ; Οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ 27 ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε. ^k Καὶ προσελθὼν εἰς 28 τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἐστὶ

ⁱ Exod. iii. 6. Acts vii. 32. Heb. xi. 16.

^k Matt. xxii. 34. 36. Luke x. 26.

25 † οἱ 26 * τῆς βάτου

27 * οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων

26. ἐπὶ τοῦ βάτου... *in the bush*... Undoubtedly, says Schleusner, ἐπὶ signifies here, *where he relates the history concerning the burning bush*; i. e. according to the Rabbinical mode of citing Scripture, *in the section which treats of the burning bush*; for the Rabbins select some principal word out of each section, and apply that name to the section itself. Τοῦ βάτου is the genuine reading. Ἐγὼ ὁ Θεός Ἀβραάμ, *I am the God of Abraham*, εἰμὶ und. is quoted from Exod. iii. 6. In the Hebrew, the verb substantive in such propositions is almost always understood. The Heb. says, "I (am) the God of your father, the God of Abraham, &c." Our Saviour omitted the clause, "the God of your father," as having no relation to his argument, and appears to have quoted in a cognate dialect, "I (am) the God of Abraham," which his Evangelist has faithfully and even scrupulously recorded.

27. Οὐκ... ζώντων· *He is not the God of the dead, but the God of the living*. The reading οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν is the same as Matt. xxii. 32.; it is the reading of the Complut. and of many Mss. and it is also recommended as obviating the difficulty in the construction of the article of ὁ Θεός νεκρῶν, which as coming in regimen could not be tolerated. See Bp. Midd. The second Θεός is omitted in no less than twenty-four Mss. and five of them of principal note.

28. Ποία... ἐντολή; *Which is the first commandment of all?* See notes at Matt. xxii. 34. 36. &c. St. Matt. ver. 36, says, *Which is the great commandment in the law?* St. Mark, *Which is the first commandment of all?* It was a question much agitated among the Jews, *which was the first and great commandment*; some contending for the law of sacrifices, others for

that of circumcision, or the Sabbath. St. Mark who wrote for a mixt society of Jewish and Gentile, St. Luke for Gentile converts, often (see Dr. Townson) without the restrictions of the letter, as writing on a more general plan, give the ultimate sense of of what St. Matt. gives the immediate words. Hence some few differences of expression. Compare Matt. ver. 36. Mark 28.; Matt. 37. Mark 29.; Matt. 40. Mark 31. In Matt. the question and the answer are concerning the great commandment of a particular law; in Mark they are made general. To the scribe's inquiry, which is the first commandment of all, our Lord gives the two leading and inseparable principles of the universal law of God. And in verses 32. 33. 34. by the speech of the scribe, which Christ approves, St. Mark who published his Gospel in Italy, points out to the Romans the unity of the Godhead, as he had before, ver. 29. in a larger quotation of the Divine Oracle, and intimates to the Gentile, that the pure and spiritual religion of the Gospel supersedes the use of sacrifices. Campbell renders the quotation of Deut. vi. 4. as two sentences: *The Lord is our God: The Lord is one*. This interpretation does not suit the Greek of the Evangelist. But it is not uncommon, says Dr. C. for the penmen of N. T. to use the copula, as ἔστι, in the last member of the sentence, and leave it to the reader's discernment to supply it in the preceding: thus Matt. xi. 30. ὁ θυγὸς μου χρῆστος, καὶ τὸ φορτίον μου ἑλαφρόν ἐστι. Ver. 32. ἐπὶ with its case in gen. is often construed adverbially: as ἐπὶ σχολῆς, *otiose*; ἐπ' ἀδελας, *tuñd*, *impune*; ἐπ' ἀληθείας, *verè*. Viger. c. ix. s. 4. r. 6. Ver. 34. νουνεχῶς, *wisely, discreetly*, from νοὺν ἔχω, occurs in the Greek writers, but only once in N. T.

- 29 πρώτη πασῶν ἐντολή; ¹ Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ·
 Ὅτι πρώτη πασῶν τῶν ἐντολῶν· Ἀκουε Ἰσραὴλ, Κύριος,
 30 ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι· Καὶ ἀγαπήσεις Κύριον τὸν
 Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς
 σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος
 31 σου· αὕτη πρώτη ἐντολή. ^m Καὶ δευτέρα ὁμοία, αὕτη·
 Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. Μείζων τούτων
 32 ἄλλη ἐντολή οὐκ ἔστι. Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς·
 Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι, καὶ
 33 οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ
 ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης
 τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν
 πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὀλοκαυτωμά-
 34 των καὶ τῶν θυσιῶν. Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν, ὅτι
 νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς
 βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπε-
 35 ρωτῆσαι. ⁿ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν
 τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς
 36 ἐστι Δαβὶδ; Ὁ αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν Πνεύματι ἁγίῳ·
 Λέγει ὁ Κύριος τῷ Κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως
 37 ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Αὐτὸς
 οὖν Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι;
 38 καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ ἡδέως. ^p Καὶ ἔλεγεν αὐ-
 τοῖς ἐν τῇ διδασχῇ αὐτοῦ· Βλέπετε ἀπὸ τῶν γραμματέων,

¹ Deut. vi. 4. x. 12. Luke x. 27. ^m Lev. xix. 18. Matt. xxii. 39. Rom. xiii. 9. Gal. v. 14. James ii. 8. ⁿ Matt. xxii. 41. Luke xx. 41. ^o Ps. cxi. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 13. ^p Matt. xxiii. 3. &c. Luke xi. 43. xx. 46.

28 || πάντων 29 || πρώτη πάντων ἐντολή 32 * εἷς ἐστι Θεὸς 33 ‡ τῶν ante θυσιῶν
 36 * τῷ Πνεύματι τῷ ἁγίῳ ib. * εἶπεν ὁ Κύριος

36. ἐν Πνεύματι ἁγίῳ... by the Holy Ghost... We must understand here the influence of the Spirit. This deserves to be noticed by those who deny that the Psalms of David were written by the spirit of prophecy. See note at Acts ii. 34. 35. and Matt. xxii. 44.

38. Καὶ ἔλεγεν... αὐτοῦ... And he said unto them in his doctrine... or, teaching. Ἐν στολαῖς, in long clothing, or, robes, that

they may appear with greater gravity and stateliness. Astyages having saluted Cyrus, στολὴν καλὴν ἐνέδυσε, put on him a beautiful stole, or long robe. Ἀσπασμούς, love salutations. Θέλω has here the force of to love: Luke xx. 46. has φιλοῦντων ἀσπασμούς. Jesus now in the hearing of his disciples and of the multitude reproves the Scribes and Pharisees to their face. See notes Matt. xxiii. 2. &c.

τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, Καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 39 καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις· ^q Οἱ κατεσθίοντες τὰς 40 οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.

^r Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, 41 ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. Καὶ ἐλθοῦσα μία 42 χήρα πτωχή, ἔβαλε λεπτὰ δύο, ὃ ἐστι κοδράντης. ^s Καὶ 43 προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχή πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. Πάντες 44 γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

^q Matt. xxiii. 14. 2 Tim. iii. 6. Tit. i. 11.

^r Luke xxi. 1. 2 Kings xii. 9.

^s 2 Cor. viii. 12.

43 * λέγει αὐτοῖς

40. περισσότερον κρίμα· *greater damnation*, or, punishment. Vul. *prolixius iudicium*. Wicklif, who believed in purgatory, but did not pray *pro mortuis*, has it "the lenger doom." See note at Matt. xxiii. 14.

41. Καὶ . . . γαζοφυλακίου . . . *And Jesus sat over against the treasury . . .* which, as St. Luke indicates xxi. 4. received the offerings of God, i. e. the voluntary contributions of the worshippers who came up to the feasts. In the second court of the temple, or the court of the women, were chests placed, with inscriptions denoting the uses to which the offerings of each were allotted; for instance, for furnishing bullocks, sheep, wood, salt, and other things necessary for sacrifices.

42. ἔβαλε λεπτὰ δύο . . . *threw in two mites . . .* See for the value of λεπτὰ, Matt. v. 25. and Bos ellips. at κέρματα, which, according to him, is und. *Unum λεπτὸν aliquis pauperi dare poterat, sed non licitum est unum in gazophylacium inferre. Bava bathra, fol. x. 2. Non ponat homo λεπτὸν in cistam eleemosynarum. Ex quo simul constat, viduam minimam portionem, quanta dari potuit, paupertatem non aliud concedente, dedisse. Schoetgen Hor. Heb.*

44. Πάντες γὰρ . . . *For all they . . .* This poor widow, saith our Lord, hath thrown into the treasury a gift more acceptable to God, than any of those you have just seen offered: for God measures the charitable action, not by the largeness of the gift, but by the motive of the giver. See Gilpin. *Περίσσευμα*, abundance, superfluity, and *ὑστέρημα*, deficiency, want, are thus opposed by St. Paul 2 Cor. viii. 14. The rich had comparatively thrown in but a little part of the superfluity and redundancy of their possessions, while she in the midst of her poverty cast in all the little she had by her for her daily living. *Bíos* is used by Greek writers not only for natural life, but also for *facultates*, means of subsistence. Socrates, *θυσίας θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγείτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μέγαλα θύόντων*. So Ovid, very elegantly:

Ut desint vires, tamen est laudanda voluntas:

Hæc ego contentos auguror esse Deos.

Hæc facit, ut veniat pauper quoque gratus ad aras;

Et placeat cæso non minùs agna bove.

Κεφ. ιγ'. 13.

- 1 ^a Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς
τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι, καὶ
2 ποταπαὶ οἰκοδομαί. ^b Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ·
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφελθῇ
3 λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. Καὶ καθημένου αὐτοῦ
εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων
αὐτὸν κατ' ἰδίαν Πέτρος, καὶ Ἰάκωβος καὶ Ἰωάννης, καὶ
4 Ἀνδρέας· ^c Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ ση-
5 μεῖον, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; ^d Ὁ δὲ
Ἰησοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέγειν· Βλέπετε μὴ τις
6 ὑμᾶς πλανήσῃ· ^e Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί
μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν.
7 Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θρο-
8 εῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὕτω τὸ τέλος. ^f Ἐγερθή-
σεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·
καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ
9 ταραχαί. ^g Ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς
ἑαυτούς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συν-
αγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων στα-

^a Matt. xiv. 1. Luke xxi. 5.^b Luke xix, 44. 1 Kings ix. 7. Mic. iii. 12.^c Matt. xxiv. 3. Luke xxi. 7. Acts i. 6.^d Jer. xxix. 8. Eph. v. 6. 2 Thess. ii. 3.^e Jer. xiv. 14. xxiii. 21. ^f Isa. xix. 2.^g Matt. x. 17. 18. xxiv. 9. 14. Luke xxi. 12.

8 ‡ καὶ ταραχαί

9 || ἀρχή

CHAP. XIII.

1. Ἴδε ποταποὶ λίθοι ... see what manner of stones ... See ποταπὸς Matt. viii. 27. Consult for this, the parallel chap. of Matt. xxiv. 1. and following, particularly verse 3. The notes in Matt. considered with attention, will be found to embrace and to illustrate this whole part of St. Mark. Κατέναντι τοῦ ἱεροῦ· over against the temple. Ex hoc loco Hierosolyma tota oculis objicitur, ut situs, forma, ædificia, ambitus totus, et quæque ejusdem partes, distinctè et particulatim internosci queant; præsertim mons

Moriah, et Solomonis templum, ejusque area spatiosa. Cotovici Itinerarium.

9. εἰς συναγωγὰς δαρήσεσθε ... and in the Synagogues ye shall be beaten. See notes Matt. x. 17. 18. This is the proper way of reading and distinguishing this verse, instead of παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς· δαρήσεσθε, καὶ ... Καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε, and ye shall be brought (statuemini) before rulers and kings: ἐπὶ with a Gen. is often used in the sense of coram, in the presence of. See note at Matt. xxviii. 13. 14. 15.

θήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς. Καὶ εἰς πάντα 10
 τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ^h Ὅταν δὲ 11
 ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλή-
 σήτε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ
 ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ
 τὸ Πνεῦμα τὸ ἅγιον. ⁱ Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς 12
 θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ
 γονεῖς καὶ θανατώσουσιν αὐτούς. ^k Καὶ ἔσεσθε μισούμενοι 13
 ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπομείνας εἰς τέλος,
 οὗτος σωθήσεται. ^l Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρη- 14
 μώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὼς ὅπου οὐ
 δεῖ· ὁ ἀναγινώσκων νοεῖτω· τότε οἱ ἐν τῇ Ἰουδαίᾳ Φευγέ-
 τωσαν εἰς τὰ ὄρη· Ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω 15
 εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐ-
 τοῦ· Καὶ ὁ εἰς τὸν ἀγρὸν ὦν, μὴ ἐπιστρεψάτω εἰς τὰ 16
 ὀπίσω, ἄραι τὸ ἱμάτιον αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστρὶ 17
 ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
 Προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος· 18
 Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ γέγονε τοι- 19
 αὕτη ἀπ' ἀρχῆς κτίσεως, ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν,
 καὶ οὐ μὴ γένηται. Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς 20
 ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκ-
 τοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. ^m Καὶ τότε 21
 ἐὰν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστός· ἢ, Ἰδοὺ ἐκεῖ·
 μὴ πιστεύσητε. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ 22
 ψευδοπροφήται· καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ
 ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. ⁿ Ἠμεῖς δὲ 23
 βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν πάντα. ^o Ἀλλ' ἐν ἐκείναις 24

^h Matt. x. 19. Luke xii. 11. xxi. 14. ⁱ Ezek. xxxviii. 21. Mic. vii. 6. ^k Matt. x. 22. xxi. 13. Luke xxi. 19. ^l Matt. xxiv. 15. Dan. ix. 27. ^m Matt. xxiv. 23. Luke xvii. 23. xxi. 8. ⁿ 2 Pet. iii. 17. ^o Isa. xlii. 10. Ez. xxxii. 7. Joel ii. 31. iii. 15. Matt. xxiv. 29. Luke xxi. 25.

11 || ἔγωσιν ib. † μηδὲ μελετᾶτε 14 † τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου
 18 † ἡ φυγὴ ὑμῶν 21 † ἢ ib. = πιστεύετε

11. ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον· *but the Holy Ghost*. Evidently the Holy Spirit in the personal acceptance, says Bp. Midd.

See notes Matt. i. 18. above, i. 10. and also, for the illustration of the verse, Matt. x. 19.

ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην, ὃ ἥλιος σκοτισθήσε-
 25 ται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς· Καὶ οἱ
 ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις,
 26 αἱ ἐν τοῖς οὐρανοῖς, σαλευθήσονται. ^p Καὶ τότε ὄψονται
 τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις, μετὰ δυνά-
 27 μως πολλῆς καὶ δόξης. Καὶ τότε ἀποστελεῖ τοὺς ἀγγέ-
 λους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν
 τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.
 28 ^a Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς
 ἦδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώ-
 29 σκετε, ὅτι ἐγγὺς τὸ θέρος ἐστίν. Οὕτω καὶ ὑμεῖς, ὅταν
 ταῦτα ἴδῃτε γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ
 30 θύραις. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
 31 αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. ^r Ὁ οὐρανὸς καὶ
 ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.
 32 ^s Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ
 33 οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. ^t Βλέ-
 πετε, ἀγρυπνεῖτε, καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ
 34 καιρὸς ἐστίν. Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν

^p Dan. vii. 13. Matt. xvi. 27. xxiv. 30. Infra xiv. 62. Luke xxi. 27. Acts i. 11.
 1 Thess. iv. 16. Rev. 1. 7. ^a Matt. xxiv. 32. Luke xxi. 29. ^r Ps. cii. 27. Isa. xl.
 8. li. 6. Heb. i. 11. 12. ^s Matt. xxiv. 36. Acts i. 7. ^t Matt. xxiv. 42. xxv. 13.
 Luke xii. 40. xxi. 36. 1 Thess. v. 6.

31 = παρελεύσεται 32 = ἡ τῆς ὥρας

29. γινώσκετε . . . θύραις· *know that it is nigh, even at the doors.* The Evangelist cannot mean to say again, that summer is nigh, though these words of our translation import it. The Version of Zurich inserts "regnum Dei;" and Schmidius has, "scitote prope esse ad fores adventum filii hominis."

32. οὐδεὶς οἶδεν . . . πατήρ· *knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.* See note Matt. xxiv. 36. Christ is here considered as the prophet sent into the world to reveal his Father's will, according to his frequent declarations concerning himself, that he spake nothing of himself, but the Father which sent him gave him commandment what he should say, and what he should speak, John xii. 49. The idea therefore is, that not the Son, as the Messiah declaring the will of God, or commissioned to de-

clare it, *knew.* See 1 Cor. ii. 2. The angels were not commissioned to declare it under the law, nor Christ under the Gospel.

34. Ὡς ἄνθρωπος . . . *For the Son of man is as a man taking a far journey . . .* So also Bos supplies the ellipsis. See ad plur. voc. St. Mark comprises in a concise manner the substance and object of our Saviour's longer discourse Matt. xxiv. 45. See also xxv. 14. Bp. Pearce would read *ὅς* after ἀπόδημος, in order to supply a nominative to ἐνετείλατο. But, as in many instances, the ellipsis may be of the apodosis, thus: As a man going abroad having left his house, and given authority to his servants, and to every man his work, then, καὶ, (iv. 13.) commanded the porter, as his work or duty, to watch; so is the Son of Man. See for the watches in the next verse, Matt. xiv. 25. And for ver. 37. see note Matt. xxv. 14.

αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ
ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα
γρηγορή. Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύ- 35
ριος τῆς οἰκίας ἔρχεται, ὅψε, ἢ μεσονυκτίου, ἢ ἀλεκτορο-
φωνίας, ἢ πρωΐ· Μὴ ἐλθὼν ἐξαίφνης, εὗρη ὑμᾶς καθεύδον- 36
τας. Ἀ δὲ ὑμῖν λέγω, πᾶσι λέγω· Γρηγορεῖτε. 37

Κεφ. ιδ'. 14.

^a Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ 1
ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ
κρατήσαντες ἀποκτείνωσιν. Ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, 2
μήποτε θόρυβος ἔσται τοῦ λαοῦ. ^b Καὶ ὄντος αὐτοῦ ἐν Βη- 3
θανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ,
ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς
πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον κατέχευεν
αὐτοῦ κατὰ τῆς κεφαλῆς. Ἦσαν δέ τινες ἀγανακτοῦντες 4
πρὸς ἑαυτοὺς, καὶ λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ

^a Matt. xxvi. 1. Luke xxii. 1. John xi. 55. xiii. 1.^b Matt. xxvi. 6. Luke vii. 37. John xi. 2. xii. 3.

37 || δ pro α

CHAP. XIV.

1. Ἦν δὲ . . . ἡμέρας . . . *After two days was the feast of the passover, and of unleavened bread . . .* Consult notes on the xxvi. chap. of Matthew. Καὶ τὰ ἄζυμα· the passover was also called *the feast* or *the days of unleavened bread*, no other bread being allowed to be eaten on the days it lasted. See note Matt. xxvi. 1.

3. ἦλθε . . . κεφαλῆς· *there came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.* See note Matt. xxvi. 6. 7. Our translators have followed the Vul. in rendering it *spikenard*, the nard which produces ears or spikes, *nardus spicata*, and which is accounted the most precious kind of nard. It is the Indian nard: the spikes or ears of this shrub are bruised and mixed with oil and other aromatics. Πιστικῆς, nard unadulterated, Gr. Test.

pure and *faithfully* prepared; from *πίστις*. Schleusner derives *πιστικὸς* from *πίω*, *to drink*, understanding it to be *πόσιμον* or *πόσιμον*, *potable, liquid, diluted unguent*. Συντρίψασα . . . *and she brake . . .* Some understand this to be the *shaking* and *agitating* the unguent; but *συντρίβω* is *tero, comminuo*: and it was the box that she brake, i. e. she broke the seal, the wax or cement with which those vessels were stopped or sealed, and which was a proof of the genuineness and value of the ointment. We know that the Romans were wont to use *pitch* to secure their wine vessels, and there is no doubt that it was a prevalent custom to close the vessels which held their perfumes with wax, or some such neat cement. Thus Propertius:

Cur nardo flammæ non oluere meæ?

Hoc etiam grave erat, nullâ mercede hyacinthos

Injicere, et fracto busta piare cado

I.

2 N

- 5 μύρου γέγονεν; Ἡδύνατο γὰρ τοῦτο πράττειν ἐπάνω τρια-
 κοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβρι-
 6 μῶντο αὐτῇ. Ὁ δὲ Ἰησοῦς εἶπεν. Ἀφετε αὐτήν· τί αὐτῇ
 7 κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί. ὅταν θέλητε,
 8 δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ὁ
 9 ἔσχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς
 10 λαληθήσεται εἰς μνημόσυνον αὐτῆς. ^d Καὶ Ἰούδας ὁ Ἰσκα-
 ριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα
 11 παραδῷ αὐτὸν αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ
 ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτη, πῶς εὐ-
 καίρως αὐτὸν παραδῶ.
 12 Ὁ Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουν,
 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες
 13 ἐτοιμάσωμεν, ἵνα φάγῃς τὸ πάσχα; Καὶ ἀποστέλλει δύο
 τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν
 πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος
 14 βαστάζων· ἀκολουθήσατε αὐτῷ. Καὶ ὅπου ἐὰν εἰσέλθῃ,
 εἰπατε τῷ οἰκοδεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ
 15 ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
 16 ἔτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν. Καὶ ἐξῆλθον οἱ μαθηταὶ

^c Deut. xv. 11.^d Matt. xxvi. 14. Luke xxii. 4.^e Matt. xxvi. 17. Luke xxii. 7. Exod. xii. 17.

5 × τὸ μύρον post τοῦτο

6 * εἰργάσατο εἰς ἐμὲ

8 * ὃ εἶχεν

10 * ὁ Ἰούδας

15 * ἀνώγειον

8-10. Καὶ Ἰούδας ὁ Ἰσκαριώτης . . . sense ἔχω is used by the best Greek writers. *And Judas Iscariot* . . . See note Matt. x. 4. *Προέλαβε, she is come before-hand to anoint,* rather, she hath anointed before-hand: *προλαμβάνω* is to do before-hand, to anticipate. Schleusner makes it *antevoluit ungere quasi ad pollincturam*. Loesner makes this verb to be here, as often used by Philo, *to have a foreknowledge or presentiment of, to foresee*; as if she had had a presentient feeling or understanding that the body should be anointed for or to the burying. See note at Matt. xxvi. 12. for ἐνταφιασμόν.
 15. ἀνώγειον . . . ἔτοιμον· a large upper room furnished and prepared. See note at

αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὖρον καθὼς εἶπεν αὐ-
 τοῖς· καὶ ἡτοίμασαν τὸ πάσχα. Καὶ ὀψίας γενομένης 17
 ἔρχεται μετὰ τῶν δώδεκα. ^f Καὶ ἀνακειμένων αὐτῶν, καὶ 18
 ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ
 ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. Οἱ δὲ ἤρξαντο 19
 λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἷς· Μήτι ἐγώ; καὶ
 ἄλλος· Μήτι ἐγώ; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Εἷς 20
 ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.
^g Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ 21
 αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώ-
 που παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρω-
 πος ἐκεῖνος. ^h Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς 22
 ἄρτον, εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε·
 Λάβετε, φάγετε, τοῦτό ἐστι τὸ σῶμά μου. Καὶ λαβὼν τὸ 23
 ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ
 πάντες. Καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ αἷμά μου τὸ τῆς 24
 καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. Ἀμὴν 25
 λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς
 ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν
 ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

ⁱ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 26
^k Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθή- 27

^f Matt. xxvi. 26. Luke xxii. 14. John xiii. 21. Acts i. 16.
 Luke xxii. 22. ^h Matt. xxvi. 26. Luke xxii. 19. 1 Cor. xi. 24.
 Luke xxii. 39. John xviii. 1. ^k John xvi. 32. Zech. xiii. 7.

^g Matt. xxvi. 24.
ⁱ Matt. xxvi. 30.

15 † ἔτοιμον 19 † καὶ ἄλλος· Μήτι ἐγώ 22 † φάγετε 24 † καινῆς
 25 || γεννήματος

Matt. xxvi. 18. as also for ver. 12. We have ἀνώγειον, ἀνώγειον, and ἀνάγειον, an upper room, from ἄνω τῆς γῆς. Dr. Shaw tells us that in the eastern houses the floors of the rooms are covered over with carpets, which are often of the richest materials. Ἐστρωμένον is rather here spread with a carpet. The word prepared alludes to the manner of making the room ready for the celebration of the Passover. It was not only furnished with necessary accommodations, but prepared according to the ritual. Κατάλυμα in the preceding verse is a guest chamber, or dining room; the guests loosed their sandals, &c. before they sat down.

Ἐτοιμάσατε, make ready, βρώματα und. (see Bos at βρώματα;) but rather τὸ πάσχα as in next verse.

19. εἷς καθ' εἷς . . . one by one . . . by a Hebrew enallage, for καθ' ἓνα. The Heb. using the nominative absolutely or ἀκλίτως, as πρασιαὶ πρασιαί. See Viger c. ix. s. 5. r. 7. See μήτι Matt. vii. 16.

22. φάγετε, eat. Some noted Mss. omit φάγετε, as also the Vul. Syr. and the old Verss. and in the following verse several Mss. omit τὸ before ποτήριον, but Matt. and Luke have it; see note at Matt. xxvi. 26. 27. 28.

σεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται· Πατάξω
 28 τὸν ποιμένα, καὶ διασκορπισθῇσεται τὰ πρόβατα. ¹ Ἀλλὰ
 μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
 29 ^m Ὁ δὲ Πέτρος ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται,
 30 ἀλλ' οὐκ ἐγώ. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν
 λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις
 31 ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. Ὁ δὲ ἐκ περισσοῦ
 ἔλεγε μᾶλλον· Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε
 ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.
 32 ⁿ Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ
 λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξω-
 33μαι. Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ
 Ἰωάννην μεθ' αὐτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημο-
 34νεῖν. ^o Καὶ λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχὴ μου
 35 ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. Καὶ προσελθὼν
 μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς· καὶ προσηύχετο ἵνα, εἰ δυνατόν
 36 ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· ^p Καὶ ἔλεγεν· Ἀββᾶ ὁ
 πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ
 37 τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. ^q Καὶ ἔρχεται,
 καὶ εὕρισκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ·
 Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;
 38 Ὑπνολογεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασ-
 39μόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Καὶ
 40 πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπὼν. Καὶ

¹ Infra xvi. 7. Matt. xxviii. 10. ^m Matt. xxvi. 33. Luke xxii. 33. John xiii. 37.
ⁿ Matt. xxvi. 36. Luke xxii. 39. John xviii. 1. ^o John xii. 27. ^p John vi. 38.
 Heb. v. 7. ^q Matt. xxvi. 40. Luke xxii. 45. ^r Gal. v. 17.

27 † ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ

30 * ὅτι σήμερον

32 || Γεθσημανεῖ

33 * τὸν Ἰάκωβον

30. πρὶν ἢ δις . . . φωνῆσαι . . . before the cock crow twice . . . See note Matt. xxvi. 34. and 38. Ὅτι σὺ σήμερον, thou shalt deny me; rather, even thou. Σὺ is the genuine reading, and it gives the sentence a peculiar emphasis.

36. Ἀββᾶ ὁ πατήρ . . . Abba, Father . . . ἄββ imports in its signification, father, elder, master, magistrate; and by this term children familiarly addressed their parents. Some would read ὁ, i. e. ὅ ἐστι, μεθερμηνεύμενον, Πατήρ. But the article has here the

force of a possessive pronoun, (see Matt. xiii. 6.) according to the Syriac version, which renders it, my father: and ὁ πατήρ must be taken for the vocative, as x. 47. and other instances. Τί, for ὅ, τι· see Viger c. iii. s. 11. r. 12. Ὥρα in the preceding verse is, a certain, defined time, as in Silius Ital. horaque nostra est: but here it may be taken in the sense of misery, suffering, death, because defined and pre-determined by God.

ὑποστρέψας εὔρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· 41 Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς 42 με ἤγγικε.

ᾠ Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, 43 εἷς ἃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων, καὶ τῶν γραμματέων, καὶ τῶν πρεσβυτέρων. Δεδώκει δὲ ὁ παραδιδούς 44 αὐτὸν σύσσημον αὐτοῖς, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. Ἐκ 45 ἑλθὼν, εὐθέως προσελθὼν αὐτῷ, λέγει· Ῥαββί, Ῥαββί· καὶ κατεφίλησεν αὐτόν. Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς 46 χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. Εἰς δὲ τις τῶν 47 παρεστηκότων, σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. Καὶ 48 ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; Ἡμέραν 49 ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατε με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. * Καὶ ἀφέντες αὐτὸν 50 πάντες ἔφυγον. Καὶ εἷς τις νεανίσκος ἠκολούθησεν αὐτῷ, 51

^a Matt. xxvi. 47. Luke xxii. 47. John xviii. 3.
7. Isa. liii. 7. &c. Matt. xxvi. 56. Luke xxiv. 25.

[†] 2 Sam. xx. 9. ^υ Ps. xxii. 6.
* Job xix. 13. Ps. lxxxviii. 8.

49 † πάλιν ib. || καταβαρυνόμενοι
45 † ραββί prius, pro quo || χαίρει

41 † τὸ 43 † ὦν
51 * ἠκολούθει

41. ἀπέχει . . . *it is enough* . . . See note Matt. xxvi. 45. 46. It is also susceptible of this sense: *actum est, it is all over*, as the Arab. and Syr. versions render it, *adest finis*: the time when they might have been of use, by their counsel and consolation, was now gone; he was already in a manner in the hands of his enemies. Ὑπνῳ is und. at βεβαρημένοι in the preceding verse; see Bos at ὑπνος.

45. Ῥαββί, Ῥαββί . . . *Master, Master* . . . See note Matt. vii. 21. and xxvi 48. And St. Peter's great zeal for Christ, in cutting

off the ear of the high priest's servant, ver. 47. not being mentioned in particular, but only in general of a certain person that stood by, see the reason at note above, viii. 28.

49. ἀλλ' ἵνα . . . *but the Scriptures must be fulfilled*. Supply the ellipsis from Matt. xxvi. 56. τοῦτο δὲ ὅλον γέγονεν, ἵνα . . . See Bos ad plur. voc.

51. Καὶ εἷς . . . νεανίσκος. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. This par-

περιβεβλημένους σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν
 52 οἱ νεανίσκοι. Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν
 ἀπ' αὐτῶν.

53 ^γ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συν-
 ἔρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ
 54 οἱ γραμματεῖς· Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν
 αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγ-
 καθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ
 55 φῶς. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ
 τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ
 56 εὔρισκον. Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ
 57 ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. Καὶ τινες ἀναστάντες, ἐψευ-
 58 δομαρτύρουν κατ' αὐτοῦ, λέγοντες· ^α Ὅτι ἡμεῖς ἠκούσαμεν
 αὐτοῦ λέγοντος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν
 χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον
 59 οἰκοδομήσω. Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

^γ Matt. xxvi. 57. Luke xxii. 54. John xviii. 13-24.

^α Infra xv. 29. John ii. 19.

51 † οἱ νεανίσκοι

ticular is mentioned by no other Evangelist. It very forcibly intimates the usual noise and disturbance when a man is taken up in the night time, as a malefactor, and carried before a magistrate. This young person was excited by the noise of the people passing along, to come hastily out of the house where he was, to inquire into the cause. There is great natural simplicity in the narration. The mention of these trivial circumstances, which the Evangelists represent as they appeared to them at the time, or came to their knowledge, confirms the truth of their history; for such an incident was very unlikely to have been invented. This young man could not be St. John, as some imagine, for John attended the examination and trial. Some think that he might have been a Roman soldier, not on duty, and who afterwards became a convert, for which reason this recital is given. Οἱ νεανίσκοι are the Roman soldiers; so in Polyb. we have νεανίσκων καταγραφὴ, the mustering of soldiers. For σινδὼν see Matt. xxvii. 59. D. Kimchi says that σινδὼν was a night vestment made of linen, which was worn upon or next to the naked skin, and this appears to be the meaning here. Ἐπὶ γυμνοῦ, for ἐπὶ γυμνοῦ σώματος, see Bos at

σῶμα. This young man might follow the crowd for some time; but being suspected of being one of Jesus' followers, and being seized, he left the garment in the hands of those who attempted to lay hold of him, and fled away naked.

54. καὶ ἦν . . . τὸ φῶς· and he sat with the servants; and warmed himself at the fire. We are not without classical authority for τὸ φῶς being used for a blaze of fire. It is by a metonymia of the effect for the cause. It is used in that sense by Xenoph. and Homer Odys. 2. 319. St. Luke xxii. 55. uses the common word πῦρ. The blaze of fire by which Peter sat enabled the maid to discern that he was a disciple of Jesus.

56. καὶ ἴσαι . . . ἦσαν· but their witness agreed not together; i. e. their testimonies were not sufficient, not amounting to a capital crime. There was no disagreement among the witnesses. In order therefore to supply the defect of evidence, the high priest bethought himself of extorting a confession from our Lord's own mouth. And this succeeded. Hence his exclamation on our Lord's answer, What further need have we of witnesses? See Matt. xxvi. 63. 65.

^a Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν 60
 Ἰησοῦν, λέγων· Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου κατα-
 μαρτυροῦσιν; ^b Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πά- 61
 λιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ· Σὺ εἶ ὁ
 Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ; ^c Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ 62
 εἰμι· καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθή-
 μενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ
 οὐρανοῦ. Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ, 63
 λέγει· Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἠκούσατε τῆς 64
 βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν
 αὐτὸν εἶναι ἔνοχον θανάτου. ^d Καὶ ἤρξαντό τινες ἐμπτύειν 65
 αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφί-
 ζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον. Καὶ οἱ ὑπηρέ-
 ται ῥαπίσμασιν αὐτὸν ἔβαλλον.

^e Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία 66
 τῶν παιδισκῶν τοῦ ἀρχιερέως. Καὶ ἰδοῦσα τὸν Πέτρον θερ- 67
 μαινόμενον, ἐμβλέψασα αὐτῷ, λέγει· Καὶ σὺ μετὰ τοῦ
 Ναζαρηνοῦ Ἰησοῦ ἦσθα. Ὁ δὲ ἡρνήσατο, λέγων· Οὐκ 68
 οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ
 προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. ^f Καὶ ἡ παιδίσκη ἰδοῦσα 69

^a Matt. xxvi. 62. ^b Isa. liii. 7. Acts viii. 32. ^c Dan. vii. 10. Matt. xvi. 27.
 xxiv. 30. xxv. 31. xxvi. 64. Luke xxi. 27. xxii. 69. John vi. 62. Acts i. 11. 1 Thess. iv.
 16. 2 Thess. i. 10. Rev. i. 7. ^d Job xvi. 10. 11. Isa. i. 6. Matt. xxvi. 67. John
 xix. 3. ^e Matt. xxvi. 58. 69. Luke xxii. 55. John xix. 16. 17. ^f Matt. xxvi. 71.
 Luke xxii. 58. John xviii. 25.

60 † τὸ ante μέσον

62 * καθήμενον ἐκ δεξιῶν

61. 62. ὁ υἱὸς τοῦ εὐλογητοῦ; *the Son of the Blessed?* The Jews when they name God, generally add, *blessed for ever*; hence this is the title of God the Father. In calling himself the Son of God, says Dr. Magee, Christ had been guilty of an assumption of the divine nature, which being, in the judgment of the Jews, blasphemy against the Most High, and overturning, as they conceived, the first principle of their religion, the Unity of God, they of course pronounced that according to their law he ought to die. On two former occasions they had sought to kill him for this blasphemy, when he had merely spoken of himself as the Son of God, John v. 18. x. 33. In the first he had said that God was his

father, *πατέρα ἴδιον*, *making himself equal with God*: in the second they assigned as a reason for the same, *that he was guilty of blasphemy*, for that, *being a man he made himself God*, namely by calling God his Father. Καὶ ὤψεσθε . . . and ye shall see . . . Though, says Gilpin, Jesus' referring the high priest to such an event, could have no immediate effect at that moment, yet it would furnish a strong and perhaps a recorded argument afterwards. It then became prophecy. See note Matt. xxvi. 64.

69. ἡ παιδίσκη . . . and a maid; rather, *the maid*. Michaelis, after stating that Matthew had said *another maid*, Mark *the maid*, and Luke *another man*, (ἑτερος,) observes, "The whole contradiction vanishes

αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· "Οτι οὗτος
 70 ἐξ αὐτῶν ἐστίν. Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν
 πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐ-
 τῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.
 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν· "Οτι οὐκ οἶδα τὸν
 72 ἄνθρωπον τοῦτον, ὃν λέγετε· ⁸ Καὶ ἐκ δευτέρου ἀλέκτωρ
 ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν
 αὐτῷ ὁ Ἰησοῦς· "Οτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρ-
 νήσῃ με τρίς. Καὶ ἐπιβαλὼν ἔκλαιε.

⁸ Matt. xxvi. 34. 75. Luke xxii. 61. John xiii. 38. xviii. 27.

70 ‡ καὶ ἡ λαλιά σου ὁμοιάζει

71 || ὀμνύειν
 ib. = τὸ ῥῆμα δ εἶπεν

72 × εὐθὺς ante ἐκ δευτέρου

at once, if we only attend to John, the quiet spectator of all which past; for he writes xviii. 25. *They* said to him, Wast not thou also one of his disciples? Whence it appears that there were several who spake on this occasion, and that all which is said by Matt., Mark, and Luke, may very easily be true: there might probably be more than the three who are named; but the maid, who had in a former instance recognized Peter, appears to have made the deepest impression on his mind, and hence in dictating this Gospel to Mark, he might have said *the* maid."

70. καὶ γὰρ . . . ὁμοιάζει· for thou art a Galilean, and thy speech agreeth thereto, i. e. thy pronunciation or dialect. See note Matt. xxvi. 73. The greater part of Christ's disciples were Galileans; and to prove Peter such, was a strong proof that he was also a disciple. Believers in the first ages of Christianity were contemptuously called Galileans. It is asserted that the Emperor Julian made a law, by which it was ordered that the Christians should be called by no other appellation. In the next verse ἀναθεματίζειν, *to curse*, sc. ἐαυτὸν, (see Bos at ἐαυτοῦ,) to imprecate curses on himself. It is from ἀνάθεμα, which signifies properly a separation, ῥῆς, ἀφόρισμα, any thing devoted to God, and separated from common uses: hence also a man devoted to destruction as an expiation, fit to

be removed from human society, abominable, execrable, ἐπάρατος. It is also used for one, who would willingly devote himself for the sake of others, so as to undergo an ignominious death, or totally exclude himself from human society. See Rom. ix. 3.

72. Καὶ ἐπιβαλὼν ἔκλαιε· And when he thought thereon, he wept. The word ἐπιβαλὼν has received various interpretations. Some make it to mean, *se foras proripere, to rush out*. The Vul. *capit*. Some versions render it, *he covered his face or his head*. Others have rendered it, *he looked upon him*, sc. Jesus. Phavorinus however has explained the word as admitting the interpretation adopted by the English translation: and so has Suidas. And of the word being used absolutely in this acceptance we have classical examples from Polybius, Theophrast., Diod. Sic., Diog. Laert., and others. There may be an ellipsis of τὸν νοῦν or τὴν διάνοιαν, *cum animadvertisset*. See note at Matt. xxvi. 34. None of the Evangelists, says Gilpin, has related so circumstantially as St. Mark, the denial of St. Peter, which has always been considered as a singular argument of the simplicity, truth, and openness of St. Peter's character. As St. Mark is allowed on all hands to have written from St. Peter, it is probable that through the means of that Apostle, he was so particularly circumstantial in the detail of this event.

Κεφ. ιε'. 15.

^a Καὶ εὐθὺς ἐπὶ τὸ πρῶτ' συμβούλιον ποιήσαντες οἱ 1
 ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ
 ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν, ἀπήνεγκαν καὶ
 παρεδωκαν τῷ Πιλάτῳ. ^b Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλά- 2
 τος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς εἶπεν
 αὐτῷ· Σὺ λέγεις. Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς 3
 πολλά. ^c Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων· 4
 Οὐκ ἀποκρίνη οὐδέν; Ἴδε πόσα σου καταμαρτυροῦσιν. Ὁ 5
 δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πι-
 λάτον. ^d Κατὰ δὲ ἑορτὴν ἀπέλυσεν αὐτοῖς ἓνα δέσμιον, ὃν περ 6
 ᾗτοῦντο. ^e Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστα- 7
 σιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.
 Καὶ ἀναβοήσας ὁ ὄχλος ᾗρξατο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει 8
 αὐτοῖς. Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Θέλετε 9
 ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; Ἐγίνωσκε γὰρ, 10
 ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. ^e Οἱ δὲ 11
 ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν
 ἀπολύσῃ αὐτοῖς. Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν 12

^a Ps. ii. 2. Matt. xxvii. 1. Luke xxii. 66. xxiii. 1. John xviii. 28. Acts iii. 13.

^b Matt. xxvii. 11. ^c Matt. xxvii. 13. John xix. 10. ^d Luke xxiii. 17. John xviii. 39.

^e Acts iii. 14.

CHAP. XV.

1. συμβούλιον ποιήσαντες . . . held a consultation . . . i. e. λαβόντες, as Matt. xxvii. 1. which see; and consult and compare the parallel passages of that chapter. See note below, ver. 43.

5. οὐκέτι οὐδὲν ἀπεκρίθη· yet answered nothing; or rather, answered no more, or nothing any more.

6. Κατὰ δὲ ἑορτὴν ἀπέλυσεν . . . Now at that feast he released unto them . . . or, he was accustomed to release. Κατὰ δὲ ἑορτὴν is rendered by some, according to the manner of that feast, of the Passover. But κατὰ may here denote distribution, as it does when speaking of time, as κατ' ἔτος, each year; it will then be each Passover. See Viger c. ix. s. 5. r. 4.

Gr. Test.

8. ᾗρξατο . . . αὐτοῖς· began to desire him to do as he had ever done unto them. The Greek is elliptical; ἵνα ποιῇ und. See Bos at ποιεῖν. And in the next verse, θέλετε ἀπολύσω for ἵνα ἀπολύσω, see Bos at ἵνα.

11. ἀνέσεισαν τὸν ὄχλον . . . moved the people . . . This populace, so early in the morning, must have chiefly consisted of the servants and retainers of the temple, who were wrought upon by the chief priests to favour and second their design: but they must have formed a considerable body. Ἀνασεῖω is applied by several Greek writers to moving and stirring up the people. In next verse ποιήσω ὃν, for ποιήσω εἰς ἐκεῖνον ὃν, see note Matt. xxvii. 22. In which note see observations on γάρ, which occurs below ver. 14.

I.

2 O

αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν
 13 Ἰουδαίων; Οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν.
 14 Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; οἱ
 15 δὲ περισσοτέρως ἔκραξαν· Σταύρωσον αὐτόν. ^f Ὁ δὲ
 Πιλάτος βουλούμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν
 αὐτοῖς τὸν Βαραββαῖν, καὶ παρέδωκε τὸν Ἰησοῦν, φραγελ-
 16 λώσας, ἵνα σταυρωθῇ. Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν
 ἔσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην
 17 τὴν σπεῖραν. Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτι-
 18 θέασιν αὐτῷ, πλέξαντες ἀκάνθινον στέφανον. Καὶ ἤρ-
 ξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων.
 19 Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῶ, καὶ ἐνέπτυσον
 20 αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Καὶ ὅτε
 ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν
 αὐτὸν τὰ ἱμάτια τὰ ἴδια.
 21 ^g Καὶ ἐξάγουσιν αὐτόν, ἵνα σταυρώσωσιν αὐτόν. Καὶ
 ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον
 ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ
 22 τὸν σταυρὸν αὐτοῦ. ^h Καὶ φέρουσιν αὐτόν ἐπὶ Γολγοθᾶ
 23 τόπον· ὃ ἐστὶ μεθερμηνευόμενον, κρανίου τόπος. Καὶ ἐδί-
 δουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε.
 24 ⁱ Καὶ σταυρώσαντες αὐτόν διαμερίζονται τὰ ἱμάτια αὐτοῦ,
 25 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. ^k ^q Ἦν δὲ ὥρα

^f Matt. xxvii. 26. John xix. 1. ^g Matt. xxvii. 32. Luke xxiii. 26. — ^h Luke xxiii. 33. John xix. 17. ⁱ Ps. xxii. 19. Matt. xxvii. 35. Luke xxiii. 34. John xix. 23.

^k Matt. xxvii. 45. Luke xxiii. 44. John xix. 14.

14 = περισσῶς

18 * χαῖρε βασιλεῦ

24 * διεμέριζον

15. τὸ ἱκανὸν ποιῆσαι . . . *to content*, i.e. to prevent complaint. It is a Latinism; *satisfacere*. It is no argument, says Michaelis, against its Latin origin, that it is used by Polybius, who lived in Rome; or by the latter Greeks, who wrote during the time of the Roman empire.

21. Καὶ ἀγγαρεύουσι . . . *And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus . . . or, the father of A. and R. as he passed by, coming out of the country . . . Go on consulting and comparing Matthew; here xxvii. 32.; and see*

ἀγγαρεύω Matt. v. 41. Alexander and Rufus were living when Mark wrote this account, and most probably at Rome where he wrote it: so that he justly appeals to their testimony, who could assure others of a fact which they had heard their father relate. Rufus is saluted by Paul among the Christians who dwelt at Rome, when he wrote his Epistle to the Romans: xvi. 13.

25. Ἦν δὲ . . . αὐτόν· *And it was the third hour; and they crucified him; or, as rendered by some interpreters, it was the third hour, when they crucified him, or fixed him to the cross. Καὶ rendered by quando;*

τρίτη, καὶ ἐσταύρωσαν αὐτόν. ¹ Καὶ ἦν ἡ ἐπιγραφὴ τῆς 26
 αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥ-
 ΔΑΙΩΝ. ^m Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ 27
 δεξιῶν, καὶ ἓνα ἐξ ἐκωνόμων αὐτοῦ. ⁿ Καὶ ἐπληρώθη ἡ 28
 γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. ^o Καὶ οἱ 29
 παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφα-
 λὰς αὐτῶν, καὶ λέγοντες, Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ
 ἐν τρισὶν ἡμέραις οἰκοδομῶν· Σῶσον σεαυτὸν καὶ κατὰβα 30
 ἀπὸ τοῦ σταυροῦ. Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες 31
 πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον· Ἄλλους
 ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι; Ὁ Χριστὸς, ὁ βασιλεὺς 32
 τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν
 καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνε-
 διζον αὐτόν. ^p Γενομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' 33
 ὅλην τὴν γῆν, ἕως ὥρας ἑννάτης. ^q Καὶ τῇ ὥρᾳ τῇ ἑννάτῃ 34
 ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἐλωὶ, Ἐλωὶ,

¹ Matt. xxvii. 37. John xix. 19. ^m Luke xxiii. 32.
 37. ^o Ps. xxii. 7. 8. cix. 25. Supra xiv. 58. John ii. 19.
 xxiii. 44. ^q Ps. xxii. 1.

ⁿ Isa. liii. 12. Luke xxii.
 p Matt. xxvii. 45. Luke

28 † totus versus

31 * ὁμοίως δὲ καὶ

see Viger c. viii. s. 7. r. 10. Thus Herod. viii. νύξ τε ἐγένετο, καὶ ἐσβαῖνον ἐς τὰς νῆας. Some render it, it was the third hour, ἐξ οὗ, from the time that he had been fixed on the cross; then these circumstances took place, i. e. the third hour of his crucifixion, which had been at nine in the morning. The *third* hour may be said to have lasted from nine in the morning till twelve; and then the *sixth* to have begun, as the ninth at three in the afternoon. So Grotius observes. But with regard to the apparent contradictions between the two Evangelists, John and Mark, see John xix. 14. For the inscription in the next verse, see note Matt. xxvii. 37.

28. Καὶ ἐπληρώθη ἡ γραφὴ . . . And the scripture was fulfilled . . . Mark refers to the 53rd chap. of Isaiah: see ver. 12. But also ver. 9. "He made his grave with the wicked, and with the rich in his death;" where it has been observed the word עֶשְׂרִי may be the dual number, and that רַבּוּ is the singular. Therefore this may be rendered, "His death shall be with two criminals, and with one rich man." It was highly

expedient, says Dr. Townson, to call in the aid of prophecy, as it furnished an answer, which the first Christians never failed to return to the unbelieving Jews and Gentiles, when they made objections to the ignominy of the cross, that so God had ordained and foretold by his prophets. Τίνι γὰρ ἂν λόγῳ ἀνθρώπῳ σταυρωθέντι ἐπειθόμεθα, ὅτι πρωτότοκος τῷ ἀγεννήτῳ Θεῷ ἐστι, καὶ αὐτὸς τὴν κρίσιν τοῦ παντὸς τοῦ ἀνθρωπείου γένους ποιῆσεται, εἰ μὴ μαρτύρια πρὶν ἐλθεῖν αὐτὸν ἀνθρώπων γενόμενον κεκηρυγμένα περὶ αὐτοῦ εὑρομεν, καὶ οὕτως γενόμενα ὁρῶμεν; Justin Martyr.

31. ἑαυτὸν οὐ δύναται σῶσαι· himself he cannot save; or interrogatively, as Beza, H. Stephens, Bengelius, &c. The sarcasm seems thus to carry more bitterness. Οὐὰ in the preceding verse is an interjection expressive of mockery and insult.

34. Ἐλωὶ . . . Eloī . . . A Syriac word, Elohi, which signifies, my God: but the Greeks not admitting the aspiration in the middle or end of a word, drop it; thus they say Abraam, not Abraham.

λαμμᾶ σαβαχθανί; ὃ ἐστὶ μεθερμηνευόμενον· Ὁ Θεός μου,
 35 ὁ Θεός μου, εἰς τί με ἐγκατέλιπες; Καί τινες τῶν παρεσ-
 36 τηκότων ἀκούσαντες, ἔλεγον· Ἰδοὺ, Ἡλίαν φωνεῖ. Ἐρα-
 μῶν δὲ εἶς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλὰ μω,
 ἐπότιζεν αὐτὸν, λέγων· Ἀφετε· ἴδωμεν, εἰ ἔρχεται Ἡλίας
 37 καθελεῖν αὐτόν. Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην
 38 ἐξέπνευσε. Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς
 39 δύο, ἀπὸ ἀνωθεν ἕως κάτω. Ἰδὼν δὲ ὁ κεντυρίων, ὁ παρ-
 εστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτως κράξας ἐξέπνευσεν,
 40 εἶπεν· Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ. Ἦσαν
 δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι· ἐν αἷς ἦν καὶ
 Μαρία ἡ Μαгдаληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μι-
 41 κροῦ καὶ Ἰωσὴ μήτηρ, καὶ Σαλώμῃ. Αἱ καὶ, ὅτε ἦν ἐν
 τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ· καὶ
 ἄλλαι πολλαί, αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.
 42 Καὶ ἤδη ὥσας γενομένης, ἐπεὶ ἦν παρασκευῇ, ὃ ἐστὶ
 43 προσάβατον, ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχή-

* Ps. lxxix. 21. John xix. 29. * Matt. xxvii. 50. Luke xxiii. 46. † 2 Chron.
 iii. 14. † Matt. xxvii. 54. Luke xxiii. 47. * Matt. xxvii. 55. Luke xxiii. 49. Ps.
 xxxviii. 11. † Luke viii. 2. 3. † Matt. xxvii. 57. Luke xxiii. 50. John xix. 38.

43 = ἔλθων Ἰωσήφ

37. Ὁ δὲ Ἰησοῦς . . . And Jesus . . . See note Matt. xxvii. 50. There is an ellipsis of *βίον* at ἐξέπνευσε, (see Bos at *βίος*), which Euripides supplies in Orestes, ἐξέπνευσεν Ἀγαμέμνων βίον. And see Bos at *μέρη*, for the ellipsis at εἰς δύο in the next verse.

42. Καὶ ἦδε . . . προσάβατον. And now when the even was come, (because it was the preparation, that is, the day before the Sabbath.) At six in the evening the preparation ended, and the Sabbath began, when the Jews durst no longer be employed. Προσάβατον, sabbath-even, the Syriac name for Friday, corresponds to παρασκευῇ, preparation-day. See note at Matt. xxvii. 62. and above vii. 10.

43. Ἰωσήφ . . . βουλευτὴς . . . Joseph of Arimathea, an honourable counsellor . . . Bp. Midd. thinks that some criterion may be formed, by which we may ascertain the order in which the Evangelists wrote, at least the place of St. Mark, from the manner in which they make mention of Joseph of Arimathea. St. Matt. writing before Joseph had acquired celebrity, says, xxvii.

57. ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ. St. Luke, more explicit, which however is an argument for the received opinion that he wrote in Greece, has, xxiii. 50. ἀνὴρ ὀνόματι Ἰωσήφ, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων. St. Mark writes, as if it would be supposed that the addition of ὁ ἀπὸ Ἀριμαθαίας to Ἰωσήφ would enable the reader to recognize the person meant. And lastly in John, xix. 38. who merely says, ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, we have the language adapted to still greater notoriety. Something similar may be observed in the manner in which each Evangelist introduces the name of Pilate, Matt. xxvii. 2. Luke iii. 1. and xiii. 1. Mark xv. 1. John xviii. 29. The members of the greater Sanhedrim, of whom Joseph was one, were called *βουλευταὶ* also in the Heb. See Luke xxiii. 51. He is introduced with Nicodemus, (John xix. 38.) who was also of the Sanhedrim. Ἐλθὼν is the reading of above 30 Mss. but without any change, the construction of the sentence will cohere by having a parenthesis at ὅς.

μων βουλευτήης, ὃς (καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασι-
 λείαν τοῦ Θεοῦ) τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ
 ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Ὁ δὲ Πιλάτος ἐθαύμασεν, 44
 εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα,
 ἐπηρώτησεν αὐτὸν, εἰ πάλαι ἀπέθανε. Καὶ γνοὺς ἀπὸ τοῦ 45
 κεντυρίωνος, ἔδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. ^a Καὶ ἀγο- 46
 ράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι·
 καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ
 πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσή ἐθεώρουν, 47
 ποῦ τίθεται.

Κεφ. ις'. 16.

^a Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ 1
 καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν ἀρώ-

^a Matt. xxvii. 60. Luke xxiii. 53. John xix. 40-42.

^a Matt. xxviii. 1. Luke xxiv. 1. John xx. 1.

1 ‡ ἡ τοῦ

41. ἐθαύμασεν, εἰ . . . *marvelled, if he were . . .* rather, that he was . . . *Ei* is not here a particle of doubting; it means the same as *ὅτι*: thus Xenoph. οὐδὲν θανατῶσθαι, εἰ Κναξάρης ὀκνεῖ, *Cyaxarem trepidare*, Cyr. iv. This has been imitated by the Latins:

Miraris, cum tu argento post omnia ponas,
 Si nemo præstet, quem non merearis, amorem.

See Hoogeveen. Καθαίρω, ver. 46. *to take down or away*, Lat. *refigere, detrudere*, is applied to the taking down bodies from the cross. So Polyb. i. 86. And ver. 47. Μαρία Ἰωσή, i. e. the mother: μήτηρ is und. See Bos at μήτηρ, as also xvi. 1. Μαρία ἡ τοῦ Ἰακώβου.

46. ὃ ἦν λελατομημένον . . . *μνημείου· which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.* See note at Matt. xxvii. 60. Strabo observes of Jerusalem that the ground about it ἐντὸς ἐξήκοντα σταδίων, was ὑπόπετρας for eight miles rocky underneath. The vault was made by the excavation of the rocky ground,

and secured from external injury by a large massy stone rolled to the mouth of it. And it was not lawful by the custom of the Jews any more to open the sepulchre, or disturb the interred body. See Pierson. St. Jerom observes on Matt. xxvii. 60. "in monumento novo, quod excisum fuerat e petrâ, conditus est, ne si ex multis lapidibus ædificatum esset, suffossis tumuli fundamentis, ablatus furto diceretur."

CHAP. XVI.

1. Καὶ . . . σαββάτου . . . *And when the Sabbath was past . . .* This phrase is explanatory of Matthew's *ὅψε σαββάτων*: διαγενομένου, *being thoroughly past*, from διὰ intensive and γίνομαι. Thus διαγνώσκω Acts xxiii. 15. *to know thoroughly.* See and compare notes at Matt. xxviii. Ἐλθοῦσαι is *going*, not *coming*; and ἔρχονται in the next verse intimates the act of *going*, or setting out from home. See Matt. xxviii. 1. and Luke xxiii. 55. 56. The women however in St. Luke are not those who are

- 2 ματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. Καὶ λίαν πρῶτ' τῆς
 3 ἡλίου. Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν
 4 λίθον ἐκ τῆς θύρας τοῦ μνημείου; Καὶ ἀναβλέψασαι θεω-
 5 ^b ροῦσιν, ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.
 6 ^c Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον
 ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ ἐξε-
 7 θαμβήθησαν. ^c Ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε·
 Ἰησοῦν ζητεῖτε τὸν Ναζαρενὸν, τὸν ἐσταυρωμένον· ἠγέρθη,
 7 οὐκ ἔστιν ὧδε· Ἴδε ὁ τόπος, ὅπου ἔθηκαν αὐτόν. ^d Ἀλλ'
 ὑπάγετε, εἶπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι
 προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς

^b John xx. 12.^c Matt. xxviii. 5. Luke xxiv. 5.^d Supra xiv. 28. Matt. xxvi. 32. xxviii. 10. Acts i. 3. xiii. 31. 1 Cor. xv. 5.

mentioned here. Ἠγόρασαν ἀρώματα, *had bought sweet spices*, as rendered by our translators. But it should be *bought*: the Vulgate has *emerunt*. "It is most probable," observes Mr. Townsend in his excellent work, the Chronological Arrangement of the N. T. "that they supposed this translation to be absolutely necessary to render the Evangelists consistent with themselves. In Luke xxiii. 56. they read that the spices were prepared before the evening of the Sabbath. They supposed according to the general notion, that there was one party only of women; and imagined there would be an absurdity in so translating Mark xvi. 1. as if that one party had procured additional spices after the Sabbath. Whereas it is by a scrupulous adherence to the plain meaning of the Scripture, that all difficulties are removed. The comparison of these two passages might alone have been sufficient to show that there were two parties of women." See note at Luke xxiii. 55. 56.

2. Καὶ λίαν πρῶτ' . . . *And very early in the morning* . . . Πρῶτ' included the whole time of the early watch; see Matt. xiv. 25. and to mark the *dawn*, Mark adds *λίαν*, *very*, in a very emphatic sense, to show that it was towards the dawning of the day, or the beginning of the dawn. There is an ellipse of *ἐκ τῆς πόλεως ἐλθοῦσαι* after *σαββάτων*, see notes at Matt. xxviii. 1. 5. 9. Ἀνατείλαντος, *at the rising of the sun* . . . rather after sun-rise: for Mark accurately

records the time of the women's arrival at the sepulchre. There is a great difficulty in reconciling ἀνατείλαντος τοῦ ἡλίου with λίαν πρῶτ' immediately preceding. They do not admit of each other in the same clause: they are a direct anachronism. The women set out λίαν πρῶτ', and we must infer that they arrived at the sepulchre ἀνατείλαντος τοῦ ἡλίου. But the difficulty will vanish by altering the punctuation; by placing a period at μνημείον, and according to the Æthiopic version, read the beginning of ver. 3. with the latter part of ver. 2. Thus, ἐπὶ τὸ μνημεῖον· καὶ ἀνατείλαντος τοῦ ἡλίου ἔλεγον, κ. λ.

4. ἦν γὰρ μέγας σφόδρα· *for it was very great*. This is a transposition; see note above xi. 13. γὰρ does not refer to the preceding, *they saw that the stone was rolled away*, because it does not thence follow that it was very great, but to the remoter clause, which contains a doubt and inquiry, *Who shall roll away the stone from the door of the sepulchre?* See Hoogeveen.

7. καὶ τῷ Πέτρῳ . . . *and Peter*, i. e. particularly Peter. Ὅτι, as before observed, (see Matt. vii. 23.) is here redundant: *say to Peter, He goes before you into Galilee*; not, that he goes . . . He did not go before the women only, but the disciples and Peter. If the angel had not named Peter, says St. Gregory, he had not dared to come with the disciples. His name therefore is expressly mentioned, lest his fall should make him despond.

εἶπεν ὑμῖν. ° Καὶ ἐξελθοῦσαι, ἔφυγον ἀπὸ τοῦ μνημείου· 8
εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον·
ἐφοβοῦντο γάρ.

† Αναστὰς δὲ πρωτὶ πρώτη σαββάτου, ἐφάνη πρῶτον 9
Μαρία τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, 10
πενθοῦσι καὶ κλαίουσι. Κακεῖνοι ἀκούσαντες ὅτι ζῇ καὶ 11
ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. § Μετὰ δὲ ταῦτα δυσὶν ἐξ 12
αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομέ-
νοις εἰς ἀγρόν. Κακεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοι- 13
ποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. h Ὑστερον, ἀνακειμένοις 14
αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν
αὐτῶν καὶ σκληροκαρδίαν· ὅτι τοῖς θεασαμένοις αὐτὸν
ἐγγηγερμένον οὐκ ἐπίστευσαν. i Καὶ εἶπεν αὐτοῖς· Πορευ- 15
θέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον
πάσῃ τῇ κτίσει. k Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθή- 16

° Matt. xxviii. 8. Luke xxiv. 9. f John xx. 14. 16. Luke viii. 2. § Luke xxiv. 13.

h Luke xxiv. 36. John xx. 19. 1 Cor. xv. 5. 7.

i Matt. xxviii. 19. John xv. 16.

k John iii. 18. 36. xii. 48. Rom. x. 9.

8 * ἐξελθοῦσαι ταχὺ

11. Κακεῖνοι . . . ἠπίστευσαν· *And they, when they had heard that he was alive, and had been seen of her, believed not.* See John xx. 15. for the account of our Saviour's appearance to Mary Magdalene, mentioned above ver. 9.; and see Luke xxiv. 13. &c. when our Saviour appeared ἑτέρα μορφῇ, in another form, (next verse,) or, in another dress or habit, to the two disciples going to Emmaus. This unbelief and these doubts of the Apostles are the confirmation of our faith. The more difficulty *they* showed in believing Christ's resurrection, till after unquestionable conviction, the greater reason have *we* to believe it.

14. τοῖς ἑνδεκα . . . unto the eleven . . . There were only ten of them; for Thomas was not there, John xx. 24. They are called the *twelve* 1 Cor. xv. 5. though in reality there were no more than *ten*. It is customary in the best authors thus to speak technically in general and round numbers, while the odd and smaller number is omitted. "*Centuriam nunc dicimus,*" says Varro, "*ducentorum jugerum modum.*"

15. πᾶσιν τῇ κτίσει· to every creature; rather, to the whole creation. When the

substantive to which πᾶς is joined implies *the whole*, it has the article; when *every individual*, then it is anarthrous. See Midd. To the Jews and the whole Gentile world, without any distinction of nation, sex, or condition.

16. Ὁ πιστεύσας καὶ βαπτισθεὶς . . . *He that believeth and is baptized . . .* The fulfilment of both conditions in every individual is insisted on. Σωθήσεται· *shall be saved*; i. e. he shall, by virtue of that faith and baptism, be put into a state of salvation. The word *saved* does not signify the final and complete salvation which we shall enjoy in heaven, but only our being placed in that way and state, in which, *if we continue grounded and settled in the faith, and be not moved from the hope of the Gospel*, Col. i. 23. but *patiently continue in well-doing*, Rom. ii. 7. we shall undoubtedly be saved. Κατακριθήσεται, *shall be damned*, or, condemned. This passage, says Dr. Macknight, we must explain by John iii. 19. where our Lord explains the reason of the condemnation of such unbelievers as are *damned* for not believing the Gospel that is preached to them. *This*, says he, *is the condemna-*

- 17 σεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται. ¹ Σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς·
- 18 ^m Ὅφεις ἀροῦσι· καὶ θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς
- 19 ἔξουσιν. ⁿ Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.
- 20 ^o Ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημεῖων.

¹ Luke x. 17. Acts v. 16. viii. 7. xvi. 18. xix. 12. ii. 4. x. 46. 1 Cor. xii. 10. 28.

^m Luke x. 19. Acts xxviii. 3. 5. 8.

ⁿ Ps. cx. 1. Luke xxiv. 50. 51. Acts i. 2. 3. 9.

^o Acts xiv. 3. Heb. ii. 4.

18 * βλάβῃ

tion, the reason of the condemnation, namely, of those whom, in the preceding verse, he had represented as condemned for not believing in the name of the only begotten Son of God—that light is come into the world, and men loved darkness rather than light, because their deeds were evil. See note Matt. x. 1. for next verse.

18. καὶ . . . βλάβῃ· and if they drink any thing deadly it shall not hurt them. See οὐ μὴ at Matt. xxiv. 2. Poisoning, says Gilpin, was at this time carried to a great height, and often used in executing criminals. The Apostles might therefore be exposed to it by their secret enemies.

19. ἀνελήφθη εἰς τὸν οὐρανόν . . . he was received up into heaven . . . It has been justly observed that it was much more proper our Lord should ascend to heaven in the sight of his Apostles, than that he should rise from the dead in their sight;

for his resurrection was proved, when they saw him alive after his passion; but they could not see him in heaven, while they continued upon earth. Dr. Paley accounts for the omission of the mention of Christ's ascension by St. Matthew and St. John, by supposing they considered it as a fact of such notoriety, that they thought the mention of it unnecessary. St. John however often alludes to it; among other places, see xx. 17. For the following verse, see Matt. xxviii. 19. 20. And according to his promise to them, our Lord sent down upon his disciples the extraordinary influences of his Spirit, fully to qualify them for the important office to which they were designed: and they as fellow-workers with God, 1 Cor. iii. 9. were enabled to confirm their doctrine by the miracles which followed it, the most solid demonstrations of the divine truths which they delivered.

TO

K A T A Λ O Υ Κ Α Ν

ΑΤΙΟΝ ΕΤΑΓΓΕΛΙΟΝ.

ST. LUKE was descended from Gentile parents, but embraced Judaism in his youth. Such is the most probable opinion. He became a convert to Christianity, and was a companion of St. Paul. His Greek name was Λουκᾶς—ὁ ἰατρὸς ὁ ἀγαπητὸς, as Paul designates him, *the beloved physician*, by whom he was attended in his travels. Luke also wrote the History of the Acts of the Apostles. The date when this Gospel was written may be safely assigned to the year 63 or 64. There is a great diversity of opinion concerning the place where it was written ; but it is most probable that St. Luke went into Greece, after he had left Paul, and there wrote his Gospel, and the Acts of the Apostles. St. Luke supplies many particulars omitted by St. Matthew and St. Mark ; the peculiar design of his Gospel being for the benefit of the Gentile converts. He mentions the conception and birth of John the Baptist, and of Christ himself ; the presentation of Christ in the temple ; his going up to the passover at twelve years of age ; besides the rich accession which he gives in parables, &c. also the journey to Emmaus, and other particulars, which he had from different witnesses, and which, under the direction of the Holy Spirit, he committed to writing and published.

Κεφ. α'. 1.

- 1 **ΕΠΕΙΔΗΠΕΡ** πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
 2 ^a Καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου· ^b Ἐδοξε καμοὶ, παρηκολουθήκοτι ἄνωθεν πασιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

^a Heb. ii. 3. 1 John i. 1.^b Acts i. 1.

CHAP. I.

1. 2. *Ἐπεὶδὴπερ . . . πραγμάτων* Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us: or, Forasmuch as many have undertaken to form or write a narrative . . . This most refer to some histories of the life of Christ, now lost. Our Saviour's life was so beautiful, his character so sublime and divine, his doctrine so excellent, and the miracles by which he confirmed it were so shining and numerous, that it was impossible, but many should undertake to write memoirs of them. St. Luke seems to allow these histories, however honestly written, to have been imperfect. These writers to whom St. Luke alludes, could not have been St. Matthew and St. Mark, for they cannot with any propriety be called *many*. And Matthew, at least, wrote from personal knowledge, and not from the testimony of others. *Ἐπιχειρῶ* does not denote merely an attempt, or imply its abortiveness; but it is often used pleonastically, as *δοκέω*, (see Mark x. 42.) and other verbs both Greek and Latin, as *ingredior*, *statuo*, *arbitror*, &c. *Ἀνατάσσομαι* is rarely found, and in the N. T. *ἄπαξ λεγόμενον*: it is, without any peculiar force being given to the preposition in composition, *to arrange, to compose*. *Πεπληροφορημένων* is the completion of events, the evidence of which is so firmly established, as to impress the mind with the fullest conviction of their truth: the verb *πληροφορεῖσθαι*, a metaphor taken from ships when they are carried on under full sails, is, according to Schleusner, partly applied to the *thing*, the truth of

which is supported by certain and indubitable evidence, and partly to the *person*, whose mind is impressed with the full conviction of it. And thus we may understand the second verse as assigning the ground of that firm conviction; *καθὼς* not unfrequently signifying *propterea quod, siquidem*; and *ἡμῖν*, *to us Christians*. Τοῦ λόγου is rendered by some translators *ipsius rei*: in the fourth verse *λόγων*, in the plural number, referring to *πραγμάτων*, has the meaning of *things*, including whatever Christ did, or said, or suffered: but here it is as in our translation, *ministers of the word*. St. Luke means to acquaint us, that he had received his information from those who had attended Jesus, and been witnesses of every thing during his public ministration upon the earth, and who, after his ascension, had been entrusted by him with the charge of propagating his doctrine throughout the world. *Spectators* first, says Campbell, *ministers* afterwards. *Αὐτόπται* relates to *πραγμάτων*, as *ὑπηρέται* to *λόγου*. But some are of opinion, that τοῦ λόγου is to be referred to Christ himself, as the *Λόγος*, the Word, in the same sense in which it is applied by St. John, chap. i. ver. 1.

3. 4. *Ἐδοξε καμοὶ . . .* It seemed good to me also . . . One of the reasons which St. Luke assigns for composing a Gospel is, that he might give an account deduced from the very first, i. e. from the events preparatory and relating to the incarnation; *ἄνωθεν*, *from the first rise*, denoting an earlier time. Παρακολουθῶ, joined with the adverb *ἀκριβῶς*, does not merely signify the effect and knowledge obtained, but also suggests the diligence and atten-

^c **ἘΓΕΝΕΤΟ** ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασιλέως 5
τῆς Ἰουδαίας, ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας
Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ
ὄνομα αὐτῆς Ἑλισάβετ. Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώ- 6
πιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ
δικαιώμασι τοῦ Κυρίου ἄμεμπτοι. Καὶ οὐκ ἦν αὐτοῖς 7
τέκνον, καθότι ἡ Ἑλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προ-
βεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν 8
τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι
τοῦ Θεοῦ, ^d Κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιά- 9

^c Matt. ii. 1. 1 Chron. xxiv. 10. 19. Neh. xii. 4. 17.

^d Heb. ix. 6.

5 || αὐτῷ

8 || ἔναντίον

tion of the Evangelist in procuring exact information. Παρακολουθήσαι τοῖς πράγμα-
σιν dicitur, qui singula examinando, seriem-
que rerum, ut quæque nota fuerit, inspici-
endo propius, ad eū omnia assequitur, ut
nihil prorsus insciens pratermiserit. De-
mosth. de Cor. παρακολουθῶν τοῖς πράγ-
μασιν ἀπ' ἀρχῆς. Καθεξῆς, in a continued
series, not relating to time, as to strict
chronological order, but to the classifica-
tion of events in the order in which St.
Luke received them. Campbell makes
the import of the word to be, *distinctly*,
particularly, as opposed to *confusedly*,
generally. Κράτιστε Θεόφιλε· most excellent
Theophilus. The title of κράτιστος was
given to persons of dignity, or in high
office. Accordingly we find it conferred
on Felix and Festus, governors of the pro-
vince. Hence it is not improbable that
Theophilus had been or was the chief
magistrate of some city in Greece or Asia
Minor. Some have understood Θεόφιλε
as an appellative, and to be rendered a
lover of God. But when φίλος makes part
of a compound epithet, it is commonly
placed in the beginning not the end of the
compound, thus φιλάδελφος, φιλάγαθος, &c.
See 2 Tim. iii. 4. The word κατηχήθης
means to be instructed, chiefly by word of
mouth, and applied to Christian instruction
and knowledge. Hesych. κατηχήσω οἰκο-
δομήσω, no doubt having in view 1 Cor. xiv.
19. Hence in the primitive times, Cate-
chumens; and with us to be catechized, to
be instructed in the initiatory principles of
Christianity.

5. ἐξ ἐφημερίας Ἀβιά . . . of the course of
Abia . . . or Abijah. See an account of the
several orders of priests, 1 Chron. xxiv. 3.

&c. Zacharias was not, as some have ima-
gined, high priest. Of the twenty-four
courses appointed by David for the service
of the temple, when it should be built, this
of Abia was the eighth. They served from
Sabbath to Sabbath. The high priest was
of no course at all; but each had its father
or president. The respective services of
each officiating class were appointed by lot:
by virtue of which lot the office of burning
incense, which, as being thought to assure
both temporal and spiritual blessings to the
persons holding it, was much coveted, was
now assigned to Zacharias. Josephus uses
ἐφημερία in the same sense as St. Luke. This
Herod was Herod the Great. See notes
Matt. ii. 1 and 4.

6. πορευόμενοι . . . ἄμεμπτοι walking in all
the commandments and ordinances of the
Lord blameless. They were exemplary for
the observance of all the moral commands,
as well as ceremonial ordinances and insti-
tutions of the Lord. Δικαιώματα are the
precepts of the law, whether moral, as Rom.
ii. 26. or ceremonial, as here. See δικαιώμα
at Rom. i. 32.

7. καθότι . . . because that . . . Elizabeth
had been barren in her younger years, and
it could not be expected that she should
have children in her old age. This was
thought a great affliction by the Jews.
It is well known how much they wished
for offspring, in hopes of giving birth to
the Messiah. Καθότι denotes the cause, as
ἔτι, secundum id quod, and also marks the
connexion between the cause and effect.
See Hoogeveen. Ἡμέραις αὐτῶν, a Hebraism,
for age; advanced in years or age.

9. Κατὰ . . . Κύριον According to the
priest's office, his lot was to burn incense

- 10 σαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου· ^ε Καὶ πᾶν τὸ πλη-
θος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.
11 Ὡφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ
12 θυσιαστηρίου τοῦ θυμιάματος. Καὶ ἐταράχθη Ζαχαρίας
13 ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. ^ε Εἶπε δὲ πρὸς αὐτὸν
ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς
σου· καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ κα-
14 λέςεις τὸ ὄνομα αὐτοῦ Ἰωάννην. ^ε Καὶ ἔσται χαρὰ σοι
καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρή-
15 σονται. ^h Ἔσται γὰρ μέγας ἐνώπιον Κυρίου· καὶ οἶνον

^ε Exod. xxx. 7. 8. Lev. xvi. 17. ^f Infra ver. 60. 63. ^g Infra ver. 58.

^h Num. vi. 3. Judg. xiii. 4. Jer. i. 5. Gal. i. 15.

10 = ἦν τοῦ λαοῦ

14 = γενέσει

15 * τοῦ Κυρίου

when he went into the temple of the Lord; i. e. into the Sanctuary. See note Matt. xxi. 12. The altar of incense was in the Sanctuary: the people who were praying without, each for the pardon of his sins, were in the temple, ἐν τῷ ἱερῷ, in the court of Israel, and there remained till the priest returned and pronounced the benediction. This was the foundation of that beautiful and poetical figure by which prayer is so often compared to incense, an idea which David has so happily adopted, Ps. cxli. 2. *My prayer is set forth as the incense.* The account here given by St. Luke is, in some degree, a description of the daily service of the temple. Ἐλαχε, sc. κλήρον, see Bos at κλήρος.

11. Ὡφθη . . . θυμιάματος. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. See note Matt. i. 20. Ἐκ δεξιῶν: this was always esteemed a happy omen. Θυσιαστήριον is an altar, here of incense; at Matt. xxiii. 35. which see, of burnt offering.

13. διότι . . . δέησίς σου . . . for thy prayer is heard . . . That prayer could not now be for a son, when that was past expectation, but for blessings on the people of God, which as officiating priest he offered at the altar; for the delivery of the people, for the coming of the Messiah, and the consolation of Israel. Thy prayer is heard, and thou wilt soon have occasion to acknowledge that God hath visited and redeemed his people, and raised up an horn of salvation for them, ver. 68. 69. Ἰωάννης, a Heb. proper name, which from its etymology יוחנן expresses the grace, or mercy of God; but used also to denote joy and rejoicing, so

that the next verse seems to have an illustrative reference to it.

15. Ἔσται . . . πῆ . . . For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink . . . He will be eminent for wisdom and piety, and, as a token of his entire devotedness to God, he will be a perpetual Nazarite from his birth. Μέγας ἐνώπιον Κυρίου seems to be a Heb. expression of the same form with ἀστέιος τῷ Θεῷ, exceeding fair, Acts vii. 20. i. e. as explained by the angel himself, he shall be, with regard to his character, inspiration, and the effects of his office and ministry, exceeding great. Σίκερα means any fermented liquor: the word is used by the LXX in those passages where the law of the Nazarites is laid down; thus Num. vi. 3. The Heb. root signifies to inebriate or make drunk. With regard to Κυρίον being anarthrous here, it may be without the article, as being governed by ἐνώπιον, which has the nature of a preposition; see Matt. xxi. 42. But as a general rule, it may be observed that Κύριος, as a name appropriated to the true God, assumes the rank of a proper name, not arbitrarily imposed, but evidently derived from the dominion of Him to whom it was given, and takes or rejects the article indiscriminately, as does Θεός. The absence of the article does not afford any indication of a subordinate sense. The incommunicable name of the One True God יהוה and יי, are frequently translated by Κύριος, and that too most commonly without the article. Κύριος even differs, by approaching more nearly to a proper name, from Θεός when in regimen. For Θεός always conforms to the

καὶ σίκερα οὐ μὴ πῆλ· καὶ Πνεύματος ἁγίου πλησθήσεται
 ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. ⁱ Καὶ πολλοὺς τῶν υἱῶν 16
 Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. ^k Καὶ 17
 αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει
 Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπει-
 θεῖς, ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευ-
 ασμένον. ^l Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ 18
 τί γινώσεται τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή
 μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. ^m Καὶ ἀπο- 19
 κριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριήλ, ὁ

ⁱ Mal. iv. 5. 6.^k Mal. iv. 5. 6. Matt. iii. i. xi. 14. Mark ix. 12.^l Gen. xvii. 17.^m Dan. viii. 16. ix. 21. Matt. xviii. 10.

rule which forbids an anarthrous appellative to be governed by one having the article prefixed, as we find no where the phrase ὁ υἱὸς Θεοῦ. But we have below, 38. ἡ δούλη Κυρίου, ὁ ἄγγελος Κυρίου, Matt. i. 24. &c. And it is observed by Bp. Midd. that Κύριος without the article, without the addition of the name of Christ, and so circumstanced that none of the rules for appellatives will show why the article is wanting, signifies God almost invariably. Πνεύματος ἁγίου πλησθήσεται he shall be filled with the Holy Ghost. Πνεῦμα is here the influence of the Holy Spirit, not the person. Though the Holy Spirit be but one, his influences or operations may be many: hence Πνεῦμα and Πνεῦμα ἅγιον are in this sense always anarthrous, the case of renewed mention or other reference being of course excepted. See Bp. Midd. In Scripture to be filled with the Holy Ghost, to receive the Holy Ghost, the Holy Ghost being upon one, commonly signify that degree of inspiration by which the Prophets anciently spake. Ἐτι ἐκ κοιλίας . . . even from his mother's womb; i. e. from his earliest years; jam inde a pueritia: ἔτι for ἤδη, as we find also in Greek writers.

17. Καὶ αὐτὸς . . . κατεσκευασμένον· And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord. There is here an allusion to Malachi iv. 6. The sense is fuller in Malachi: He shall turn the heart of the fathers to the children; and the heart of the children to their fathers; which is an expressive image of the union, harmony, and the general benevolence, which Christianity was intended to introduce; and

which Isaiah has characterized by the *Lion and the lamb lying down together*. John had the spirit of Elijah in zeal for God, in courage and severity of manners; see Matt. xi. 14. He had the power also of Elijah; for though he did no miracle, he had equal and even greater success in converting and reforming men. There must be a comma after ἀπειθεῖς, which is governed not by ἐπιστρέψαι, but by ἐτοιμάσαι, and to which λαὸν is in apposition. For though ἐν is sometimes used for εἰς or ἐπὶ in the N. T. yet it is very improbable that the Evangelist should alter the construction at once from ἐπιστρέψει ἐπὶ, which he uses just before, to ἐπιστρέψει ἐν, to express turning to. As it is, ἐν φρονήσει δικαίων comes between two commas, and expresses the manner in which the Baptist was to effect those changes, namely, by inculcating that disposition of mind which, with righteous men, is the only genuine wisdom or prudence. The Greeks say στρατὸς κατεσκευασμένος, an army well prepared and fit for service. The translation is: and to prepare the disobedient, by the wisdom of the righteous, as a people disposed or ready to receive the Lord. In the next verse σημεῖον is und. at κατὰ τί, see Bos at σημείον.

19. Ἐγὼ . . . Θεοῦ . . . I am Gabriel, that stand in the presence of God . . . The dignity and office of angels may be collected from this verse. This metaphor is taken from the usage of oriental courts, and intimates the high favor and trust in which Gabriel stood with Jehovah. Gabriel is גַּבְרִיאֵל, the power of God; because Jehovah makes use of him to declare and announce his almighty purposes. Thus Daniel viii. 16. ix. 23. See εὐαγγελίζεσθαι Matt. xi. 5.

- παρεστηκώς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι
 20 πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. Καὶ ἰδοὺ, ἔση
 σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἥς ἡμέρας
 γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου,
 21 οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ
 λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρο-
 22 νίζειν αὐτὸν ἐν τῷ ναῷ. Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆ-
 σαι αὐτοῖς· καὶ ἐπέγνωσαν, ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ
 ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς· καὶ διέμενε κωφός.
 23 Καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας
 24 αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς
 ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυ-
 25 βεν ἑαυτὴν μῆνας πέντε, λέγουσα· ^η Ὅτι οὕτω μοι πε-
 ποίηκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδος
 μου ἐν ἀνθρώποις.
 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ

^η Gen. xxx. 23. Isa. iv. 1.

20. Καὶ ἰδοὺ . . . λαλῆσαι . . . *And behold thou shalt be dumb, and not able to speak . . .* According to the simplicity of ancient language, the proposition is strengthened by adding the negative of the converse; the affirmation of a thing, joined with the denial of its contrary: thus Sophocles, *γνωτὰ κοῦκ ἔγνωτα*: Homer, *κατ' αἴσαν, οὐδ' ὑπὲρ αἴσαν*. Ἄνθ' ὧν seems to have the nature of an illative particle, *because, quamobrem, propterea quod*. See Hoogveen, and Viger c. ii. r. 10.

22. καὶ . . . κωφός· *and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless*: i. e. they soon found he had seen a vision, from those dumb actions by which he endeavoured to explain his meaning. Zacharias remained dumb, a circumstance which could not but awaken a greater expectation as to the event of so strange an occurrence. See Matt. ix. 32.

23. ὥς . . . αὐτοῦ· *as soon as the days of his ministration were accomplished . . .* i. e. his week of officiating, during which time he was not allowed to leave the precincts of the temple. Λειτουργία is any *public office, or ministration*; from λείτος or λήϊτος, i. q. δημόσιος, *public*, and ἔργον, *work*. Schol. to Demosth. contra Leptinem: λείτον ἐκάλουν οἱ παλαιοὶ τὸ δημόσιον, ὅθεν λειτουρ-

γεῖν τὸ εἰς τὸ δημόσιον ἐργάζεσθαι ἐκάλουν. The word came to be applied afterwards to signify *the service of the temple, and any religious offices*.

24. 25. συνέλαβεν . . . *his wife Elizabeth conceived . . . σπέρμα or βρέφος und*. See Bos at σπέρμα. Then Elizabeth sequestered herself from the world partly from devotion, to bless God for a mercy so singular and unexpected, as expressed ver. 25. and partly from respect to the child, lest she should in any manner contract any ceremonial defilement, as the child to be born from her was to be a perpetual Nazarite. See the transition from the oblique to the direct style with ὅτι, Matt. vii. 23. Ἐπεῖδεν ἀφελεῖν . . . *he looked upon me, to take away my reproach . . .* See note above ver. 7. Besides however her gratitude for the removal of that barrenness which was looked upon as a sign of God's displeasure, she felt thankful that God had given her a child designed for so eminent a station, and that she was instrumental in multiplying the holy seed, relating to which God had made such gracious promises. Ἐπεῖδεν, i. e. εὐμενῶς, has graciously looked upon me: the verb taken absolutely has here the sense of regarding with benignity, mercy; see ἐπεῖδω at Acts iv. 24—29. Ἀφελεῖν, for ἔνεκεν τοῦ ἀφελεῖν, as Matt. xi. 1.

ὕπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὄνομα Ναζαρέτ,
 ° Πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, 27
 ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ.
 Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν, εἶπε· Χαῖρε, κεχαρι- 28
 τωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν.
 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ· καὶ διελογί- 29
 ζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος 30
 αὐτῇ· Μὴ φοβοῦ, Μαριάμ· εὑρες γὰρ χάριν παρὰ τῷ
 Θεῷ. ° Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ 31
 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ° Οὗτος ἔσται μέγας, 32
 καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ
 Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ· ° Καὶ βασιλεύ- 33
 σαι ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας
 αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγ- 34
 γελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ 35
 ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πεῦμα ἅγιον ἐπελεύσεται
 ἐπὶ σε, καὶ δυνάμεις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ

° Matt. i. 18. ° Isa. vii. 14. Infra ii. 21. Matt. i. 21. ° Isa. ix. 6. xvi. 5.
 liv. 5. 2 Sam. vii. 12. Ps. cxxxii. 11. ° Dan. ii. 44. vii. 14. 27. Mic. iv. 7. Isa. ix. 7.
 1 Chron. xxii. 10. Ps. xlv. 6. lxxxix. 36. Jer. xxiii. 5. 1 Cor. xv. 24. Heb. i. 8.

29 † ἰδοῦσα ib. || ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο.

27. Πρὸς ... Δαβὶδ· *To a virgin espoused to a man, whose name was Joseph, of the house of David*: i. e. to a virgin of the house of David, the words μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ being in a parenthesis: the Virgin is the subject of the text; Joseph was only the supposed father of Christ; Mary the real mother. See μνηστεύω Matt. i. 18.

28. Χαῖρε, κεχαριτωμένη... *Hail, thou that art highly favoured*... Χαριτώ is here taken from χάρις, favor, mercy; as Ephes. i. 6.; and so Theophylact expounds it, according to the interpretation given by the angel himself, εἶπες χάριν, ver. 30. Some however contend that it is according to the Vul. gratia plena, full of grace or goodness, from χάρις, goodness; in which sense we have γυνὴ εὐχάριστος, a gracious woman, being intended as a complimentary salutation. Ὁ Κύριος μετὰ σοῦ· *the Lord is with thee*; rather, be with thee. The verb und. (see Bos at εἶναι,) suits the form of salutation better, in the optative. So Peace be to this house, x. 5. Εὐλογημένη σὺ ἐν γυν-

ναῖξιν· *blessed art thou among women*; i. e. highly blessed among women. This is in the Heb. idiom an expression of the superlative, which is formed by a preposition before the substantive, as *parvus in gentibus*, i. e. *minimus inter gentes*, καλὴ ἐν γυναιξίν, *the fairest of women*.

29. Ἡ δὲ ἰδοῦσα... αὐτοῦ... *And when she saw him she was troubled at his saying*... i. e. at his appearance and words she was troubled or perplexed. Some however would render ἐπὶ τῷ λόγῳ αὐτοῦ, *on account of him*, a meaning of which the words are susceptible; but there is no occasion. See ποταπὸς Matt. viii. 27.

31—35. Καὶ ἰδοὺ... *And behold*... See note Matt. i. 18. Κληθήσεται expresses the nature rather than the appellation of him to whom applied; i. e. he shall be; of which use of the verb, as also of the redundancy of δοκέω, &c. we have many instances in sacred and classic writers. See note Mark x. 42. The Greeks express by ὑψίστος the Heb. יְהוָה, the Supreme, a term designating Jehovah, and which was common with the

- 36 γεννώμενον ἅγιον, κληθήσεται υἱὸς Θεοῦ. Καὶ ἰδοὺ, Ἐλισάβετ, ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφύσα υἱὸν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
- 37 στείρα· ὅτι οὐκ ἀδυνατήσκει παρὰ τῷ Θεῷ πᾶν ῥῆμα.
- 38 Εἶπε δὲ Μαριάμ· Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπήλθεν ἀπ' αὐτῆς ὁ ἄγγελος.
- 39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις, ἐπο-
- 40 ρεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισάβετ.
- 41 Καὶ ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασ-

* Job xlii. 2. Jer. xxxii. 17. Zech. viii. 6. Matt. xix. 26. Infra xviii. 27.

36 * ἐν γήρᾳ

worshippers of the true God, even among the inhabitants of Canaan, in the days of Abraham, as we see Gen. xiv. 20. With respect to *υἱὸς* being without the article, *ὁ υἱὸς* after *κληθήσεται* would not be Greek, allowing the sense to be most definite: see Matt. xii. 50. and xxi. 13. The word *ἐπίσταν* in the LXX is often anarthrous, having as a superlative a close affinity to the ordinal *first*; see Matt. xxii. 36. Besides, the present instance may be affected by *regimen*; see Bp. Midd. The opposition may be observed, ver. 35. which marks the twofold nature of our Lord, who according to his human descent was the offspring of David, but according to the Holy Spirit was the Son of God. Πνεῦμα ἅγιον is here a *divine influence*; see note above ver. 15. *δύναμις ἐπίσταν* seems to be explanatory of it. See also note Matt. xiv. 33. Δὲ καὶ τὸ γεννώμενον ἅγιον· therefore also that holy thing, which shall be born of thee, shall be called the Son of God: rather, therefore thy holy offspring shall be called or shall be the Son of God. See *υἱὸς Θεοῦ* Matt. iv. 3. *Δύναμις ἐπίσταν ἐπισκιάσει σοι* the power of the Highest shall overshadow thee: thus rendered by Schleusner, *potentia altissimi umbrabit te*, h. e. *futurum est, ut virtutis divinae interventu filium edas*. See Dan. vii. 14.

36. ἡ συγγενὴς σου . . . thy cousin Elizabeth . . . Though Elizabeth was of the tribe of Aaron, it follows not that Mary was so: for a woman might marry into another tribe, provided she were not an heiress, that carried the paternal inheritance along with her, care being taken only against that by the law, Numb. xxxvi. 8. 9. See Whitby.

37. Ὅτι . . . ῥῆμα· For with God nothing

shall be impossible. That miraculous power, which God has displayed in the case of Elizabeth, shall be manifested in thee. See ῥῆμα Matt. iv. 4. This is a Heb. proverbial expression. See Gen. xviii. 14. In the following verse *πάρεστι* is und. at ἡ δούλη Κυρίου. See Bos.

39. Ἀναστᾶσα . . . Ἰούδα· And Mary arose in those days, and went into the hill-country with haste, into a city of Juda. Ἀναστᾶσα ἐπορεύθη, a common Heb. pleonasm; see iv. 29. i. e. to Hebron, which was situated in the hill-country, Josh. xi. 21. about one hundred miles from Nazareth. It was given to the posterity of Aaron for an inheritance, Josh. xxi. 10. 11. It was also the city where David was anointed king over Judah, 2 Sam. ii. 4. Ἐν ἡμέραις ταύταις denotes a certain time present, not so indefinite and distant as *ἐκείνας ἡμέρας*, thus Mary went immediately μετὰ σπουδῆς: The angel having declared that Elizabeth had conceived a son in her old age, Mary naturally visits her; and no doubt derives great support from the circumstances that attended this visit: her conception being supernaturally known, and she herself, as well as Elizabeth, speaking by the Holy Ghost. Χώραν und. at ὁρίην, see Bos at χώρα.

41. ὡς ἤκουσεν . . . that when Elizabeth heard . . . The Latins make use of *ut* also as a particle of time, for *simul ac*; thus, *ut vidi*. See Hoogveen at *ὡς*, who remarks the kindred origin and peculiarity in the transition from the sense of similitude to that of time in both the Latin and Greek particles: *ut as; similis, simul, simul ac, as soon as*. See σικπράω vi. 22. but here the unusual emotion of the infant was by reason of the joy that transported the mo-

μὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς·
καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἑλισάβετ. Καὶ ἀνεφώ- 42
νησε φωνῇ μεγάλῃ, καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναίξιν,
καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. Καὶ πόθεν μοι 43
τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; Ἴδού 44
γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὠτά
μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ
μου. ^t Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείω- 45
σις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. Καὶ εἶπε 46
Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, Καὶ ἡγαλ- 47
λίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῇρί μου. ^u Ὅτι 48
ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ
γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί, Ὅτι 49
ἐποίησέ μοι μεγαλεῖα ὁ δυνατός· καὶ ἅγιον τὸ ὄνομα
αὐτοῦ, ^x Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φο- 50

^t Infra xi. 28.^u 1 Sam. i. 11. Gen. xxx. 13.^x Gen. xvii. 7. Exod. xx. 6. Ps. ciii. 17.

42 || καὶ ἀνεβόησε

44 * ἐν ἀγαλλιάσει τὸ βρέφος

50 — εἰς γενεὰν καὶ γενεὰν

ther. And ἀγαλλίασις, ver. 44. expresses the manner not the cause of that emotion. There was a tradition among the Jews, that when the Israelites came to the Red Sea, the children in the womb leaped for joy. This effect is produced in Elizabeth, on beholding the mother of the expected Messiah, who was to deliver Israel from worse than Egyptian bondage. See note above, ver. 15. for ἐπλήσθη Πνεύματος, and ver. 28. for εὐλογημένη ἐν γυναιξί.

45. Καὶ μακαρία . . . Κυρίου. And blessed is she that believed: for there shall be a performance of those things, which were told her from the Lord: rather, believed that there shall be a performance of, or accomplishment to . . . Better with Theophylact to leave out the comma at πιστεύσασα, and to render it *believed that there shall be* . . . ὅτι not being causal here, but that, coming before the clause subjoined which represents the thing believed, and which in Latin would be rendered by the infinitive, *perfectum iri*. The clause itself does not express the reward of her belief: but she is blessed in having believed that there shall be . . . Some connect παρὰ Κυρίου with τελείωσις, that there shall be a performance from the Lord; τοῖς λελαλημένοις αὐτῇ being placed between two commas. But

Gr. Test.

I.

as with respect to the sense it may with equal propriety be joined to λελαλημένοις, there is no necessity for the transposition. Though the Lord did not speak the words, yet the phrase, *spoken or promised to her*, evidently implies that the Lord hath performed them. The Vul. and some other translators continue the second person, *quæ credidisti, credideris*, &c. The sense is the same: and we meet with several instances of a transition from the second to the third person.

46—55. Μεγαλύνει . . . My soul doth magnify the Lord . . . This admirable hymn in which Mary, under the immediate influence of the Spirit of prophecy, pours forth her mingled emotions of joy, gratitude and humility, is analogous to that of Hannah the mother of Samuel, 1 Sam. ii. 1—10. Μεγαλύνω is used by some of the purest Greek writers in the sense of *magnifying, extolling, laudibus et præconiis extollo*. Ἐπέβλεψεν ἐπὶ, *hath regarded*, i. e. hath looked upon with favor and compassion; see ix. 39. Ταπείνωσις is not here ταπεινοφροσύνη, *humble-mindedness*, but the abject and afflicted state of the virgin, as it appeared by her offering for her purification; see ii. 24. Μεγαλεῖα, *great things*: see Bos at πράγματα: but μεγαλεῖα is often used for

2 Q

- 51 βουμένοις αὐτόν. ^γ Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ.
 52 διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν. ^z Κα-
 53 θεΐλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς. ^a Πει-
 νῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε
 54 κενούς. ^b Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι
 55 ἐλέους, (^c Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν,) τῷ
 56 Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. Ἐμεινε
 δὲ Μαριάμ σὺν αὐτῇ ὥσπερ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς
 τὸν οἶκον αὐτῆς.
 57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν·
 58 καὶ ἐγέννησεν υἱόν. ^d Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-
 γενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ'
 59 αὐτῆς· καὶ συνέχαιρον αὐτῇ. ^e Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ
 ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ, ἐπὶ

^γ Isa. li. 9. lii. 10. Ps. xxxiii. 10. 1 Pet. v. 5. ^z 1 Sam. ii. 7. 8. Ps. cxlii. 6. Job v. 11. xii. 19. 21. ^a Ps. xxxiv. 11. 1 Sam. ii. 5. 6. ^b Isa. xxx. 18. xli. 8. liv. 5. Jer. xxxi. 3. 20. ^c Gen. xvii. 19. xxii. 18. Ps. cxxxii. 11. ^d Supra ver. 14. ^e Gen. xvii. 12. Lev. xii. 3.

55 = ἕως αἰῶνος

miracles, i. e. hath wrought a great miracle upon me. *Εἰς γενεὰς γενεῶν*· from generation to generation, i. e. for ever. It is easily observed that most of the phrases of this hymn are from the Old Testament: see Psalm ciii. 17. lxxxix. 4. Ἐποίησε κράτος... *He hath showed strength with his arm*... This is an accumulation of words, expressive of the divine power of God. But this and the following aorists, as denoting a continuation of time and including the present, would be better rendered by the present, *He sheweth strength, he scattereth the proud, &c.* See note Matt. iii. 17. *Διεσκόρπισεν... διανοία*· in the imagination... This is a figurative manner of expressing, *he scattereth the proud, as to what concerns the thoughts of their hearts, or, he scattereth their vain imaginations. Καθεΐλε δυνάστας... he hath put down the mighty*... Well expressed by Seneca, *Qui regna miseris donat, et celsis rapit*. Christ condescended to be born of a lowly parentage, not from great and powerful monarchs. There is a remarkable concinnitas in the structure of these two verses, 52. 53. in the opposition of the clauses and even of the words one to another; thus ὕψωσε ταπεινούς is opposed or parallel to καθεΐλε δυνά-

τας, and πλουτοῦντας ἐξαπέστειλε κενούς to πεινῶντας ἐνέπλησεν ἀγαθῶν: a description of the triumph of divine wisdom, which establishes its sacred cause often by the violent attempts that are made to suppress it, and often strips the luxurious sinner of all his plenty, and turns him out of all those possessions, on which he so presumptuously relied. Ἀντελάβετο Ἰσραὴλ... *he hath holpen his servant Israel*... Ἀντιλαμβάνομαι is to assist or support as by the hand: and μνησθῆναι ἐλέους, to remember mercy, is a phrase which expresses, to incline to mercy, to be merciful. The whole difficulty of these two verses, 54. 55. is easily removed by including καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν in a parenthesis, and referring τῷ Ἀβραὰμ not to ἐλάλησε, but to μνησθῆναι ἐλέους; for the promises though spoken to Abraham, were not so to him and his posterity. So that the sense will be, *He supporteth Israel his servant, in remembrance of his mercy to Abraham and his seed for ever, (as he spake to our fathers.)*

59. ἐν τῇ ὀγδόῃ... Ζαχαρίαν· on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. See note at Acts

τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν. [†] Καὶ ἀπο- 60
κριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθή-
σεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτήν, Ὅτι οὐδεὶς 61
ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.
Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι 62
αὐτόν. Καὶ αἰτήσας πινακίδιον, ἔγραψε, λέγων· Ἰωάννης 63
ἐστὶ τὸ ὄνομα αὐτοῦ. Καὶ ἐθαύμασαν πάντες. Ἀνεψύχθῃ 64
δὲ τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ· καὶ
ἐλάλει εὐλογῶν τὸν Θεόν. Καὶ ἐγένετο ἐπὶ πάντας φόβος 65
τοὺς περιουκούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰου-
δαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Καὶ ἔθεντο 66
πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί

[†] Supra ver. 13.

61 — ἐκ τῆς συγγενείας

vii. 8. The giving the child its name was not a part of the original intent of circumcision; but it was an incidental circumstance which custom added, chiefly because when God instituted circumcision, he changed the names of Abraham and Sarah. The father among the ancients used to name the children, and often gave them the name of their immediate ancestors. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it: sometimes the Jews did it in their schools in order to have more witnesses of the fact. See Viger c. ix. s. 4. r. 15. for this use of ἐπὶ. Ἐκάλουν, *they called*; rather, they were calling, or they would have him called.

62. τὸ τί ἂν θέλοι . . . *how he would have him called*. The prepositive article thus used in the neuter serves to indicate the following sentence, and may be rendered by *nempe id*; it points out what they wished to signify by their signs; *namely this*, by what name he would have him called. See also ix. 46. xix. 48. and note Mark ix. 23. and below.

63. ἔγραψε, λέγων . . . *he wrote, saying* . . . i. e. he wrote in these words, or he wrote these words: an expression not only used by the Heb. but we also find in Herod. ἐφη λέξας. Πινακίδιον is a *writing tablet*; from πίναξ, a board, (properly made of pine, πῖνος,) which the ancients used to smear with wax and then write on it.

64. Ἀνεψύχθῃ . . . αὐτοῦ . . . *And his*

mouth was opened immediately, and his tongue loosed . . . Our English translators have added the word *loosed*; but we have authorities in the purest classical writers for a similar idiom of joining one verb to two nouns, related in meaning to each other, to one of which only that verb strictly applies. Thus Homer, σίτον καὶ οἶνον ἔδοντες. We have an instance in Herod. iv. in which this very word γλῶσσα is one of the nouns: ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην. Thus also 1 Cor. iii. 2. γάλα ἡμᾶς ἐπότισα, καὶ οὐ βρῶμα. Most commentators understand that Zacharias was both *deaf and dumb*, as implied in ver. 62. and as the word *κωφὸς* seems to denote; but it is not here said, as no doubt it would have been, that the use of hearing was restored to him.

66. Καὶ . . . αὐτοῦ· *And the hand of the Lord was with him*; i. e. the power, providence and assistance of God. See Ps. lxxx. 17. Χεὶρ Κυρίου are anathrous on the principle of correlation; see Matt. xiii. 35. The article is prefixed to both the governing and the governed nouns, or else it is omitted before both. An omission, says Bp. Midd., will therefore frequently be observable, where the governing noun might seem to require the definite form. Τί ἄρα . . . *what manner of child* . . . See the particle ἄρα, Mark xi. 13.; here it is interrogative, expressive at the same time of admiration. There is no difference as to sense between ἄρα or ἄρα, only as to accent and prosody.

ἄρα τὸ παιδίον τοῦτο ἔσται ; Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.
 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ
 68 προεφήτησε, λέγων· ^g Εὐλόγητὸς Κύριος, ὁ Θεὸς τοῦ Ἰσ-
 ραὴλ· ὅτι ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·
 69 ^h Καὶ ἡγεῖρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ
 70 παιδὸς αὐτοῦ· (ⁱ Καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων
 71 τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ,) Σωτηρίαν ἐξ ἐχθρῶν
 72 ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· Ποι-
 ῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι δια-

^g Infra ii. 30. Matt. i. 21.

^h Ps. cxxxii. 17. 18.

ⁱ Ps. lxxii. 12. Jer. xxiii. 6. xxx. 10. Dan. ix. 24.

If the first syllable is long, it is ἄρα, circumflexed; if short, it is ἄρα, acuted. Thus Aristoph. φεύγεις; ἔμελλον ἄρα κινήσειν σ' ἐγώ; See Hoogeveen.

67. καὶ προεφήτησε . . . and prophesied . . . Zacharias having recovered the use of his speech, and under the influence of the Holy Spirit having a foresight of τί τὸ παιδίον τοῦτο ἔσται, the wonderful purposes of God which this child was intended to fulfil, uttered the following prophecy concerning the kingdom and salvation of the Messiah. Προφητεύω has different acceptations according to the scope of the context, but the things contained in this canticle are in strict propriety *prophetical*: Zacharias applies to the blessings of the Christian redemption the terms borrowed from the redemption of Israel from Egyptian captivity.

69. Καὶ . . . ἡμῖν· And hath raised up an horn of salvation for us . . . i. e. either a strong or mighty salvation, says Whitby, the metaphor being taken from beasts whose strength is in their horns, as Jer. xlviii. 25. or a royal salvation, the horn signifying royal power, Ps. cxxxii. 17. This relates to the setting up the kingdom of David by the Messiah, who was to reign over the house of Jacob, ver. 33. 73. so that it is eminently *κέρας τοῦ Χριστοῦ αὐτοῦ, the horn of his Christ*, 1 Sam. ii. 10. See note above, ver. 46. for the use of the acorists, which in that hymn had a frequentative sense, but in this place and verse above rather denote the future. See note Matt. iii. 17. Then ver. 70. comes in a parenthesis, διὰ σωτηρίαν, ver. 71. may be in apposition with κέρας σωτηρίας in ver. 69. And hath raised up an horn of salvation for us, as he spake or promised . . . which is a deliverance from our enemies . . . Ἀπ' αἰῶνος, since the world began. Accordingly we find that a promise of this kind was made to the parents of

mankind immediately after the fall, and by them handed down to their posterity, that the seed of the woman should bruise the head of the serpent.

72. Ποῆσαι . . . αὐτοῦ· To perform the mercy promised to our fathers, and to remember his holy covenant. The construction is connected with ἐλάλησε, ver. 70.; he promised that he would perform the mercy . . . and ποιῆσαι ἔλεος has a reference to Exod. xx. 5. 6. where the same expressions occur, τοῖς μισοῦσί με, καὶ ποιῶν ἔλεος . . . of them that hate me, and showing mercy unto thousands of them that love me . . . Μνησθῆναι, to remember his holy covenant. See Levit. xxvi. 42. The covenant had been first given to Abraham, Gen. xvii. 4—7. Διαθήκη is a solemn covenant, a sure and certain promise; Suid. διαθήκη, ἡ Θεοῦ πρὸς Ἀβραὰμ καὶ τοὺς λοιποὺς προπάτορας γενομένη ἐπαγγελία· but as used by the LXX, and the inspired evangelical writers, it expresses the Hebrew word *berith*, which denotes a covenant between two or more contracting parties. Each covenant the Patriarchal and the Levitical had respect to the new or Christian covenant, to that gracious provision, made by a merciful God for the redemption and ultimate salvation of man. "From the fall of man to the end of the world," says Faber, "the great covenant of grace, though subdivided by St. Paul (Heb. ix. 20. et passim,) into a typical covenant before the death of Christ and an antitypical covenant after the death of Christ, is substantially and essentially one. And the terms of this one covenant between God and man, whether typically uncompleted, or antitypically completed, are still the same. Jehovah engages, on his part, to accept the meritorious death of the Messiah, as a full acquittal and satisfaction for all the sins of his people; stipulating to guide

θήκης ἀγίας αὐτοῦ· ^k Ὁρκον, ὃν ᾤμωσε πρὸς Ἀβραὰμ τὸν 73
πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, ^l Ἀφόβως, ἐκ χειρὸς τῶν 74
ἐχθρῶν ἡμῶν ῥυθέντας, λατρεύειν αὐτῷ, ^m Ἐν ὁσιότητι 75
καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας τὰς ἡμέρας τῆς ζωῆς
ἡμῶν. ⁿ Καὶ σὺ, παιδίον, προφῆτης ὑψίστου κληθήσῃ· 76
προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς
αὐτοῦ, ^o Τοῦ δοῦναι γινώσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν 77
ἀφέσει ἁμαρτιῶν αὐτῶν, ^p Διὰ σπλάγχχνα ἐλέους Θεοῦ 78
ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, ^q Ἐπι- 79
φᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατ-

^k Gen. xxii. 16. Ps. cv. 9. Jer. xxxi. 33. Heb. vi. 13. ^l Heb. ix. 14. ^m 1 Pet. i. 15. ⁿ Mal. iii. 1. iv. 5. Supra ver. 17. ^o Infra iii. 3. ^p Mal. iv. 2. Zech. iii. 8. vi. 12. ^q Isa. ix. 1. 2. xlii. 7. lx. i. Matt. iv. 16.

75 ‡ τῆς ζωῆς

and preserve them here, and to receive them to glory hereafter. The people of Jehovah again, on their part, thankfully closing in with an offer thus mercifully made to them, engage to receive God as their God for ever and ever; submitting themselves to the Messiah, in his triple character of their king, and their priest, and their prophet: their king, whose laws they stand bound to obey; their priest, through whose sacrifice of himself once offered, their federal right to eternal happiness is established; and their prophet, whose divine instructions they profess themselves ready to receive with all humility. Such are the contracting parties in the covenant of grace: and the medium, through which it is ratified, is, each typical victim anterior to the death of Christ, and the true antitypical victim Christ himself in the article of his death. Each typical victim however derived its whole efficacy from its antitype: and in this sense, Christ is said to be the lamb, which was slain from the foundation of the world."

73—75. Ὁρκον . . . The oath which . . . i. e. the pledge which God gave for the fulfilment of his promise, swearing by himself, there being none superior to himself; see Gen. xvii. 16. Πρὸς τῷ Ἀβ. thus ISOOR. ὅρκους, οὓς ἐποιήσασθε πρὸς προγόνους. Bos makes ὅρκον to be governed by κατὰ, but the plain construction is this, *μνησθῆναι διαθήκης*—ὃν ὅρκον ᾤμωσε . . . for ὅρκου, ὃν ᾤμωσε, as it is not unusual for the antecedent to be put in the same case with the relative; to remember his holy covenant, viz. the oath which he swore to Abraham, of granting us to serve without fear . . . for

ἀφόβως in the next verse is connected with λατρεύειν, (for which verb see Matt. iv. 10.) without that spirit of bondage mentioned Rom. viii. 15. The subject of this promise and oath is the Messiah and spiritual deliverance, though the Jews, and perhaps Zacharias himself, might understand it of a temporal deliverance from their enemies. Ἐν ὁσιότητι . . . in holiness and righteousness . . . This is still spoken of the merciful grant and dispensation of God, and refers to that sincerity and inward purity of heart which is opposed to the ceremonies of the ritual law. Ἐνώπιον αὐτοῦ before him; a common Hebraism, as under the eye of God.

78. 79. . . . διὰ σπλάγχχνα ἐλέους . . . through the tender mercy of our God . . . This whole place is capable of different punctuations and explications. Some connect these words διὰ σπλάγχχνα ἐλέους with ἐν ἀφέσει ἁμαρτιῶν αὐτῶν in the former verse, by remission of their sins, through the tender mercies of God. Michaelis places the comma after ἀνατολῇ, that ἐξ ὕψους may be joined with ἐπιφᾶναι; the day spring hath visited us, that it might give light from on high to them that sit in darkness. And some go so far as to make it, ἀνατολὴ ἐξ ὕψους ἐπιφᾶναι, a nominative before the infinitive instead of the accusative: by which he hath visited us, that the day spring from on high might appear to those that sit in darkness. Michaelis says, "that this song of thanksgiving appears to have been spoken in Hebrew, not in Chaldee the vernacular idiom, for that the Jews still used Hebrew in their prayers. Its not having

80 εὐθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Ἔδὲ παῖδ' ἰδὼν ἡΐξανε, καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξαι αὐτοῦ πρὸς τὸν Ἰσραήλ.

Κεφ. β'. 2.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

ῥ Infra ii. 40.

been composed in the mother tongue may explain why the periods are so unrounded, consisting of many short clauses forcibly brought together." In consequence of both these songs of Mary and Zacharias being thus of a Hebrew origin, and also poetical compositions, Bp. Middleton observes that they are extremely anarthrous, and that though they do not violate the rules, yet they display the utmost latitude of omission of the article, which the rules will allow. Ἀνατολή, *the day spring*. See Malachi iv. 2. Hence old Simeon says below, ii. 32. *to be a light to lighten the Gentiles*; and the Baptist, John i. 9. *to be a light shining in darkness*. Ἐν σκότει καὶ σκιᾷ . . . *in darkness and in the shadow of death* . . . metaphorically designating a state of religious ignorance. See *κἀδημαι* note Matt. iv. 16. Τοῦ κατευθύναι . . . *to guide* . . . that he may lead our wandering feet into the way that leadeth to eternal peace and happiness.

80. ἐκραταιοῦτο πνεύματι . . . *warred strong in spirit* . . . i. e. was strengthened in wisdom and knowledge. Πνεύματι is here *in mind*, mentally, as opposed to corporeally. It is used without the article in an indefinite and adverbial form, though, says Bp. Midd., such a limitation might very well be admitted. The same phrase with the same sense occurs below, ii. 40. John during the whole course of his private life continued in the deserts or hill-country of Judea, till his ministry commenced, about the thirtieth year of his age. Ἀναδείξας, *his showing*, i. e. his manifestation in his prophetic office, as the forerunner of the Messiah.

CHAP. II.

1. 2. Ἐγένετο . . . Κορηρίω· *And it came to pass in those days, that there went*

out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) rather, should be registered or enrolled. Οἰκουμένην, sc. γῆν, (see Bos at γῆ.) is here confined to Judea and its appendages. See note Matt. iv. 8. Though many understand it of the whole Roman empire: perhaps not at once, but in each province as it suited Augustus. Ἀπογράφεσθαι, *to be enrolled or registered*, with a view and preparatory to the *taxing*; referring to the Roman *census*, when a distinct register of every one's estate, dignity, age, employment and office was made. There is at first sight much difficulty in reconciling this passage of the Evangelist with the Historian, i. e. Josephus, Ant. xviii. 1. who tells us that the tax levied by Cyrenius, or, as Tacitus calls him, Quirinius, which was the first imposed upon the people by the Romans, happened about eleven years after the time here spoken of by Luke, viz. after the expulsion of Archelaus, when Judea was reduced to the condition of a Roman province. But every apparent inconsistency will be immediately removed by the following interpretation of αἵτη, of πρώτη, and of ἐγένετο. It must be premised that Augustus being highly displeased with Herod, threatened in a letter that he would treat him as a slave and reduce Judea to a Roman province. In consequence of which a *census* was actually set on foot; but Herod having found means to soften the anger of the emperor, the operation of the decree was suspended during his life-time: however in the reign of Archelaus his successor, who was deposed for maladministration, the *census* was completed and took effect, Judea was made subject to Augustus, and thus the sceptre actually departed from Judah. We have in all the printed editions, (see Dr.

(*Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.*) Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, 3 ἕκαστος εἰς τὴν ἰδίαν πόλιν. ^a Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ 4 τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἣτις καλεῖται Βηθλέεμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ,) Ἀπογράψασθαι σὺν Μα- 5 ρίᾳ, τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκύῳ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ 6 τεκεῖν αὐτήν. ^b Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, 7

^a Matt. i. 1. et seqq. ii. 1. Mic. v. 2. 1 Sam. xvi. 4. John vii. 42.

^b Matt. i. 25.

Hales,) *αὕτη*, this, as if it were the feminine of *οὗτος*; and as if *this taxing* was the same as the enrolment decreed in the first verse. In the most ancient Mss. written in uncials, or in capitals, without points or accents, the word is ambiguous and may be *αὐτῇ*, self, the fem. of *αὐτός*, as we have both below, ver. 38. *Αὕτη*, or rather *αὕτῃ ἀπογραφῇ*, therefore will be the assessment or *taxing it-self*, in a different sense from the plural *ἀπογραφὰς*, the registers, or tables: a similar distinction we have between *ἀνατολή*, the rising of a star, and *ἀνατολαί*, the east, Matt. ii. 1. 2. Next *πρώτη* must be taken in an adverbial sense according to our translation; for to understand it as an adjective and in immediate concord with *ἀπογραφῇ* thus without an article is without example in the N. T. or the LXX. The more usual form would be *ἡ πρώτη ἀπογραφὴ*; (see Bp. Midd.) but if *ἡ ἀπογραφῇ* precede, *ἡ πρώτη* must follow. So Apoc. xx. 5. *αὕτη ἡ ἀνάστασις ἡ πρώτη*. The next particular to be observed is the sense of *ἐγένετο*, which is here, *to take effect*, *to be executed*, a signification which the verb is found to carry in several places of the N. T. Thus below xiii. 42. *γενέσθω*, let thy will be done, take effect, be executed. Thus also 1 Cor. xv. 54. *γενήσεται*, shall be brought to pass. The register then, whatever was the intention of it, was made in Herod's time, but was then suspended or had little or no consequences. When, after the deposition of Archelaus, Judea was annexed to Syria, and converted into a province, the register of the inhabitants formerly taken, served as a directory for laying on the census to which the country was then subjected. See Campbell. Ἠγεμῶν, from which ἡγεμονεύω, in the language of the N. T. is used with much latitude, being given to the imperial procu-

rators, such as Pontius Pilate, and even to the prefects, who had the principal charge of any business. Several other interpretations have been given, but this appears the preferable and satisfactory mode of solving the historical difficulty of this passage.

5. Ἀπογράψασθαι . . . ἐγκύῳ. To be taxed (rather, to enroll or register himself, ἀπογράψασθαι) with Mary his espoused wife, being great with child. Prophecy had declared that Christ was to come of the seed of David, and out of the town of Bethlehem, where David was. John vii. 42. See Micah v. 2. See note Matt. ii. 1. And it was by the particular dispensation of Providence that in consequence of this enrolment, however improbable it might appear, since Nazareth the abode of Joseph and Mary was three days' journey from Bethlehem, by an apparently natural concurrence the predictions concerning our Saviour's birth were now fulfilled. This enrolment might be made according to the Roman custom, by which women as well as men were enrolled. Otherwise being considered as Joseph's wife, Mary has no occasion to go to Bethlehem. But though they were both descendants of David, yet as they were to be classed in the roll according to their lineage, she might judge it proper on this occasion, and in consequence of her miraculous conception, to claim her descent from David, in order to her being publicly acknowledged as one of his posterity. The distinction between οἶκος and πατριά in the former verse is, that οἶκος refers to the family, the stock, πατριά to the household, the descendants of that family, according to the division of the tribes into families and households. See Num. 1. 18 . . . John vii. 17. 18.

καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ·
 8 διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. Καὶ ποιμένες
 ἦσαν ἐν τῇ χώρα τῇ αὐτῇ ἀγραιοῦντες καὶ φυλάσσοντες
 9 φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. Καὶ ἰδοὺ,

7. καὶ ἐσπαργάνωσεν . . . καταλύματι and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. The word *φάτνη* has been understood by several commentators in the sense of a *stable*, which here appears to be the preferable meaning. The article makes *φάτνη* a monadic noun, i. e. a noun indicating a thing which exists singly, but not in a sense of a *manger*, for there would probably be several in the inn. The stable and the inn on the contrary might very well be thus contradistinguished. Bp. Midd. thinks that the words ἐν τῇ φάτνῃ belong as much to ἔτεκεν as to ἀνέκλινεν, and that it was not merely the place in which the babe was laid, but the place also, in which he was born and swaddled. In that case however there should be a comma at the latter αὐτόν. That supposition seems to be confirmed by the latter clause: there being no room for them, referring to ἔτεκεν &c. ἐν τῇ φάτνῃ; and not to the new-born infant alone. The ancient Fathers call the birth-place of Christ ἄντρον, σπήλαιον, according to the tradition still prevailing in the east, that the scene of the nativity was a grotto: which might easily be the case, the neighbouring country being rocky: such excavations might have been made use of for stables, as an Arabian geographer, according to Casaubon, has described to have been frequently used for dwellings. See Exod. xv. 13. and iv. 24. where κατάλυμα is an inn or lodging place; from καταλύω, properly to loosen, from travellers there loosening their girdles, &c. and the burdens of their beasts.

8. ἀγραιοῦντες . . . αὐτῶν abiding in the field, keeping watch over their flock by night. Literally, watching the watches of the night over their flocks: an elegant and emphatic expression, the cognate substantive being thus added to the verb. This very phrase we have in the purest Greek writers. Thus Xen. and also Plut. νυκτερινὰς φυλακὰς ἐκέλευε φυλάσσειν. The flocks being kept in the field, the shepherds watched alternately in their courses to preserve them from thieves and wild beasts. Ἀγραιοῦν, to abide in the field; from ἀγρός and ἀλίσσομαι, to abide, to dwell: ἀγραινοί is applied to those who watch in the night. Hesych. ἀγραινοί: οἱ ἐν ἀγρῷ νυκτερεύοντες. There has been much difference of opinion in determining the true day of Christ's

birth. The most probable conjecture is, either that which, in opposition to the day fixed by the Church of Rome, the 25th of December, makes the time when Christ was born to have been about the autumnal equinox, at the celebration of the feast of *tabernacles*, when the Word became flesh, and ἐσκήνωσεν, tabernacled among us, John i. 14.; or that which has been adopted by Archbishop Usher, that our Saviour was born on the great day of atonement, the 10th day of the seventh month, as a faithful high priest, in things pertaining to God, to make atonement for the sins of the people (of Israel), Heb. ii. 17. to be himself a propitiation for our sins; and not for ours only, but also for those of the whole world, 1 John ii. 2. And this conjecture, says Dr. Hales, gives a peculiar emphasis to the declaration of the angel to the shepherds on the night of the nativity: Fear not, for lo, I bring you glad tidings of great joy, which shall be unto all the people (of Israel): for unto you is born this day a Saviour, who is CHRIST THE LORD. Glory to God in the highest, and on earth peace, good will towards men: below 10—14. This notion of Christ's birth being in September is supported by this circumstance mentioned by Lightfoot, that the sheep of the wilderness were sent into the fields, or open pastures, about the passover, and kept there by shepherds till the first rains in October or November. And indeed it is strongly suspected that the Christians at Rome did not celebrate the 25th of December, as thinking Christ was then born, but to make amends for the Heathen Saturnalia. Δόξα Κυρίου, the glory of the Lord, in the next verse, is not only put for a very splendid glory, according to the Heb. figure of raising by the name of God the import of any thing mentioned, but also that appearance or similitude of God, which is represented in the O. T. in a bright shining cloud or light, a flame of fire, or the attendance of a host of angels, στρατῶς οὐρανοῦ, ver. 13. See Ps. lxxviii. 18. Dan. vii. 9. 10. The same expression τὴν δόξαν Κυρίου, is found Num. xii. 8. 1 Kings viii. 11. In verses 11 and 12. σωτήρ is anarthrous, because it is then first mentioned; and σημεῖον has the article because not any sign indefinitely is spoken of, but the sign of the thing in question. Ἐν φάτνῃ, ver. 12. is without doubt the genuine reading.

ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμ-
ψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. Καὶ εἶπεν αὐ- 10
τοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι
ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ. Ὅτι 11
ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς, Κύριος, ἐν
πόλει Δαβὶδ. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέ- 12
φος ἐσπαργανωμένον κείμενον ἐν φάτνῃ. Καὶ ἐξαίφνης 13
ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανού, αἰνούν-
των τὸν Θεόν, καὶ λεγόντων· ^α Δόξα ἐν ὑψίστοις Θεῷ, 14
καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία. Καὶ ἐγένετο, 15
ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ
ἄνθρωποι, οἱ ποιμένες εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ
ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ
Κύριος ἐγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦ- 16
ρον τὴν τε Μαριὰμ, καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμε-
νον ἐν τῇ φάτνῃ. Ἰδόντες δὲ, διεγνώρισαν περὶ τοῦ ῥήμα- 17
τος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. Καὶ 18
πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων
ὑπὸ τῶν ποιμένων πρὸς αὐτούς. Ἡ δὲ Μαριὰμ πάντα 19
συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ

^c Dan. vii. 10. Rev. v. 11.

^d Infra xix. 38. Isa. lvii. 19. Eph. ii. 17. Rom. v. 1. Eph. i. 5.

9 || δόξα Θεοῦ

12 * ἐν τῇ φάτνῃ

14. Δόξα... *Glory to God in the highest* ... This is a declaratory hymn of glory due to God for what he had done. Καὶ is here aitiological or causal, used for γὰρ: see note Mark iv. 13. i. e. Glory be to God because by the birth of this Saviour, who is our peace, (Eph. ii. 14.) there will be peace on earth, and the good will of God to man is manifested. There have been various ways of interpreting this. The simplest is to make εὐδοκία the apposition to εἰρήνῃ, as explanatory of it. There will be peace, reconciliation, on earth, that good will to man; or, and that good will to man, which is now manifested. See note Matt. iii. 17. and xi. 26. and also xxi. 9.

15. καὶ οἱ ἄνθρωποι... *the shepherds said* ... ἄνθρωποι redundant; see Viger c. iii. s. 3. r. 1. Καὶ thus preceded by ὥς, or ὅτε, is a particle of time, marking a thing done without any delay intervening; i. e. no sooner were the angels gone, than the shepherds said.... See Hoogveen. Δὴ is

sometimes, as here, a particle denoting exhortation, particularly joined with the first pers. plural. Comp. Acts xv. 36. Hoogveen. See ῥῆμα Matt. iv. 4.

19. Ἡ δὲ... *αὐτῆς*. But Mary kept all these things, and pondered them in her heart: i. e. treasured up all these things and carefully retained them in her memory, entering into the meaning of them by comparing circumstances together; the present, with the preceding words of Gabriel, &c. Συμβάλλω is, to enter into the meaning of a thing, to comprehend it, by comparing circumstances together: it is spoken particularly of oracles, or of dreams, or of any thing whose meaning is not obvious, but is attained by reflection and a comparison of different circumstances. It is used in this sense by Herod. and other Greek writers. Ἐν τῇ καρδίᾳ might be better connected with συνετήρει: Mary, understanding these things, kept all in her heart.

- 20 αὐτῆς. Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦν-
τες τὸν Θεὸν ἐπὶ πᾶσιν, οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλα-
λήθη πρὸς αὐτούς.
- 21 ^e Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὰ τοῦ περιτεμεῖν αὐτὸν,
καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθῆν ὑπὸ τοῦ ἀγ-
γέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
- 22 ^f Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,
κατὰ τὸν νόμον Μωσέως, ἀνῆγαγον αὐτὸν εἰς Ἱεροσόλυμα,
23 παραστήσαι τῷ Κυρίῳ· (^g Καθὼς γέγραπται ἐν νόμῳ
Κυρίου· Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ Κυρίῳ
24 κληθήσεται·) ^h Καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον
ἐν νόμῳ Κυρίου, ζευγὸς τρυγόνων, ἣ δύο νεοσσούς περιστε-

^e Gen. xvii. 12. Lev. xii. 3. Supra i. 31. Matt. i. 21. John vii. 22.
2. et seqq. ^g Exod. xiii. 2. xxii. 29. xxxiv. 19. Num. iii. 13. viii. 16. 17.

^f Lev. xii.
^h Lev.

xii. 6. 8.

20 * ἐπέστρεψαν 21 * περιτεμεῖν τὸ παιδίον 22 || καθαρισμοῦ αὐτῆς ib. καθα-
ρισμοῦ αὐτοῦ

21. Καὶ ὅτε . . . *And when eight days . . .*
i. e. when the eighth day was come. So
below ix. 51. and Acts ii. 1. ἐν τῷ συμπλη-
ροῦσθαι, when the day of pentecost was
come. Christ was circumcised that he might
wear the badge of a child of Abraham, be
put in a condition to fulfil all righteousness,
and that he might be made under the law,
to redeem them that were under the law.
Gal. iv. 5. Καὶ ἐκλήθη· his name was called.
See καὶ above ver. 15.; and Ἰησοῦς, Matt. i.
21. and Luke i. 59.

22. Καὶ ὅτε . . . αὐτῶν . . . *And when the
days of her purification . . .* rather, of their
purification. . . . Both mother and child for
a while after the birth, were looked upon as
ceremonially unclean; the legal state of the
mother, and of the child suckled by her, be-
ing, according to the spirit of the law, con-
sidered the same. For though it is true that
Christ had no moral impurity, from which
he needed to be cleansed, yet we may well
suppose him, as he bore our sins, to have
submitted to this ordinance as well as cir-
cumcision; and as he came into the world,
made of a woman, made under the law, he
would be ready to comply with any institu-
tion of the law, that he might thus fulfil all
righteousness. See Levit. xii. 1—6. Now
though, says Campbell, the uncleanness of
the mother, after bearing a male child,
lasted only seven days, she remained thirty-
three days longer debarred from touching

any hallowed thing, or going into the Sanc-
tuary. Nor could the first-born male be
legally presented to the Lord, and redeemed,
till he was a month old at least. But as
the time was not, like that of circumcision,
fixed to a particular day, it may have been
customary, because convenient, for those
who lived at a distance from Jerusalem,
(Bethlehem was about six miles south of
Jerusalem,) to allot the same time for puri-
fication and the redemption (as was actually
done in this case), and to consider the
ceremonies in a complex view, as regard-
ing both mother and child. Παραστήσαι,
to present him . . . i. e. to offer, to consecrate,
ellipt. quasi θυσίαν, see note at Rom. xii. 1.

23. ὅτι πᾶν . . . κληθήσεται· every male
that openeth the womb shall be called holy
to the Lord: i. e. every male who is the first-
born of his mother, is consecrated to the
Lord. See Numb. xviii. 15. 16. God
claimed the whole first-born in Israel as his
property, though he had accepted of the
tribe of Levi, as an equivalent, to perpetuate
the memory of his divine mercy manifested
in saving the first-born of Israel, when
those of Egypt were destroyed. But the
parents were permitted to redeem them, by
paying to the priests five shekels, about
twenty shillings and sixpence of our money.

24. ζευγὸς . . . περιστέρων· a pair of tur-
tle doves, or two young pigeons. This cir-
cumstance proves the poverty of Joseph

ρῶν. Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα 25
 Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσ-
 δεχόμενος παράκλησιν τοῦ Ἰσραὴλ· καὶ Πνεῦμα ἅγιον ἦν
 ἐπ' αὐτόν· Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύ- 26
 ματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ τὸν Χριστὸν
 Κυρίου. Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν 27
 τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι
 αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, Καὶ 28
 αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε
 τὸν Θεόν, καὶ εἶπε· ¹ Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσ- 29
 ποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· ^k Ὅτι εἶδον οἱ ὀφθαλ- 30

¹ Gen. xlv. 30. Phil. i. 23.^k Ps. xcvi. 2. Isa. lii. 10. Infra iii. 6.

25 = Πνεῦμα ἦν ἅγιον

and Mary. See Levit. xii. 6. 8. and above note i. 46.

25. δίκαιος . . . αὐτόν was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. Εὐλαβὴς, properly from εὖ, well, and λαβὴ, a handle, but metaphorically cautious, circumspect; κατ' ἐξοχὴν, pious, devout, careful in the worship of God; and also applied, as in the Acts, to proselytes of the gate, i. e. to those who were not obliged to circumcision, differing from proselytes of righteousness, who observed the whole Mosaic law. See εὐλαβεῖσθαι Acts xxiii. 10. The consolation of Israel, and the days of consolation, a common phrase among the Jews to signify the days of the Messiah. Πνεῦμα ἅγιον is here a divine influence. The gift of prophecy having ceased 400 years began to dawn again at the birth of the Messiah, in some pious persons, in Zachary, Simeon, and Anna the daughter of Phanuel. Lightfoot supposes Simeon to have been the father of the celebrated Gamaliel. See Acts v. 34. In the next verse, τοῦ Πνεύματος τοῦ ἁγίου might be intended of the same divine influence, as the article might be only in consequence of the renewed mention; but Bp. Midd. is inclined to believe that it is meant in the personal acception, because of the act there imputed. See Mark i. 10. and for πρὶν ἢ preceding the subj. ἴδῃ, see Hoogeveen, and Viger c. vii. s. 10. r. 16.; and Matt. ii. 12. for χρηματίζεσθαι.

29. . . . Νῦν . . . Now lettest thou . . . Now after the completion of my fondest wishes, in having seen the Messiah, according to thy gracious promise, thou wilt release

me from this mortal body. Ἀπολύεις, the present for the future. This metaphorical expression is often used in the sense of *dismissing from life*, and ἀπόλυσις, for death. Horace says,

Ipsē Deus, simul atque volam, me solvet;
 opinor,
 Hoc sentit, Moriar . . .

A Christian would say *volet*. Ἐν εἰρήνῃ, which is connected with ἀπολύεις, is expressive of happiness in the gratification he now received; but he would not depart of himself, knowing that, till God calls him off, no man can lawfully desert his station. Τὸ σωτήριόν σου . . . thy salvation . . . So the deliverance God sent to his people is called σωτήριον τοῦ Θεοῦ, Psalm xcvi. 3. But here it may be understood to be the abstract for the concrete, of which we have so many instances; as we say, God is our defence, i. e. our defender. It may then be translated, the Saviour whom thou hast prepared or provided. Κατὰ πρόσωπον, before the face, in os, coram; i. e. on whom all nations may, and will fix their eyes, as the object of their faith and hope. Φῶς, a light . . . See above i. 78. This may be read, φῶς ἐθνῶν, εἰς ἀποκάλυψιν, a light of the Gentiles, to the manifestation of the mercy of God: or, as we render it; and that may be in a passive sense, that the Gentiles may be enlightened, may receive the light of the Gospel, and that their spiritual darkness be removed. The observations made above i. 78. concerning the anarthrous character of the two other hymns, are applicable to this of Simeon.

- 31 μοί μου τὸ σωτήριόν σου, Ὁ ἡτοίμασας κατὰ πρόσωπον
 32 πάντων τῶν λαῶν· Ἦως εἰς ἀποκάλυψιν ἐθνῶν, καὶ
 33 δόξαν λαοῦ σου Ἰσραὴλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ
 34 αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ· ^m Καὶ
 εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ τὴν μη-
 τέρα αὐτοῦ· Ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν
 πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον,
 35 (ⁿ Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία,)
 ὅπως ἂν ἀποκαλυφθῶσιν ἐν πολλῶν καρδιῶν διαλογισμοί.
 36 Καὶ ἦν Ἀννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ·
 αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ
 37 ἀνδρὸς ἐπτά ἀπὸ τῆς παρθενίας αὐτῆς· Ὁ Καὶ αὕτη χήρα
 ὡς ἑτῶν ὀγδοήκοντα τεσσάρων, ἥ οὐκ ἀφίστατο ἀπὸ τοῦ

^l Isa. xlii. 6. xlix. 6. Acts xlii. 47. xxviii. 28. ^m Isa. viii. 14. Matt. xxi. 44. Rom. ix. 32. 33. 1 Pet. ii. 8. 1 Cor. i. 23. 24. 2 Cor. ii. 16. Acts xxviii. 22. ⁿ John xix. 25. ^o Acts xxvi. 7. 1 Tim. v. 5.

33 — καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες

34. οὗτος . . . ἀντιλεγόμενον· *this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; i. e. is destined to prove the fall, &c. Κεῖσθαι εἰς τι* is i. q. *προκείσθαι*, see Viger c. v. s. 8. r. 2. indicating the destination of any person or thing; and thus our Lord would prove the occasion of sin and offence to many, not from irreversible necessity, but according to the nature, disposition, manners and other predisposing causes. Πτώσιν, *the fall* of many, particularly the Jews, through infidelity; and ἀνάστασιν, *the rising again or up*, through repentance and faith in him. Our Saviour was to be a *horn of salvation* to his people, i. 69. but to persons who were puffed up with a vain conceit of their own wisdom and piety, full of vain glory, and greedy of worldly empire and applause, he was to be a *stone of stumbling and a rock of offence*, because these things, such desires and such expectations, obstructed their reception of his doctrine and spiritual kingdom. This passage, says Michaelis, viz. Isa. viii. 14. 15. is never quoted in the N. T. as here and 1 Pet. ii. 7. &c., according to the Septuagint, but constantly according to the Hebrew, as the LXX have totally misrepresented it, which they have probably done with design, in order to avoid, what the Heb. words seem to convey, the opinion that

the Deity is the author of evil. Καὶ εἰς σημεῖον, *and for a sign that shall be spoken against; i. e. by the Scribes and Pharisees, and rulers of the people, who shall blaspheme his person, contradict his doctrine, and set him up as their mark to shoot at.*

35. Καὶ σοῦ . . . διαλογισμοί· (*Yea, a sword shall pierce through thy own soul also,*) *that the thoughts of many hearts may be revealed.* Metaphorically spoken: i. e. the darts, that are shot at thy Son, calumnies, persecutions, and sufferings, shall pierce thee to the heart, shall prove a source of the bitterest anguish to thy sorrowing bosom. Ὅπως ἂν ἀποκαλυφθῶσιν· *that the thoughts of many hearts may be revealed:* that the true dispositions of men, whether good or bad, their sincerity or hypocrisy, may be made to appear. This must be connected with the preceding verse, the intermediate καὶ . . . ῥομφαία being in a parenthesis. Prov. xii. 18. *There is that speaketh like the piercings of a sword.* Ὅπως ἂν . . . This is thus rendered by Hoogeveen, hoc ita factum innuitur, ut hoc modo possent patescere; ἂν being δυνατικῶς.

37. Καὶ . . . ἡμέραν· *And she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers night*

ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν. Καὶ αὕτη, αὐτῇ τῇ ὥρᾳ ἐπιστάσα, ἀνθωμολογεῖτο τῷ 38 Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ. Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ 39 κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

^p Τὸ δὲ παιδίον ἠΰξανε, καὶ ἐκραταιοῦτο πνεύματι, πλη- 40 ρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό. ^q Καὶ ἐπο- 41 ρεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων 42

^p Supra i. 80. Infra ver. 52.

^q Deut. xvi. i. 16., Exod. xxiii. 17. xxxiv. 23.

38 — λύτρωσιν Ἱερουσαλὴμ et τοῦ Ἰσραὴλ et ἐν τῷ Ἰσραὴλ . . . 40 † πνεύματι

and day. This fourscore and four years must be reckoned, not from the beginning of her widowhood, but of her life. She is said to be always in the temple, because she was constantly there at the hours of prayer. Ὡς is rendered by Hoogveen *ferè*, because this participle prefixed to numbers is conjectural, not as admitting a doubt of the true number, as is plain from Acts xiii. 18. 20. but as compendiously expressing a near, and that usually a less number. See λατρεύω Matt. iv. 10.

38. Καὶ αὕτη . . . Κυρίῳ . . . And she coming in that instant, gave thanks likewise unto the Lord. Ἀνθωμολογεῖτο, she gave thanks in concert with Simeon. The sense of ἀνθωμολογεῖσθαι with the Greeks, is to agree, to enter into a compact about any thing. It signifies also to confess. Here it is to praise, to give thanks, in imitation of the Heb. חנן with the particles ו and ה, implying an acknowledgment and confession of the virtues of him who is praised; the preposition ἐντὶ having no particular emphasis. Plutarch has ἀνθωμολογεῖσθαι τινα χάριν, which certainly seems to indicate some reciprocal obligation for the favors conferred, in the sense in which Plut. uses it. Plut. in P. Ἄμ. Πᾶσι τοῖς . . . to all them that looked for redemption in Jerusalem. The expiration of Daniel's weeks about this time, the revival of the spirit of prophecy, and these several memorable occurrences, relating to the birth of John and of Jesus, could not but encourage the expectation of pious persons at this time. Even the Scribes and Pharisees expected that the kingdom of God should immediately appear; and according to Tacitus and

Suetonius, it was the prevalent opinion in the east, *ut eo tempore Judea profecti, rerum potirentur*. The construction seems to be, to all in Jerusalem who looked for, or looked in Jerusalem for, redemption. St. Luke has many such transpositions.

39. ὑπέστρεψαν . . . they returned into Galilee . . . This could not have been immediately after the purification, but after Herod's death, on their return from Egypt, during the reign of Archelaus, in obedience to the angel's last warning, Matt. ii. 19—23. Luke omits what had been already noticed by Matt.

40. καὶ . . . αὐτό· and the grace of God was upon him. See note i. 80. Grace is rather to be understood here in the sense of gracefulness and amenity. If it was to be taken in the acceptance of favor, the phrase would be εἶπε χάριν ἐνώπιον τοῦ Θεοῦ or παρὰ τῷ Θεῷ. The Evangelist points out in this passage, as again iv. 22. that graceful dignity in our Lord's manner, which at once engaged the love, and commanded the respect, of all who heard him. See also John vii. 46. There was an authority, superior to human, blended with the most condescending sweetness. Χάρις Θεοῦ therefore may here be considered as the Heb. highest superlative; (see note above v. 8.) as the mountains of God, i. e. exceeding high mountains, and Acts vii. 20. ὡς εἰς τῷ Θεῷ, exceeding fair. Such expressions, says Campbell, have doubtless arisen from the conviction, that God is to be regarded as the source whence every good and perfect gift descends. The cedars of God are the tallest cedars, Ps. lxxx. 10.

42. ἀναβάντων . . . ἑορτῆς· they went up

43 αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς· Καὶ
 τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέ-
 μεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ
 44 καὶ ἡ μήτηρ αὐτοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ
 εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγ-
 45 γενέσι καὶ ἐν τοῖς γνωστοῖς. Καὶ μὴ εὐρόντες αὐτὸν,
 46 ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτόν. Καὶ ἐγέ-
 νετο, μεθ' ἡμέρας τρεῖς εὑρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον
 ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπε-
 47 ρωτῶντα αὐτούς. Ὁ Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες
 48 αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ
 ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ
 εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου

† Matt. vii. 28. Mark i. 22. Infra iv. 22. 32. John vii. 15. 46.

42 † εἰς Ἱεροσόλυμα 43 † οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ
 44 † ἐν ante τοῖς γνωστοῖς 45 † αὐτὸν post εὐρόντες ib. † ἀναζητοῦντες

to Jerusalem, after the custom of the feast. The males from every part of the country were obliged to appear at Jerusalem at the three great festivals. Exod. xxxiv. 23. Though women were not obliged to go, yet Mary and those who loved the ordinances of the Lord went also, at least at the passover, to attend the celebration; and they were now accompanied by Jesus, who at the age of twelve years, according to Jewish maxims, came under the yoke of the law. At this age also the children were to be instructed by their parents in their intended trade, as required by the canons of the Jewish law.

44. Νομίσαντες . . . ὁδόν . . . But they, supposing him to have been in the company, went a day's journey . . . Συνοδία is properly a travelling together; then by metonymy, a company of travellers. On these occasions for the sake of greater security they formed large companies. The custom of this mode of travelling still exists in the east. The companies are called *caravans*, and houses fitted for their reception *caravansaries*. One may suppose that the travellers would in the day-time mingle, as inclination led them, with some of the different parties of their friends or acquaintance: but before they encamped at night every one would join the family to which he belonged. When in the evening, his parents did not find Jesus among his relations and acquaintance, they returned to

Jerusalem: ἔρχεσθαι, as observed before, has often the sense of *going*.

46. μεθ' ἡμέρας τρεῖς . . . after three days . . . They journeyed one day, returned to Jerusalem the second, and found him the third: see Matt. xxvii. 63. They found Jesus sitting among the doctors, who at certain seasons, and particularly in the time of the great festivals, taught publicly in some of the courts of the temple. Jesus had presented himself to them, and asked and answered several questions, as was usual in these assemblies.

48. Καὶ . . . ἐξεπλάγησαν . . . And when they saw him, they were amazed: i. e. his parents. Campbell and some other commentators connect these words with οἱ ἀκούοντες, with only a comma at ἀποκρίσασιν αὐτοῦ, interpreting the passage in the two verses thus: All who heard him were astonished, but they who saw him were amazed at his understanding and answers. But that appears forced and unnecessary; for καὶ ἰδόντες comes in its natural order connected with εὑρον αὐτὸν ver. 46; the 47th verse, which expresses in the mean while the effect his extraordinary appearance had upon the hearers, being in a kind of parenthesis. The verbs ἐξίσταντο and ἐξεπλάγησαν are much more forcible than our translation of them; they express the wonder and transport with which they were struck.

καὶ ὁδυνώμενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς αὐτούς· 49
 Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε, ὅτι ἐν τοῖς τοῦ πατρὸς μου
 δεῖ εἶναί με; * Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα, ὃ ἐλάλησεν 50
 αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ· 51
 καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει
 πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. † Καὶ 52
 Ἰησοῦς προέκοπτε σοφία, καὶ ἡλικία, καὶ χάριτι παρὰ
 Θεῷ καὶ ἀνθρώποις.

Κεφ. γ'. 3.

ἘΝ ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου 1
 Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας,
 καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ
 ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχω-
 νίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος,

* Infra ix. 45. xviii. 34.

† 1 Sam. ii. 26. Supra i. 80. ii. 40.

51 || ἡ δὲ μήτηρ

49. Τί ὅτι... εἶναί με; *How is it that ye sought me?* Wist (knew) ye not that I must be about my Father's business? or rather, in my Father's house. See τί ὅτι Mark ii. 16. When Mary says to Jesus, *Thy Father and I have sought thee sorrowing*, he immediately gives her to understand that the title of *his father* did not belong to Joseph. *How is it that ye sought me, &c.?* i. e. it is strange that ye should have taken all this pains in *seeking me*; for where of course should a *son* be looked for but (*ἐν τοῖς τοῦ πατρὸς*) in *his Father's house*, meaning the temple of *God*, where they found him. The phrase is elliptical: *οἰκήμασι* und. See Bos at *οἰκήματα*. The Syriac and the Arm. understand the words in the same manner. The common interpretation however gives also some, though not so much propriety to the sense. And Doddridge takes occasion from it to exhort the younger students of divinity, omitting meaner and trifling pursuits or studies, to attend to their principal function *and business*, lest in their last moments they may have reason to exclaim, *Proh, vitam perdidī, operosē nihil agendo*.

was subject unto them... The rest of our Saviour's life, until the thirtieth year of his age, was spent in the obscurity of a private condition, and consecrated to the duties of filial obedience. This is all that the wisdom of *God* has permitted us to know, with certainty, of *Christ*, before he entered upon his public ministry; nor is the story of his having followed the trade of his adopted father Joseph built upon any sure foundation. Ἡλικία signifies either *age* or *stature*, but the latter is meant here; the former was too apparent to require to be mentioned. The endowments of the *man Christ Jesus*, says Erasmus, were owing to the divine beneficence: the *Deity* communicated itself in a gradual manner to that *human nature* which it had assumed. Προκόπτω, *to advance* in any thing, *progressus facio, proficio*; thus used by some Greek authors of the best note; metaphorically, from cutting down trees and things of that nature, by which the traveller is enabled to proceed or advance.

CHAP. III.

51. 52. καὶ ἦν ὑποτασσόμενος ... and

1. 2. Ἐν ἔτει... Now in the fifteenth

2 ^a Ἐπὶ ἀρχιερέως Ἀννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ
 3 ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱόν, ἐν τῇ ἐρήμῳ. ^b Καὶ
 ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων

^a John xi. 49. 51. xviii. 13. Acts iv. 6.

^b Matt. iii. 1. Mark i. 4.

2 ^a ἀρχιερέων

ib. † τοῦ

year . . . This has always been considered a great chronological difficulty with respect to our Saviour's age, as referred to the reign of Tiberius and the death of Herod. But there is no inconsistency in the account. The death of Herod, by certain historical evidence, must be assigned to the year of Rome 750. Christ's birth therefore could not have been earlier than 748, nor later than 749. See Matt. ii. 1—27. Now if we assume the latter year, as most conformable to the whole tenor of sacred history, this would give us Christ's age at his baptism about 34 years, but contrary to Luke's account. For Augustus having died Aug. 19th, 767, the fifteenth of Tiberius would be 782. But Luke, who was intimately acquainted with the affairs of Judea, the neighbouring states, and the Romans, could not be ignorant of the various modes of computing the reigns of their emperors Augustus and Tiberius; the reign of Augustus being computed by some from the death of J. Caesar, by others from his own first consulate, and by others from the battle of Actium. There was also a difference in reckoning the reign of Tiberius. Now it is evident that Luke adopted the mode of computation not from the sole empire of Tiberius, but from the time when he was admitted by Augustus *colleague of the empire*, two or three years before his death, either in 764 or 765, when this partnership was confirmed by a decree of the Senate; from which the year of Christ's nativity being subtracted, 749, the remainder sufficiently agrees with St. Luke's latitude of expression, *about 30 years of age*, ver. 23. And this will be found to agree with the account he gives of the governors of the several Jewish territories at this time. Pilate continued ten years in the government of Judea; from 778, the year before John's preaching, to 788, when he was deposed for the massacre of the Samaritans some time before the passover of 789, which preceded the death of Tiberius in 790. Herod Antipas was tetrarch of Galilee, the same Herod who married Herodias, his brother's wife, and when rebuked for it by John, imprisoned, and beheaded him, Mark vi. 17—23. This is he to whom Pilate sent Jesus

to be examined, xxiii. 6. 7. Josephus informs us that Philip died in the 20th year of Tiberius, 787, after he had governed Trachonitis and Gaulanitis, and eastward of these also Batanea and Iturea, 37 years. He therefore began his reign in 750, which is a confirmation that Herod the Great, at whose death his dominions were divided into four tetrarchies, died in that year. Abylene had originally belonged to a former Lysanias, who was put to death by Anthony, during his government in the East; Augustus afterwards granted it to Herod; and at his death restored it to a descendant of the former proprietor, of the same name; at whose death it was given by the Emperor Claudius to Agrippa, who obtained again the whole of his grandfather Herod's dominions. This is the same Agrippa, *Herod the king*, who beheaded James the elder, the brother of John, and is mentioned Acts xii. 1—23. His son was *the King Agrippa* before whom Paul pleaded his cause, Acts xxvi. 1—32. See note Matt. ii. 1. Joseph, called Caiaphas, the son-in-law of Ananias or Annas, was high priest during the whole administration of Pilate, having been appointed in 777, and removed 789. Annas himself had been appointed high priest by Cyrenius, when he was sent by Augustus to confiscate the property of Archelaus, in 760, and had been deposed about 774. It was usual with the high priests at this time to have a senior, who had discharged that office, as coadjutor. Annas therefore was now the coadjutor of Caiaphas, his son-in-law, the reigning high priest; and on account of his age, rank, and consequence in the state, is named first. This was the reason that when our Lord was apprehended, he was first taken to the house of Annas, who sent him bound to Caiaphas, the high priest. Matt. xxvi. 57. John xviii. 13—24. Though *ἀρχιερέων* in the singular does not very well suit the syntactic order, yet it is the reading of a very great number of Mss. many of them of the highest value. Ἐγένετο ῥῆμα Θεοῦ, a Hebraism denoting prophetic inspiration, are the very words used of the Prophets of the O. T. See Jer. i. 2. 4. 11.

βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· Ὡς γέγραπ- 4
ται ἐν βίβλῳ λόγων Ἑσαίου τοῦ προφήτου, λέγοντος·
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· Πᾶσα φάραγξ πλη- 5
ρωθήσεται, καὶ πᾶν ὕψος καὶ βουνὸς ταπεινωθήσεται· καὶ
ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς
λείας· ^d Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ 6
^e Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' 7
αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
τῆς μελλούσης ὀργῆς; ^f Ποιήσατε οὖν καρποὺς ἀξίους 8
τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ· ^g Ἦδη 9
δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν
δένδρον μὴ ποιῶν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ
βάλλεται· ^h Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες· 10
Τί οὖν ποιήσομεν; ⁱ Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων 11
δύο χιτῶνας, μεταδότην τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώ-
ματα, ὁμοίως ποιεῖτω· ^j Ἦλθον δὲ καὶ τελῶναι βαπτισ- 12
θῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν;

^c Isa. xl. 3. Matt. iii. 3. Mark i. 3. John i. 23. ^d Ps. xcvi. 2. Isa. lii. 10.
Supra ii. 30. ^e Matt. iii. 7. xxiii. 33. ^f Matt. iii. 9. John viii. 39. Acts xiii. 26.
^g Matt. vii. 19. ^h Acts ii. 37. ⁱ 1 John iii. 17. iv. 20. James ii. 15. 16.

4 ‡ λέγοντος 10 — ποιήσωμεν

4. ἐτοιμάσατε... prepare ye... See the parallel passages in Mark i. 2, 3, and Matt. iii. In the Syriac the reading is, *prepare ye the way for our God*. Here we find all the four Evangelists, three of whom at least were Jews, bearing witness to the same thing, that Jesus is the Jehovah prophesied of by Isaiah, whose way the Baptist was to prepare.

5. 6. Πᾶσα φάραγξ... Every valley shall be filled... See note Matt. iii. 3. St. Luke has continued the quotation from Isa. xl. and quoted not only ver. 3. but also ver. 4. 5. agreeing throughout with the LXX. See also the parallel prophecy, Isa. lii. 10. He seems to have lengthened out the quotation for two reasons: first, because he wrote for the Gentiles, who were less acquainted with the prophecy; and

secondly, because what he has added contains a promise that *all nations* shall have a share in the blessings of the Gospel. For the three next verses, see Matt. iii. 7. 8. 9. 10.

11. Ὁ ἔχων... ποιεῖτω· *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise*. Τὰ περισσεύοντα und. at βρώματα. Among the multitudes who attended John's preaching, it may well be supposed that he observed many rich and poor; which led him to give these exhortations, and to make them sensible of this important truth, that acceptance with God does not depend upon flowing and rich garments, and superfluities of any kind; but that charity, in which virtue the Jews were very deficient, was very necessary in order to obtain it.

- 13 Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγ-
 14 μένον ὑμῖν πράσσετε. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευ-
 ὀμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς
 αὐτούς· Μηδένα διασεισήτε, μηδὲ συκοφαντήσητε· καὶ
 15 ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ τοῦ λαοῦ,
 καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ
 16 τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, ^k Ἀπεκρίνατο
 ὁ Ἰωάννης ἅπασι, λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·
 ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν
 ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν
 17 Πνεύματι ἁγίῳ καὶ πυρί· ^l Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,

^k Matt. iii. 11. Mark i. 7. 8. John i. 26. Acts i. 5. xi. 16. xiii. 25. xix. 4. Isa. xlv. 3. Joel ii. 28. ^l Matt. iii. 12.

13. Μηδὲν . . . πράσσετε· *Exact no more than that which is appointed you.* The name of these collectors of the tribute money (see Matt. v. 46.) was infamous, διὰ τὴν πλεονεξίαν, says Strabo, ob illicitas exactiones, says Tacitus; but the Baptist did not, like the Pharisees, shun their company on that account; but he exhorted them to compel no man to pay them more than his just proportion of the sum which the law allowed them to raise. Πράσσειν here is to exact. Thucydides vi. Ἀθηναίους εἰκοστήν μόνον πρᾶσσόμενοι τῶν γιγνομένων, ab Atheniensibus vicesimam tantum partem reddituum exigentes. Jul. Pollux iv. speaking of the publican, says, ἀπράξων, ἀφαιρούμενος, παρειαπράτταν, of which last verb, πράτταν πλέον παρὰ τὸ διατεταγμένον is a just explanation. There is an ellipsis of τέλος, rectigal, which is supplied by Polybius: see Bos at τέλος.

14. καὶ στρατευόμενοι . . . and the soldiers likewise . . . The participle for a noun. The soldiers whom John addressed could not be heathens, otherwise one part of his advice to them would have been to relinquish idolatry, and to embrace the worship of the true God. It may be supposed that after Judea was made a province, the Romans took Jewish troops into their pay, and as the Jews did not scruple to engage in a military life, many of them may now have been in the service of the Emperor. Michaelis has an ingenious remark that στρατευόμενοι, being the participle, means here, men under arms or going to battle; and that they are the soldiers of Herod the tetrarch, who was at that very period at war with his father-in-law Aretas, an Ara-

bian king; that these soldiers were a part of the army, then on its march from Galilee, and necessarily passing through the country where John was baptizing. Διασεῖν properly is to shake, and metaphorically, through terror and such outrages as are usual in war, to extort money or any thing similar. So Polyb. x. 26. 4. xxix. 2. 5. Hence the French called an unjust extortioner, un concussionnaire. Συκοφαντέω, from σῶκος and φάνω, the circumstances and the origin of which are well known to those who are acquainted with the Attic writers, is metaphorically and generally, to carry a false information or accusation before any judge or superiors. The delatores were common among the soldiery. The ὀψωνίοις are properly provision or food, but applied to soldiers, the pay allotted for their subsistence; as in Vopiscus, Annonā suā contentus sit, non de lacrymis provincialium vivat. The military pay was called ὀψώνιον, because anciently the soldiers received corn, meat, fruits, and other kinds of provisions.

15. Προσδοκῶντος δὲ τοῦ λαοῦ . . . And as the people were in expectation . . . This is elliptical; i. e. the people being in suspense what might be the issue of this, and what God had purposed concerning John; for they expected that he would declare himself to be the Messiah. When μήποτε is followed by the optative mood, (see Hoogeveen,) the ἂν δυννητικὸν is properly understood; whether he were, i. e. if perhaps he might be, μήποτε for εἴποτε . . . For the two following, see the parallel verses Matt. iii. 11. 12.

καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον
εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ
ἀσβέστω. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐγγε- 18
λίζετο τὸν λαόν. ¹¹ Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμε- 19
νος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος, τῆς γυναικὸς τοῦ ἀδελφοῦ
αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης,
Προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην 20
ἐν τῇ φυλακῇ.

¹² Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ 21
Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεωχθῆναι τὸν
οὐρανόν, ¹³ Καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶ 22
εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ
γενέσθαι, λέγουσαν· Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ
ἠδδόκησα. ¹⁴ Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα 23
ἀρχόμενος, ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἠλὶ,

¹¹ Matt. xiv. 3. Mark vi. 17. ¹² Matt. iii. 13. John i. 32. ¹³ Isa. xlii. 1. Matt.
iii. 17. xvii. 5. Mark ix. 7. Infra ix. 35. 2 Pet. i. 17. ¹⁴ Matt. xiii. 55. Mark vi. 3.
John vi. 42.

19 * Φιλίππου τοῦ ἀδελφοῦ

22 † λέγουσάν

18. Πολλὰ . . . *And many other things*
. . . Πολλὰ is manifestly construed with
παρακαλῶν, not, as in our common transla-
tion, with εὐγγελίζετο, whose only regim-
en is τὸν λαόν. The meaning is there-
fore: *Accompanied with many other exhor-*
tations, he published the good news or tidings
to the people. For the two next, 19. and
26. see the parallel verses Matt. xiv. 3. 4.

22. σωματικῶ εἶδει . . . See notes Matt.
iii. 13. 17. and a parallel passage 2 Pet. i.
17.; and for τὸ Πνεῦμα τὸ ἅγιον see Mark
i. 10.

23. Καὶ . . . Ἠλὶ . . . *And Jesus himself*
began to be about thirty years of age, being
(as was supposed) the son of Joseph, which
was the son of Heli . . . or rather, was about
thirty years of age when he began his mi-
nistry, being, as . . . There is such an in-
congruity in saying that he began to be
about such an age, that ἀρχόμενος cannot
be construed with the words ἦν ὡσεὶ ἐτῶν,
but must be taken in the sense above point-
ed out, κηρύσσειν or διδάσκειν being sup-
*plied, as Acts i. 22. *Ὦν . . . being . . . The*
Evangelist then distinguishing critically the
real from the legal and reputed genealogy,
by a parenthetical remark: (ὡς ἐνομίζετο,

υἱὸς Ἰωσήφ, | ἄλλ' ὄντως, |) υἱὸς τοῦ Ἠλὶ
. . . being (as was reputed, the son of Jo-
seph,) but in reality the son of Heli, or his
immediate male descendant, viz. grandson
by the mother's side. The historian had in
the two preceding chapters given us an ac-
count of our Lord's miraculous conception
by the power of the Holy Spirit in the womb
of a virgin. After having said so much to
satisfy us that Jesus was no son of Joseph,
and now introducing his genealogy, it was
quite natural to insert the parenthetical
clause, ὡς ἐνομίζετο . . . to show that in his
allusion to the current, though mistaken,
opinion of the country, he did not contra-
dict himself, but mentioned him as the re-
puted and accounted son of Joseph. Mary
is called by the Jews the daughter of Heli.
The term υἱὸς is not repeated before Ἠλὶ in
the Greek, as the common version has it;
but, as neither Joseph nor Jesus were di-
rectly the sons of Heli, it must be expressed
as marking only the descent of Jesus, as
grandson, from Heli. This genealogy must
be considered as the lineage of the blessed
Virgin. The Jews themselves sometimes
deduced the descent of families through
the female line. See Judges xvii. 7. and

24 ^α Τοῦ Ματθαῖ, τοῦ Λευῖ, τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰω-
 25 σήφ, Τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναούμ, τοῦ Ἑσλὶ,
 26 τοῦ Ναγγαὶ, Τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ
 27 Ἰωσήφ, τοῦ Ἰούδα, Τοῦ Ἰωαννᾶ, τοῦ Ρησά, τοῦ Ζορο-
 28 βάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, Τοῦ Μελχὶ, τοῦ Ἀδδὶ,
 29 τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ ἥρ, Τοῦ Ἰωσή, τοῦ
 30 Ἐλιέξερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ Λευῖ, Τοῦ Συ-
 31 μεῶν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακείμ,
 32 Δαβίδ, ^β Τοῦ Ἰεσσαὶ, τοῦ Ὠβηδ, τοῦ Βοὺζ, τοῦ Σαλμών,
 33 τοῦ Ναασσών, Τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἑσρώμ,
 34 τοῦ Φαρές, τοῦ Ἰούδα, ^γ Τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ
 35 Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχωρ, Τοῦ Σερουχ, τοῦ Ῥα-
 36 γαῦ, τοῦ Φαλὲκ, τοῦ Ἐβὲρ, τοῦ Σαλὰ, ^δ Τοῦ Καϊνάν,
 37 τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, Τοῦ
 Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρεδ, τοῦ Μαλελεήλ, τοῦ
 38 Καϊνάν, ^ε Τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

^α Matt. i. 1. et seqq.
 iv. 18. 1 Chron. ii. 10.

^β 2 Sam. v. 14. 1 Chron. iii. 5. Zech. xii. 12.

^γ Ruth

^δ Gen. xi. 24. 25. 26.

^ε Gen. v. 6. &c. xi. 10. &c.

^ζ Gen. v. 3.

35 * Σαρὸνχ

Patrick on the place, and Jer. xl. 8. and Lowth on the place. And Luke, who designed this genealogy for the Gentiles who had no settled rule on this point, deduces it through the female line, which we find usual among the Greeks and Romans; see Virg. viii. 134. Plut. life of Alexander at beginning; and in tracing it he adopts the mode which was most used among the Gentiles, by ascending from the person whose lineage is given to the founder of his race. See in Herod. viii. c. 204. the genealogy of Leonidas, which in form exactly accords with this of St. Luke. This pedigree is carried up to Adam, to show that Christ was the seed of the woman; to which the promise was primarily annexed. The Jews, who rested chiefly on their own prophets, were satisfied with deriving his pedigree from David. See note on Matt. i. 16. With regard to any alleged discrepancies in

the genealogies recorded by Matt. and Luke, it may be observed that they carry the evidence of their authenticity along with them. Genealogies were publicly recorded, and easily compared. Whatever difficulty therefore may arise at this day, says Gilpin, it is very plain, there was none of early date: for among all the objections against Jesus as the Messiah, made by his countrymen, that of his not springing from the house of David does not appear to have been made. Though the second Cainan, (not the son of Enos,) ver. 36. is not found in the Heb. text of the pedigree recorded by Moses, yet the genuineness of the reading in Luke's genealogy is confirmed by all the ancient Mss. except the Cambridge, and by all the ancient Verss. without exception. It probably is an interpolation in the Septuagint quoted by the Evangelist. Σερὸνχ, ver. 35. is the true reading.

Κεφ. δ'. 4.

^a ἸΗΣΟΥΣ δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ 1
τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον
ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου·
Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συν- 2
τελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε. Καὶ εἶπεν αὐτῷ 3
ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
γένηται ἄρτος. ^b Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων, 4
Γέγραπται· Ὅτι οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος,
ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. Καὶ ἀναγαγὼν αὐτὸν ὁ διά- 5
βολος εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας
τῆς οἰκουμένης ἐν στιγμῇ χρόνου. Καὶ εἶπεν αὐτῷ ὁ διά- 6
βολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν
δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐὰν θέλω δίδωμι
αὐτήν. Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου 7

^a Matt. iv. 1. Mark i. 12. Exod. xxxiv. 28. 1 Kings xix. 8.

^b Deut. viii. 3.

2 † ὕστερον 4 † ὁ 5 † ὁ διάβολος

CHAP. IV.

1. Ἰησοῦς And Jesus See and consult notes Matt. iv. 1. . . . See also Mark i. 12. Ἐν τῷ Πνεύματι through the agency of the Spirit. ἐν equivalent to ὑπό. When τῷ πνεύματι signifies in his mind or spirit, it is always without the preposition, as Mark viii. 12. John xi. 33. xiii. 21. &c. St. Matthew and St. Luke do not dispose the particulars of our Lord's temptation in the same order, though they relate the very same. Without any wish, says Dr. Townson, or thought of circumscribing the inspiration of the Evangelists within undue limits, we may well suppose that in their diction and method, which were in a great measure their own, they were left to their own option. Ἡμέρας τεσσαράκοντα forty days . . . This usually begins the second verse, and is connected with πειραζόμενος: but the tempter did not come till Jesus was hungry after forty days, as in Matt. iv. 3. The Syr. Vul. Pers. Æth.

distinguish after τεσσαράκοντα, as here.

5. ἔδειξεν . . . χρόνον showed unto him all the kingdoms of the world in a moment of time. We may understand by οἰκουμένης, not all the kingdoms of the world at large, but of the Jewish world, or Canaan. Thus Moses saw them all, at one and the same time, from mount Nebo. See Deut. xxxiv. 1—3. See Matt. iv. 8. Ἐν στιγμῇ χρόνου, the same as ἐν ῥιπῇ ὀφθαλμοῦ, 1 Cor. xv. 52. Plut. στιγμῇ χρόνου πᾶς ἐστὶν ὁ βίος.

6. ὅτι . . . αὐτήν for that is delivered unto me; and to whomsoever I will I give it. Satan in the midst of his lying boasts of his great authority, still acknowledges a superior from whom he held it. See ἐξουσία Mark i. 22. For the two next verses see Matt. iv. 9. 10.; and for 9. 10. 11. 12. see Matt. 5. 6. 7. and chiefly 3. for υἱὸς τοῦ Θεοῦ: though here certainly the article is found in a great variety of Mss. And see observations on ἄχρι καιροῦ, for a season, at Matt. xxvi. 38.

- 8 πᾶσα. ^c Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· Ὑπαγε
 ὀπίσω μου Σατανᾶ· γέγραπται, Προσκυνήσεις Κύριον τὸν
 9 Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. ^d Καὶ ἤγαγεν αὐ-
 τὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον
 τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε
 10 σεαυτὸν ἐντεῦθεν κάτω. ^e Γέγραπται γάρ· Ὅτι τοῖς ἀγ-
 γέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε·
 11 Καὶ Ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς
 12 λίθον τὸν πόδα σου. ^f Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς·
 13 Ὅτι εἴρηται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. Καὶ
 συντελέσας πάντα πειρασμὸν ὁ διάβολος, ἀπέστη ἀπ' αὐτοῦ
 ἄχρι καιροῦ.
 14 ^g Καὶ ὑπέετρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος
 εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περι-
 15 χώρου περὶ αὐτοῦ. Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγω-
 16 γαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. ^h Καὶ ἦλθεν εἰς τὴν
 Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς
 αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν,
 17 καὶ ἀνέστη ἀναγνῶναι. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου
 τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὔρε τὸν τόπον,

^c Deut. vi. 13. x. 20. 1 Sam. vii. 3. ^d Matt. iv. 5. ^e Ps. xci. 11. ^f Deut.
 vi. 16. ^g Matt. iv. 12. Mark i. 14. John iv. 43. Acts x. 37. ^h Matt. ii. 23. xiii.
 54. Mark vi. 1. Neh. viii. 5. 6.

7 * σου πάντα 8 † ὑπαγε ὀπίσω μου Σατανᾶ ib. * γέγραπται γάρ 9 * ὁ υἱὸς 11 † ὅτι

14. ἐν τῇ δυνάμει . . . in the power of the Spirit . . . Under the guidance of the Holy Spirit, he entered on his public ministry; and the miracles he performed, and the divine energy attending his progress, spread his fame through the region round about, as soon as he arrived in Galilee.

16—20. καὶ εἰσῆλθε . . . ἀναγνῶναι . . . and, as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read . . . See notes Matt. iv. 23. ix. 35.; also v. 1. and xxiii. 2. Our Saviour's reading in the Synagogue was agreeable to the regulations of the rulers of the Synagogue, who would suffer even strangers to do it. Probably it was the section appointed for the service of the day, which he read. Ἀναγινώσκω, to read; hence the appointed section, which was read and in-

terpreted, was called ἀνάγνωσις, and ἀναγνώσμα. Perhaps the fame of him, which was spread around, and the Baptist's testimony in his favor, excited a curiosity to hear him read and expound the Scriptures, especially as it was well known in Nazareth that he had not received a learned education. And when he opened his commission as Shiloh and Christ, when he applied what he read to himself, though all the assembly had their eyes fixed on him, and wondered at the words of grace which proceeded out of his mouth, yet their prejudices soon recurred on account of the apparent meanness of his descent. Ἀναπτύξας τὸ βιβλίον and when he had opened the book. This verb signifies to unfold, to unroll: the books of the ancients were written on parchment, and were, as the Scriptures of the O. T. in

οὗ ἦν γεγραμμένον· ⁱ Πνεῦμα Κυρίου ἐπ' ἐμέ· οὗ εἵνεκεν 18
 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με ἰάσα-
 θαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώ-
 τοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσ-
 μένους ἐν ἀφέσει, ^k Κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. 19
 Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ 20
 πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες
 αὐτῷ. Ἦρξατο δὲ λέγειν πρὸς αὐτούς· Ὅτι σήμερον 21
 πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. ^l Καὶ πάν- 22
 τες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
 χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ

ⁱ Isa. lxi. 1. 2. Matt. xi. 5. Isa. xlii. 7.^k Lev. xxv. 10.^l Isa. l. 4. Matt. xiii. 54. Mark vi. 2. 3. Supra ii. 47. John vi. 42.

18 * οὗ εἵνεκεν ib. * εὐαγγελίσεσθαι ib. ‡ ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν

the Jewish Synagogues now are, long scrolls rolled upon two sticks. When a book was read, they unrolled it gradually as they read it, and rolled with the right hand what was read, round one piece of wood of the same sort with that from which they rolled off the scroll or volume with their left. Πνεῦμα Κυρίου . . . *The Spirit of the Lord is upon me, because he hath anointed me.* Under the law, the three great offices of prophet, priest, and king, were conferred by the ceremony of anointing the person. The unction of our Lord was the descent of the Holy Ghost upon him at his baptism. This was analogous to the ceremony of anointing, as it was a mark publicly exhibited, *that God had anointed him*, to use St. Peter's expression, *with the Holy Ghost and with power.* This noble prophecy of Isaiah lxi. 1. &c. must be considered as delivered in the person of the Messiah; and we have our Lord's authority for the application of the prophecy to himself. Οὗ εἵνεκεν, *quandoquidem*, seems rather explanatory than causal or final. The quotation contains an immaterial variation from the text. Instead of the clause and recovering of sight to the blind, which is supported by the Sept. and Arab. Verss. and by the parallel prophecy Isa. xxxv. 5. the present Heb. copies, followed by the Vulgate Latin, and Syr. have, *and opening of prison to the bound.* It is probable the Jews were led at an early period to corrupt the reading preserved by the LXX to weaken a prophecy which so remarkably pointed out one of the specific

miracles of the Messiah. The clause *to set at liberty them that are bruised* is neither in the Sept. Arab. nor in the original Heb. We find it Isa. lviii. 6. where the LXX have the very words: from this probably it was made a marginal gloss on Luke as parallel to the citation from lxi. 1. &c. and at length was inserted into the text. Κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν *to preach the acceptable year of the Lord.* Our Saviour plainly alludes to the Jewish jubilee, wherein debts were forgiven, slaves released, and inheritances restored to their original owners; and at the same time he takes the typical meaning of it to himself. The jubilee was always proclaimed by sound of trumpet. See note Matt. iii. 1. Τῷ ὑπηρέτῃ *to the minister*; i. e. to the servant, the Chazan, who had the charge of the sacred books. He was a subordinate officer, who was concerned in the more servile offices of the Synagogue.

22. Καὶ πάντες ἐμαρτύρουν αὐτῷ. *And all bare him witness*; i. e. all expressed their admiration of him. Μαρτυρεῖν with a dative is, *to praise, to commend, to give one a favorable testimony*, εἶ or καλῶς und. See Bos at εἶ. So below xi. 48. See λόγοις τῆς χάριτος above, note ii. 40. Οὗχ οὗτός . . . *Is not this the son of Joseph?* As if they said, How comes this man, if he be merely Joseph's son, to utter words so full of grace, so much above our expectations, and so wonderful? Jesus expressly disclaims the title by saying, *No prophet is accepted in his own country.* See Mark vi. 3.

- 23 ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; ^m Καὶ εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρὲ, θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερ-
 24 ναοῦμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου. ⁿ Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
 25 πατρίδι αὐτοῦ. ^o Ἐπ' ἀληθείας δὲ λέγω ὑμῖν· πολλὰι χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο
 26 λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν. Καὶ πρὸς οὐδεμίαν αὐτῶν

^m Matt. iv. 13. xiii. 54.ⁿ Matt. xiii. 57. Mark vi. 4. John iv. 44.^o 1 Kings xvii. 7. James v. 17.

23 || εἰς Καπερναοῦμ

23. Πάντως . . . ταύτην· *Ye will surely say unto me this proverb.* See note Matt. xiii. 3. The thoughts of the Nazarenes were fully known to our Lord. And he tells them he was aware they were disposed to use the common proverb, *Physician, heal thyself*, with relation to him: i. e. if he were able to perform miraculous cures, and could prove himself so extraordinary a person, he ought to do at home, and in his own country, those miraculous works, which it was reported he had wrought at Capernaum. *Hanc primum tutare domum*, Virg. It is plain from this that Jesus had already performed many miracles, which are not particularly recorded by Luke; as John refers to others, John ii. 23. iii. 2. which neither he himself had mentioned, nor indeed any of the rest of the Evangelists. It may be asked why Christ did not perform such miracles *here* as elsewhere. First, God might dispense these extraordinary favors as he pleased: then, they were not worthy because they did not receive him as *a prophet*: and they seem to have suspected his power; a suspicion aggravated by the credible reports they had received of what he had done in the neighbourhood; and our Lord will not vouchsafe to any man more evidence than is sufficient to satisfy an unprejudiced mind.

25. πολλὰι χῆραι . . . γῆν· *many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.* Γυναῖκες und. The ellipsis is supplied in the next verse. See Bos at γυνή. Χῆρος, *viduus*, from *χρηρῶσθαι*, *destituī*, *pricari*. Χῆρα sometimes signifies a *poor person, desolate and afflicted*. See note 1 Tim. v. 3. This is again asserted by St.

James v. 17. either as grounded on our Lord's authority here, or as established by tradition. It is in both places spoken of as a circumstance well known, though the particular and exact time is not determined in the O. T. See 1 Kings xvii. 1. 7. and xviii. 1. But as Elijah shut up the heavens three years, and there being only rain at two stated seasons of the year in Judea, the first in October, the latter in April, the six months preceding those three years will complete the computation. St. Luke, who wrote for the Gentile converts, introduces many things, says Dr. Townson, unnoted by the other Evangelists, which encouraged the Gentiles to hearken to the Gospel, and, when their consciences were awakened by it, to turn to God in newness of life, with a pleasing prospect of pardon and acceptance. He has also examples of kindness and mercy shown to the Gentiles. Our Lord himself in the first public discourse mentioned in this Gospel, takes notice, that such favors were vouchsafed to the widow of Sarepta and Naaman the Syrian, both Gentiles, as were not done for any in like circumstances of the people of Israel. And thus he intimates that the design of his coming was the deliverance of the Gentiles from their darkness and bondage. See the passage respecting Naaman 2 Kings v. where it may be observed that verse 18 should be translated, *when my master went, and leaned, and I bowed myself . . . not my master goeth, and he leaneth, and I bow myself*. This gives the passage a very different air, which thus is not so likely to lead to undue compliances. See Lightfoot's Heb. and Talmud. Exercit.

ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος, πρὸς
 γυναῖκα χήραν. ^p Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἑλισ- 27
 σαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκα-
 θαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος. Καὶ ἐπλήσθησαν πάντες 28
 θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. Καὶ ἀναστάντες 29
 ἐξέβαλον αὐτὸν ἕως τῆς πόλεως· καὶ ἤγαγον αὐτὸν ἕως
 ὄφρου τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, εἰς τὸ
 κατακρημνίσαι αὐτόν. Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, 30
 ἐπορεύετο.

^q Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· 31
 καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. ^r Καὶ ἐξε- 32
 πλῆσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος
 αὐτοῦ. ^s Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα 33
 δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, Λέγων· 34
 Ἐα, τί ἡμῖν καὶ σοι, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι
 ἡμᾶς; οἶδᾷ σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. Καὶ ἐπετίμησεν 35
 αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.
 Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον, ἐξῆλθεν ἀπ' αὐτοῦ,
 μηδὲν βλάψαν αὐτόν. Καὶ ἐγένετο θάμβος ἐπὶ πάντας· 36
 καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος
 οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις

^p 2 Kings v. 14.^q Matt. iv. 13. Mark i. 21.^r Matt. vii. 28. 29. Mark i. 22.^s Mark i. 23.

26 — Σιδωνίας

29 * ἕως τῆς ὄφρου

ib. || ὥστε κατακρημνίσαι

35 = ἔξελθε ἀπ' αὐτοῦ

ib. * εἰς τὸ μέσον

28. Καὶ . . . ταῦτα· *And all they in the Synagogue, when they heard these things, were filled with wrath.* When they heard Christ declaring them unworthy of the benefit of those miracles which he had wrought at Capernaum, and plainly intimating that his Gospel should chiefly be received among the Gentiles, they, in a furious zeal, sought to destroy him; and with that view attempted to precipitate him from the brow of a hill; a mode of punishment we find adopted by the Romans, from the Tarpeian rock. ἕως ὄφρου τοῦ ὄρους . . . unto the brow of the hill . . . Thus Virg. *ecce supercilio cliosi tramitis.* But he evaded their fury, and passed through the midst of them, doubtless in a miraculous manner, though we cannot certainly deter-

mine how the transaction took place.

32. Καὶ ἐξεπλῆσσοντο . . . *And they were astonished at his doctrine . . . i. e. at the doctrine which he taught, and the miracles by which it was confirmed.* See note Mark i. 22.; and consult following verses, for the account of the healing the demoniac in the Synagogue at Capernaum, &c. See also note Matt. viii. 2.

36. Τίς ὁ λόγος οὗτος, ὅτι . . . *What a word is this? For . . . rather, What is, or, What meaneth this, that with, &c.* See λόγος in the sense of *thing or matter*, note Mark i. 45. and Matt. iv. 4. Ἐν ἐξουσίᾳ· *with authority.* See note Matt. vii. 29.; and for the rest of this chap. continue to consult notes Mark i. 27. to ver. 40.

37 πνεύμασι, καὶ ἐξέρχονται; Καὶ ἐξεπορεύετο ἡχος περὶ
 38 αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. Ἐκ
 τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ πεν-
 θερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ
 39 ἠρώτησαν αὐτὸν περὶ αὐτῆς. Καὶ ἐπιστὰς ἐπάνω αὐτῆς,
 ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν. Παραχρῆμα
 40 δὲ ἀναστᾶσα διηκόνει αὐτοῖς. Ὁ δὲ ἄνθρωπος δὲ τοῦ ἡλίου,
 πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐ-
 τοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς,
 41 ἐθεράπευσεν αὐτούς. Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ
 πολλῶν, κράζοντα καὶ λέγοντα· Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς
 τοῦ Θεοῦ· καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν
 42 τὸν Χριστὸν αὐτὸν εἶναι. Γενομένης δὲ ἡμέρας, ἐξελθὼν
 ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐζήτουν αὐτόν, καὶ
 ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν, τοῦ μὴ πορεύεσθαι
 43 ἀπ' αὐτῶν. Ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ ταῖς ἐτέραις
 πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ·
 44 ὅτι εἰς τοῦτο ἀπέσταλμαι. Καὶ ἦν κηρύσσω ἐν ταῖς
 συναγωγαῖς τῆς Γαλιλαίας.

Κεφ. ε'. 5.

1 ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ
 ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστῶς παρὰ
 2 τὴν λίμνην Γεννησαρέτ· Καὶ εἶδε δύο πλοῖα ἐστῶτα
 παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν

^t Matt. viii. 14. Mark i. 29. 30.^v Matt. viii. 16. Mark i. 32. viii. 23. 25.^x Mark i. 34. iii. 11. ^y Mark i. 35.^a Matt. xiii. 2. Mark iv. 1.^b Matt. iv. 18.

Mark i. 16.

38 — ἀναστὰς δὲ ἀπὸ

ib. † ἡ

41 † ὁ Χριστὸς

42 — ἐπεζήτην

41. καὶ ἐπιτιμῶν . . . εἶναι· and he re-
 buking them suffered them not to speak:
 for they knew that he was Christ. Or
 perhaps better, . . . suffered them not to
 declare that they knew that he was Christ:
 as above ver. 36. and i. 45.; and see notes
 Matt. iv. 3. and viii. 31. Γενομένης ἡμέρας·
 when it was day, in the next verse: rather,

when day was coming, cum dies immineret.
 See note at Mark i. 35.

CHAP. V.

2. Καὶ εἶδε . . . δίκτυα· And saw two
 ships standing by the lake: but the fisher-

ἀπέπλυναν τὰ δίκτυα. Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν 3
τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν
ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.
Ἦς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα· Ἐπα- 4
νάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυά ὑμῶν εἰς
ἄγραν. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· Ἐπιστάτα, 5
δι' ὅλης τῆς νυκτὸς κόπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ
τῷ ῥήματί σου χαλάσω τὸ δίκτυον. Καὶ τοῦτο ποιήσαν- 6
τες συνέκλεισαν πλῆθος ἰχθύων πολὺ· διεῖρῃγγυτο δὲ τὸ
δίκτυον αὐτῶν. Καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ 7

^c John xxi. 6.

6 * ἰχθύων πλῆθος

men were gone out of them, and were washing their nets. Ἐπικεῖσθαι αὐτῷ in the former verse has the same meaning as ἐπιπίπτειν Mark iii. 10. which see. The account which we have recorded in the eleven first verses of this chap. will be found to tally with what is related by Matt. iv. 18. on which see note, and the four following verses, and also with Mark i. 16—20. St. Luke supplying the omissions of St. Matt. and St. Mark. The Evangelists, says Dr. Townson, vary only in the number or choice of circumstances, and write from the same idea of the fact which they lay before us. Though St. Matt. and St. Mark do not expressly tell us that St. Peter was in his vessel when he was called by Christ, they signify as much in saying, that he was casting a net into the sea; for this supposes him to be aboard, and our Lord in the vessel with him, as St. Luke relates. Luke does not here mention St. Andrew, perhaps because the prophetic promise of catching men principally respected St. Peter: the sense of this promise however is the same with that of being *fishers of men*. This miraculous draught of fishes, symbolical of great success in catching men with the net of the Gospel, was repeated in his presence after our Lord's resurrection, John xxi. 6—11. Again St. Luke tells us, that James and John, the sons of Zebedee, assisted Peter in landing the fish which he had taken; and that *when they*, the four partners, had brought their ships to land, they forsook all and followed Christ. Here also he harmonizes with the two others. St. Mark says, that *when Christ had gone a little farther thence*, from the place where Peter and Andrew began to follow him, he

saw James the son of Zebedee and John his brother, who also were in a ship, as Peter had been when he was called, mending their nets, their nets being torn by the weight of fish which they had hauled to shore; and straightway he called them; and they went after him, in company with Peter and Andrew. Ἐστῶτα παρὰ τὴν λίμνην· standing by the lake. This verb is often applied to vessels hauled up on the shore, or lying in harbour. Thus Homer Θ. 44.

νῆες δὲ τοι ἄγχι θαλάσσης
ἔστῳτ', αἵ τοι ἔποντο Μυκηνηθῆεν.
Ἀποπλύνω is to wash garments, vessels, or things of a similar nature; ἀπολούειν is to wash the whole body, and ἀπονίπτειν the hands and feet. Ἐπανάγω, next verse, is to put forth as a vessel into the sea, ναῦν und. see Bos at ναῦς; as Matt. xxi. 18. ἐαυτὸν is und. where it means to bring back oneself, to return. See note Matt. viii. 23.

5. Ἐπιστάτα . . . Master . . . This word answers to ραββί, which the other Evangelists use. Ἐφιστάναι τινα is to teach or instruct, in which sense it is known even to Greek writers. Hesych. ἐπιστάτης· ἡ ἐπίτροπος ἡ διδάσκαλος. Ὅλης τῆς νυκτὸς . . . all the night . . . It may be presumed the night was the proper time for fishing: and therefore Sophocles calls the toils of fishermen ἀπνους ἄγρας. In ver. 7. συλλαμβάνομαι is to apply the hand together to any burden, to assist. Etym. M. συλλαμβάνειν· τὸ βοηθεῖν, κυρίως δὲ λέγεται ἐπὶ τῶν βασταζόντων βαρύτι καὶ ἀλλήλοις βοηθοῦντων. In the same verse, ὥστε βυθίζεσθαι αὐτά· so that they began to sink: or, were near sinking; for βυθίζεσθαι cannot be rigidly interpreted. Vul. ita ut pene mergerentur.

- ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.
- 8 Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασιν Ἰησοῦ, λέγων· Ὑπερβόλῃ ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, Κύριε.
- 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ,
- 10 ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων, ἧ συνέλαβον· ^d Ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. ^e Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.
- 12 ^f Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. Καὶ ἐκτείνας τὴν χειρὰ, ἥψατο αὐτοῦ, εἰπὼν· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν
- 13 ἀπ' αὐτοῦ. ^g Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς

^d Jer. xvi. 16. Matt. iv. 19. Mark i. 17. ^e Matt. iv. 20. xix. 27. Mark x. 28. Infra xviii. 28. ^f Matt. viii. 2. Mark i. 40. ^g Lev. xiii. 2. xiv. 2. 21. 22. Matt. viii. 4.

8 * τοῦ Ἰησοῦ

8. Ὑπερβόλῃ . . . Κύριε· *Depart from me; for I am a sinful man, O Lord.* It seems from this that Peter and the others thought this a more notable miracle than the cures which he had performed on the sick. Peter particularly, and no doubt the rest were struck with a panic, when they observed this signal proof of Christ's power. The reverence, and humility not unmixed with fear, evinced by Peter on this occasion are not very unlike the feelings of the centurion, *I am not worthy that thou shouldst come under my roof.* The manner in which Peter is affected clearly shows that he discovered in his master, on this occasion, something superior to human, which quite overwhelmed him with awe and fear. Περιέχω, in the next verse, is properly to surround, metaphorically to possess, to seize, as astonishment seizes. Thus Tacitus, *induere pavores*; and Virg. *circumstetit horror.*

10. ἀπὸ τοῦ νῦν . . . ζωγρῶν· *from hence-*

forth thou shalt catch men. This does not express the full force of ζωγρέω, which is to *take alive*, so as to preserve from death. Thus Homer uses the word: *ζώγρει, take me alive*, i. e. save my life: from *ζῶος, alive*, and *ἀγρέω*, or *ἀγρεύω*, to *catch by hunting*. The application is easy: From henceforth thou shalt be the means of bringing men to Christian knowledge and eternal life. See κατάγω, which occurs in the next verse, at note Acts xxvii. 3.

13. Θέλω . . . αὐτοῦ· *I will; be thou clean.* And immediately the leprosy departed from him. This is a remarkable instance of the sublime; something similar to that in Genesis: *Let there be light; and there was light.* See the parallel passage, and notes, Matt. viii. 2. &c. and Mark i. 40. &c. Observe in the next verse the transition from the indirect or oblique to the direct style; and also the ellipsis of θύσας at προσένεγκε: Bos at θυσία, and also Viger c. v. s. 3. l. 17.

μαρτύριον αὐτοῖς. Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐ- 15
τοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύ-
εσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. Αὐτὸς δὲ ἦν 16
ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος. Καὶ ἐγέ- 17
νετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν
καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐλθλυ-
θότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.
^h Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν 18
παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θῆναι
ἐνώπιον αὐτοῦ. Καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν, 19
διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων
καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ
Ἰησοῦ. Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ· Ἄν- 20
θρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ⁱ Καὶ ἥρξαντο 21
διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες·
Τίς ἐστιν οὗτος, ὃ λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι
ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός; Ἐπιγνοὺς δὲ ὁ Ἰησοῦς 22
τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ^k Τί ἐστιν εὐκο- 23
πώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν,
Ἐγχειραὶ καὶ περιπάτει; Ἵνα δὲ εἰδῇτε, ὅτι ἐξουσίαν 24
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας·
εἶπε τῷ παραλελυμένῳ· Σοὶ λέγω ἔγχειραι, καὶ ἄρας τὸ
κλινιδίόν σου, πορεύου εἰς τὸν οἶκόν σου. Καὶ παραχρῆμα 25
ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς

^h Matt. ix. 2. Mark ii. 3. Acts ix. 33.ⁱ Ps. xxxii. 5. Isa. xliii. 25.^k Matt. ix. 5.

19 * διὰ ποίας

29 † αὐτῷ

23 et 24 = ἔγχειρε

24 || παραλυτικῷ

25 || ἐφ' ᾧ

17. καὶ δύναμις ... αὐτοῦ· and the power of the Lord was present to heal them; i. e. those who came to be healed of their infirmities, ver. 15. not the Pharisees and lawyers, as the grammatical construction of the words might import. Pronouns often refer not to the immediately preceding, but to some remoter noun. Thus Matt. xi. 1. Wicklif has judiciously rendered it: "And the vertu of the Lord was to heele syk men." The 16th ver. may be considered as

a parenthesis, by which it is implied that it was our Lord's practice (ἦν ὑποχωρῶν, from ὑπὸ, privately) to retire occasionally from the crowd to meditation and devotion.

19. Καὶ μὴ εὐρόντες ... And when they could not find ... See notes on the parallel passage, Mark ii. 4. &c. and Matt. ix. 5. Ποίας, ὁδοῦ und. See Bos at ὁδός. And for the phrase εἰ μὴ ὁ μόνος ὁ Θεός in ver. 21. see note at Matt. xix. 17.; and ἀποκριθεὶς εἶπε, ver. 22. see below xiv. 3.

- 26 τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. Καὶ ἔκστασις ἔλαβεν
 ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου,
 λέγοντες· ¹ Ὅτι εἶδομεν παράδοξα σήμερον.
- 27 ¹ Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνων ὀνόματι
 Λευῖν, καθήμενον ἐπὶ τὸ τελώνιον· καὶ εἶπεν αὐτῷ· Ἀκο-
 28 λούθει μοι. Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολού-
 29 θησεν αὐτῷ. ^m Καὶ ἐποίησε δοχὴν μεγάλην Λευῖς αὐτῷ ἐν
 τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολλὺς καὶ ἄλλων,
 30 οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. Καὶ ἐγόγγυζον οἱ
 γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς
 αὐτοῦ, λέγοντες· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτω-
 31 λῶν ἐσθίετε καὶ πίνετε; ⁿ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε
 πρὸς αὐτούς· Οὐ χρεῖαν ἔχουσιν οἱ υἱαῖνοντες ἱατροῦ, ἀλλ'
 32 οἱ κακῶς ἔχοντες. ^o Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ
 33 ἁμαρτωλοὺς εἰς μετάνοιαν. ^p Οἱ δὲ εἶπον πρὸς αὐτόν·
 Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις
 ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι
 34 καὶ πίνουσιν; Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς
 υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι
 35 νηστεύειν; Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ'
 αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέ-
 36 ραις. ^q Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς
 ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν·
 εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμ-
 37 φωνεῖ τὸ ἀπὸ τοῦ καινοῦ. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς
 ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς,

¹ Matt. ix. 9. Mark ii. 14. 15.^m Matt. ix. 10. Mark ii. 15. Infra xv. 1.ⁿ Matt. ix. 12. 13. Mark ii. 17. Infra xix. 10.^o 1 Tim. i. 15.^p Matt. ix. 14.

Mark ii. 18.

^q Matt. ix. 16. 17. Mark ii. 21. 22.

29 * ὁ Λευῖς

30 † αὐτῶν

ib. * μετὰ τελωνῶν

36 * ἐπίβλημα τὸ ἀπὸ

26. εἶδομεν παράδοξα σήμερον· *we have seen strange things to day*; or rather, wonderful, or incredible things. See note Mark ii. 5. The term occurs in no other place of the N. T. For the two following verses see notes Mark ii. 14 and 15. and Matt. ix. 9. Φόβος here is *admiration and awe*.

30. οἱ γραμματεῖς αὐτῶν... *their Scribes* ... i. e. the Scribes of the Jews, who were inhabitants of Capernaum: in Mark ii. 16. absolutely, the Scribes. See, for the remainder of this chapter, notes Matt. ix. 11. and following verses, and Mark ii. 16. &c.

καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἄσκοι ἀπολοῦνται. Ἀλλὰ 38
οἶνον νέον εἰς ἄσκους καινοὺς βλητέον· καὶ ἀμφοτέροι συν-
τηροῦνται. Καὶ οὐδεὶς πιὼν παλαιὸν, εὐθέως θέλει νέον· 39
λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

Κεφ. 5'. 6.

^a ἘΓΙΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύ- 1
εσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ
αὐτοῦ τοὺς στάχους, καὶ ἤσθιον, ψάχοντες ταῖς χερσί.

^b Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε ὃ οὐκ 2
ἔξεστι ποιεῖν ἐν τοῖς σάββασι; ^c Καὶ ἀποκριθεὶς πρὸς 3
αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε
Δαβὶδ, ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;

^d Ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς 4
προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐ-

^a Deut. xxiii. 25. Matt. xii. 1. Mark ii. 23.

^b Exod. xx. 10. xxiii. 12. xxxi. 15.

xxxv. 2.

^c 1 Sam. xxi. 6.

^d Exod. xxix. 32. 33. Lev. xxiv. 6. 9.

4 ‡ ἔλαβε, καὶ

39. Καὶ οὐδεὶς . . . ἐστίν· *No man also, having drunk old, straightway desireth new; for he saith, The old is better.* This short parable is only in St. Luke. It is not fit that I should oblige my disciples to a new course of severities at once, our Lord intimates, but gradually, when it is considered how difficult it is to alter the ways of living, to which people have been accustomed, even in less things than these now in question. Cicero says, *veterrima quæque, ut ea vina quæ vetustatem ferunt, esse debent suavissima.*

CHAP. VI.

1. Ἐγένετο . . . σπορίμων· *And it came to pass on the second Sabbath after the first, that he went through the corn-fields. The second prime Sabbath, concerning which commentators have been so much divided, was the first Sabbath after the second day of the paschal week: for the second day of the paschal week was the high day on which the Jews were required to offer the wave sheaf of the barley harvest; and from*

which they were to begin to reckon the seven weeks till Pentecost. This interpretation was first given by Scaliger, *De Emendatione Temp.* lib. vi. The second Sabbath was *δευτεροδεύτερον*, the second Sabbath from that day; and the third *δευτεροτρίτον*, the third Sabbath from that second day; and so on till they came to the seventh Sabbath from that day, i. e. to the 49th day, which was the day of Pentecost. See note Mark ii. 23. and also notes in the parallel passage Matt. xii. 1. and following vss. in which Jesus vindicates his disciples against the cavils of the Pharisees. *Ψάχω, confrico, to rub* as ears of corn, in order to force out the corn. These words are left out by the other Evangelists, but they are emphatical. The disciples were allowed by the law, Deut. xxiii. 25. *to pluck the ears of corn.* But on the Sabbath day no servile work could be done; in the list of which servile works, *threshing and winnowing* corn was expressly mentioned: now under this, the act of *rubbing it in their hands* might be thought to be comprehended. For οὐδὲ, ver. 3. see note Mark xii. 8.

- 5 τοῦ· οὗς οὐκ ἔξεστι φαγεῖν, εἰ μὴ μόνους τοὺς ἱερεῖς ; ^e Καὶ ἔλεγεν αὐτοῖς· Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.
- 6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ ἦν ἐκτὶ ἀνθρώπου, καὶ
- 7 ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. Παρετήρουν δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα
- 8 εὕρωσι κατηγορίαν αὐτοῦ. Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· Ἐγείραι, καὶ στήθι εἰς τὸ μέσον· ὁ δὲ ἀναστὰς
- 9 ἔστη. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς τι· Ἐξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποι-
- 10 ῆσαι ; ψυχὴν σῶσαι, ἢ ἀποκτείνειν ; ^f Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπεν αὐτῷ· Ἐκτεῖνον τὴν χεῖρά σου· ὁ δὲ ἐποίησεν οὕτω· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς
- 11 ἡ ἄλλη. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.
- 12 ^g Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ

^e Matt. xii. 8. Mark ii. 28.^f 1 Kings xiii. 6.^g Matt. xiv. 23.

7 * δὲ αὐτὸν 8 = ἔγειρε 9 * σῶσαι, ἢ ἀπολέσαι 10 * εἶπε τῷ ἀνθρώπῳ
ib. — ὁ δὲ ἐξέτεινεν ib. † οὕτω ib. † ὑγιὴς ὡς ἡ ἄλλη

7. Παρετήρουν ... And the Scribes and Pharisees watched him ... See the account of Jesus healing a man with a withered hand on the Sabbath, at the parallel passages Matt. xii. 9. &c. and Mark iii. 2. &c. where see παρατηρεῖν. Demosthenes has κατηγορία μου, a charge or accusation against me. Ver. 9. may be pointed three different ways. Ἐπερωτήσω ὑμᾶς τι ... I will ask you one thing; Is it lawful to ...? or, as many read the sentence: Ἐπερωτήσω ὑμᾶς· τί ἔξεστι τοῖς σάββασιν; ἀγαθοποιῆσαι, ἢ ... What is it lawful to do on the Sabbath? good or ill? or, as Theophylact, distinguishing after τί; I will ask you: What? Is it lawful ...?

12. καὶ ἦν ... Θεοῦ· and continued all night in prayer to God. Eis τὸ ἔπος, see note Matt. v. 1. There has been much

difference of opinion, whether this means, in prayer to God, as the English translation has it, or, in the proseucha or oratory of God. See note Matt. iv. 23. If prayer to God were intended, the idiom would require, especially after the compound προσευχή, πρὸς τὸν Θεόν. We may safely conclude with Drusus, Hammond, Whitby, and Prideaux, and many other good critics, that we may understand it of a proseucha, or oratory, which proseuchæ were appropriated to private devotions, and which being erected on mountains, as well as by the sides of rivers, were probably the same as the high places mentioned in the O. T. This interpretation however does not alter the sense of the passage. See also Acts xvi. 13. Διανυκτερεύω, to pass the night watching.

Θεοῦ. ^h Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθη- 13
 τὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ
 ἀποστόλους ὠνόμασε. ⁱ Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, 14
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,
 Φίλιππον καὶ Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰά- 15
 κωβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζη-
 λωτὴν, Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ 16
 ἐγένετο προδότης. ^k Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ 17
 τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ
 τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας, καὶ Ἱερουσαλὴμ, καὶ
 τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ
 καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, Καὶ οἱ ὀχλούμενοι ὑπὸ 18
 πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. ^l Καὶ πᾶς ὁ 19
 ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ
 ἐξήρχετο, καὶ ἰᾶτο πάντας. ^m Καὶ αὐτὸς ἐπάρας τοὺς 20
 ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε· Μα-
 κάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
ⁿ Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. Μακά- 21
 ριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε. ^o Μακάριοί ἐστε, 22

^h Infra ix. 1. Matt. x. 1. Mark iii. 13. vi. 7. ⁱ John i. 42. ^k Matt. iv. 25.
 Mark iii. 7. ^l Matt. xiv. 36. Mark v. 30. ^m Matt. v. 2. &c. ⁿ Isa. lv. 1. lxi. 3.
 lxxv. 13. lxxvi. 10. ^o Matt. v. 11. 1 Pet. ii. 19. iii. 14. iv. 14.

18 || ἀπὸ πνευμάτων

13. προσεφώνησε . . . δώδεκα . . . he called unto him his disciples: and of them he chose twelve . . . By Beza and others a parenthesis is placed from this verse to ver. 17. making the construction καὶ ἐκλεξάμενος—καὶ καταβὰς—ἔστη—. Others (see Bos at εἶναι) supply ἦν after ἐκλεξάμενος; he chose twelve. See observations on the sermon on the mount, Matt. v. 2. It may be objected that Jesus delivered one discourse sitting on a mountain, Matt. v. 1. and this, standing in the plain. But Matthew's saying that Jesus was sat down after he had gone up the mountain, and Luke's saying that he stood on the plain when he healed the sick before the discourse, are no inconsistencies. The whole picture is striking, says Newcome; Jesus ascends a mountain, employs the night in prayer, and, having thus solemnly invoked the divine blessing, authoritatively separates the twelve Apostles from the mass of his disciples. He descends,

and heals in the plain all among a great multitude, collected from various parts by the fame of his miraculous power. Having thus created attention, he likewise satisfies the desire of the people to hear his doctrine; retiring first to the mountain whence he came, that his attentive hearers might follow him and might better arrange themselves before him; *sacro dignā silentio—mirantur omnes dicere*. Grotius says, *Me, ne diversas esse narrationes putem, movent—exordium idem, eademque peroratio*. And another argument he brings for the identity of the two discourses: *quod uterque scriptor, hoc sermone habito, Christum ait rediisse Capharnaunum*. It is not probable that so many of the same incidents should attend the same discourse repeated. See notes Matt. x. 2. 3. 4. Ἰούδαν Ἰακώβου· Judas, brother of James. See Bos at ἀδελφός: and for verse 19. see note Mark v. 30.

ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν
 ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς
 23 πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. ^p Χάρητε ἐν ἐκείνῃ
 τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολλὸς
 ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς προφήταις οἱ
 24 πατέρες αὐτῶν. ^q Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι
 25 ἀπέχετε τὴν παράκλησιν ὑμῶν. ^r Οὐαὶ ὑμῖν, οἱ ἐμπε-
 πλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν·
 26 ὅτι πενθήσετε καὶ κλαύσετε. Οὐαὶ ὅταν καλῶς ὑμᾶς
 εἴπωσιν οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδο-
 27 προφήταις οἱ πατέρες αὐτῶν. ^s Ἀλλ' ὑμῖν λέγω τοῖς
 ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε
 28 τοῖς μισοῦσιν ὑμᾶς. ^t Εὐλογεῖτε τοὺς καταραμένους ὑμῖν·
 29 Προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. ^u Τῷ τύπ-

^p Acts v. 41. vii. 51. ^q Amos vi. 1. Eccl. xxxi. 8. ^r Isa. lxxv. 13. James iv. 9.
 v. 1. ^s Exod. xxiii. 4. Prov. xxv. 21. Matt. v. 44. Rom. xii. 14. 20. 1 Cor. iv. 12.
^t Infra xliii. 34. Acts vii. 60. ^u Matt. v. 39. 1 Cor. vi. 7.

23 * χαίρετε

26 * οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι

28 || ὑμᾶς ib. * καὶ προσεύχεσθε

22. καὶ ὅταν... ἀνθρώπων· and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Ἀφορίσωσιν ὑμᾶς, i. e. expel you from the Synagogues, excommunicate you. Compare John xvi. 2. ἀποσυναγωγῶν ποιήσουσιν ὑμᾶς. Καὶ ἐκβάλωσι τὸ ὄνομα· and cast out your name as evil; i. e. defame you; corresponding in sense to the expression in Matt. v. 11. Opposed and contrasted to the four blessings or beatitudes mentioned here, are the four woes contained in the following verses, which tend to recommend the blessings with greater force. See οὐαὶ, note Matt. xi. 21. St. Luke seems to relate the two first beatitudes in the *literal*, while Matthew has them in the *metaphorical* sense. But it is not on the *poor* merely as such that the opposite blessing is reserved or bestowed, but in that implied sense in which the word is usually received; i. e. on those who suffer the miseries of poverty and the evils of life, with pious resignation and submission to the Divine will. See note Matt. v. 3. Σκιρτῶ, ver. 23. is *to dance, to skip*, properly applied to animals; but it is metaphorically applied to men, who demonstrate by their outward gestures the inward joy of their minds. For ver. 24. see note Matt. vi. 2. and ἀπέχω at

note Phil. iv. 17. Παράκλησις, which properly is *advocatio*, is metaphorically, *prayer, intreaty*, also *exhortation, comfort, joy*; and here *consolation*, i. e. *illa ipsa bona quae solatium afferunt*. Ἀπέχετε τὴν παράκλησιν, *fructumini hoc summo bono vestro, nullum aliud vobis expectandum erit*.

26. Οὐαὶ... ἄνθρωποι... Woe unto you when all men (when men) shall speak well of you!... Woe unto you if by propagating such doctrine as encourages men in sin, you shall gain to yourselves the applause and flattery of the generality of men; for thus in old times did the false prophets and deceivers, who accommodating their doctrines to the lusts and passions of men, were more caressed and better hearkened to, than the true prophets of God. See Dr. Clarke.

27. Ἀγαπᾶτε... Love your enemies... This properly connects with the preceding part of our Saviour's discourse. He had told his disciples that they must expect to be hated, defamed, and put out of the Synagogues; but he tells them that the disposition which the Gospel cherishes in its votaries is that of love and kindness, even to their persecutors, even to the evil and unthankful. Consult for these two verses Matt. v. 44.; and for 29. 30. see notes Matt. v. 39. 40. 42.

τοντί σε ἐπὶ τὴν σιαγόνα, παρέχε καὶ τὴν ἄλλην· Καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς.
^x Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ 30
 σὰ, μὴ ἀπαίτει. ^y Καὶ καθὼς θέλετε, ἵνα ποιῶσιν ὑμῖν 31
 οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. ^z Καὶ εἰ 32
 ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί;
 καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.
 Καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν 33
 χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. ^a Καὶ 34
 ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις
 ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα
 ἀπολάβωσι τὰ ἴσα. ^b Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, 35
 καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ
 ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου· ^c Ὅτι
 αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.
^c Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρ- 36

^x Deut. xv. 7. Matt. v. 42.
 Deut. xv. 8. ^b Matt. v. 44.

^y Matt. vii. 12.
^c Matt. v. 48.

^z Matt. v. 46.

^a Matt. v. 42.

34 || δανείζετε ib. ‡ οἱ ante ἁμαρτωλοὶ 35 * υἱοὶ τοῦ ὑψίστου 36 ‡ οὖν

30. καὶ ἀπὸ . . . ἀπαίτει· and of him that taketh away thy goods (rather, taketh thy goods,) ask them not again: i. e. if a man has taken or borrowed aught of thee, and may not be able to restore it, ask it not again either in a judiciary manner, or urge not the restoration of it to the detriment of charity or mercy. There is an ellipsis of χρήματα in this verse, as also ver. 34. after δανείζητε καὶ ἀπολαβεῖν; see Bos at χρήματα, and see δανείζω Matt. v. 42.

31. Καὶ καθὼς . . . And as ye would . . . See Matt. vii. 12. As the passage stands in Matt. we find the Jew instructed from the law, for this is the law and the prophets: but in St. Luke the matter rests on the sole authority of Christ. None greater could be urged, says Dr. Townson, and none so fitly urged to the Gentiles, for whom Luke wrote, till they had learned to separate between the parts of the law from which they were free, and those to which they owed obedience. Compare also Matt. xxiii. 23. and Luke xi. 42.

35. καὶ . . . ὑψίστου· and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest . . . By δανείζω is

not meant, putting out money at interest, which being an affair merely commercial, would not come under the class of good offices. But the verb when used in that sense, is generally followed by ἐπὶ τόκῳ. Μηδὲν ἀπελπίζοντες, hoping for nothing again, sc. μηδὲν ἐλπίζοντες ἀπ' αὐτῶν, the preposition being joined to the verb, and its case und. And this interpretation seems to be confirmed from the words in ver. 34. παρ' ὧν ἐλπίζετε ἀπολαβεῖν, if ye lend to those of whom ye hope to receive again. But as the signification of the word ἀπελπίζω is always to despair, the interpretation adopted by several learned critics, in no wise despairing, is not unsatisfactory; i. e. not distrusting but God will repay and reward you. As though our Saviour had said, "Lend cheerfully, without fearing the loss of what shall be thus bestowed. And remember, even if the borrower should not be able to return the loan; that God chargeth himself with what you give from love to him, and love to your neighbour. He is the poor man's surety." See note i. 31—35. for ὑψίστου. Then compare the next verse, 36. with Matt. v. 48. on which see note.

37 μων ἐστί. ^d Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ κα-
ταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ
38 ἀπολυθήσεσθε· ^e Δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον κα-
λὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον
δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ, ᾧ
39 μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. ^f Εἶπε δὲ παραβολὴν
αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφό-
40 τεροι εἰς βόθυνον πεσοῦνται; ^g Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν
διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσ-
41 καλος αὐτοῦ. ^h Τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου· τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
42 κατανοεῖς; ⁱ Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου·
Ἀδελφε, ἄφες, ἐκβαλῶ τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου·
αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ,
ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε

^d Matt. vii. 1. Rom. ii. 1. 1 Cor. iv. 5.
Mark iv. 24.

^f Matt. xv. 14. Isa. xlii. 19.

^e Prov. x. 22. xix. 17. Matt. vii. 2.

^g Matt. x. 24. John xiii. 16. xv. 20.

^h Matt. vii. 3.

ⁱ Prov. xviii. 17.

40 † αὐτοῦ

38. Δίδοτε... ὑμῶν... Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom; or lap. See notes on the first verses of Matt. vii. Ἀπολύω in the verse above, 37, signifies, in a forensic sense, to release from the obligation to punishment, or debt, as Matt. xviii. 27. But in this passage it rather means, to forgive in general, to be kind and indulgent in judging of others. In the figure of the good measure, pressed, shaken, and running over, which men would give to their bosom, our Saviour alludes to the long mantles the Jews wore, in which the common people used often to carry corn and other things. Dr. Shaw describing the dress of the Arabs, says that the outer fold, when a part of their loose garment is folded round their body, often serves them to carry herbs, corn, &c. Livy xxi. 18. says, Sinus ex togâ factus. Δάσονται, sc. ἀνθρώποι.

39. Μήτι... πεσοῦνται; Can the blind lead the blind? shall they not both fall into the ditch? This is pertinently connected with the preceding verses. Our Saviour had told his disciples that they were to prove themselves the true votaries of his doctrine, by loving their enemies, forgiving

and excusing one another, &c. He now adds that if in their practice they do not adorn that doctrine, they will be like blind guides, ignorant and false teachers, who thus perish themselves, and are the cause that their followers fall into the same pit of destruction. Ut si cæcus iter monstrare velit. Horace.

40. κατηρτισμένος... αὐτοῦ· but every one that is perfect shall be as his master. See κατάρτιζω Matt. iv. 21. i. e. But the disciple aspires to that degree of perfection which his master has. The scholar is disposed and in a fair way to be tinctured with the opinions and doctrines of his master. And if the master is ignorant, imbued with false opinions and prejudices, the scholar will probably be so likewise. In the sense also of aspiring to Christian perfection is 2 Cor. xiii. 11. and Heb. xiii. 21. The next verse, 41. forms a part of the preceding argument. If those who instruct others are themselves more faulty in point of practice, their rebukes can have little influence on mankind. And see notes on Matt. vii. 3. 4. for verses 41. 42. Then compare 43. 44. with Matt. vii. 16. 17. and notes.

διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
ἀδελφοῦ σου. ^k Οὐ γάρ ἐστι δένδρον καλὸν ποιοῦν καρ- 43
πὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ 44
γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι
σταφυλὴν. ^l Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ 45
τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄν-
θρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει
τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ
τὸ στόμα αὐτοῦ. ^m Τί δέ με καλεῖτε, Κύριε, Κύριε· καὶ 46
οὐ ποιεῖτε ὅ ἄ λέγω; ⁿ Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων 47
μου τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν, τίτι
ἐστιν ὅμοιος. Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, 48
ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμελίον ἐπὶ τὴν πέ-
τραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς τῇ
οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν· τεθεμελίωτο
γὰρ ἐπὶ τὴν πέτραν. Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας, 49
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν
χωρὶς θεμελίου· ἣ προσέρρηξεν ὁ ποταμὸς· καὶ εὐθέως
ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

Κεφ. ζ'. 7.

ἘΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς 1
ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. ^a Ἐκατοντάρ- 2

^k Matt. vii. 17. xii. 33. ^l Matt. xii. 34. 35. ^m Mal. i. 6. ⁿ Matt. vii. 21. xxv. 11.
Infra xiii. 25. Rom. ii. 13. James i. 22. ^a Matt. vii. 24. ^a Matt. viii. 5.

45 † posterius ἄνθρωπος

ib. † posterius θησαυροῦ τῆς καρδίας αὐτοῦ

ib. † αὐτοῦ

49 — συνέπεσε

46. Κύριε, Κύριε . . . Lord, Lord . . . See note on Matt. vii. 21. and 24. 25. for the rest of this chapter. Προσρῆγγμι, προσρῆσσω, is applied to the waves of the sea

which dash and break against the shore or a rock : and πλημμύρα an inundation or flood, from πληθω, to fill, and μύρω, to flow.

- χου δέ τινος δοῦλος, κακῶς ἔχων, ἤμελλε τελευτᾶν, ὃς ἦν
 3 αὐτῷ ἔντιμος. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε
 πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν,
 4 ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. Οἱ δὲ παραγενό-
 μενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέ-
 5 γοντες· Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο· Ἀγαπᾷ γὰρ
 τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.
 6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ αὐτοῦ οὐ
 μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπέμψε πρὸς αὐτὸν ὁ
 ἐκατόνταρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ
 7 γάρ εἰμι ἱκανός, ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· Διὸ οὐδὲ
 ἔμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ
 8 ἰαθήσεται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
 ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ
 λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρ-
 χου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ
 9 ποιεῖ. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν, καὶ
 στραφεὶς, τῷ ἀκολουθοῦντι αὐτῷ ὀχλῷ εἶπε· Λέγω ὑμῖν,
 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον· Καὶ ὑποστρέ-
 ψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὑρον τὸν ἀσθενοῦντα
 δοῦλον ὑγιαίνοντα.
 11 Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην
 Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί,
 12 καὶ ὄχλος πολὺς. Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ

4 || παρέξη

6 = μου ὑπὸ τὴν στέγην εἰσέλθῃς

9 — οὕτε ἐν

11 || ἐν τῷ ἐξῆς

CHAP. VII.

2. ἤμελλε τελευτᾶν . . . and ready to die. Τὸν βίον und. after τελευτᾶν; see Bos at blos. See notes at Matt. viii. 5. &c. for the account of the following miracle of our Saviour, of which St. Luke gives a more detailed history.

4. ἄξιός . . . τοῦτο· that he was worthy for whom he should do this. Παρέξει might be the Attic second person of the fut. act. by a change of person. In the following verse τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν, he hath built us a synagogue, would be better rendered, he hath built our synagogue, or, he himself hath built our synagogue; the

pronoun αὐτὸς being emphatical; and the article showing that there was at that time only one synagogue in the place. In verse 6. μὴ σκύλλου, trouble not thyself: σκύλλομαι midd. is to fatigue oneself without necessity. Then see notes Matt. viii. 8. 10.

11. ἐν τῇ ἐξῆς . . . the day after . . . ἡμέρα und. St. Luke alone relates the raising to life the widow's son at the city called Nain. This miracle appears to have been done in the absence of the Apostles. The μαθηταὶ ἱκανοί, many of his disciples, who went with Christ, must mean those other attendants, whom, vi. 17. he distinguishes from the Apostles, by calling them the company or crowd of his disciples. Nain, a town near Mount Tabor.

ἰδοῦ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ. Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ 13 εἶπεν αὐτῇ· Μὴ κλαῖε. ^b Καὶ προσελθὼν ἤψατο τῆς 14 σoroῦ· οἱ δὲ βασιτάζοντες ἔστησαν· καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι. Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο 15 λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ^c Ἐλαβε δὲ 16 φόβος πάντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ὅτι προφῆτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς

^b Acts ix. 40.^c Mark vii. 37. Infra xxiv. 19. John iv. 19. vi. 14. ix. 17. Supra i. 68.

12 * ἦν σὺν αὐτῇ

16 * ἅπαντας

12. ἐξεκομίζετο . . . χήρα· *there was a dead man carried out, the only son of his mother, and she was a widow . . . καὶ αὕτη χήρα* should be, by apposition to *μητρὶ*, the proper construction. But we have instances of similar changes of case in the purest authors : or the construction may be *καὶ αὕτη (ἦν und.) χήρα*. *Τῇ μητρὶ, of his mother*, the dat. for the genitive. Ἐκκομίζω, *to carry out*, is a funereal term, as also *effero* ; from the custom prevailing among the Jews, as also among the Athenians and Romans, of *carrying out* the dead out of the walls of their towns for burial.

14. *Neaniske . . . Young man, I say unto thee, arise*. Christ speaks this and doth this by that divine power which he had over inanimate things, as the wind and the sea ; by that power by which he will raise all his servants from the dead, and will change their vile bodies into the likeness of his glorious body, *according to the mighty power* by which he is able to subdue all things to himself. Phil. iii. 21. *Τῆς σoroῦ, the bier* : the same word is used by the LXX in the account of Joseph's burial, Gen. i. 26. Ver. 16. *ἐτακέτομαι* ; see Matt. xxv. 35. and *καὶ* should be distinguished by a comma, in order that the words spoken there, as also in the other clause, may form the direct speech itself of the people. See ὅτι Matt. vii. 23. Mr. Townsend has this excellent note on this miracle : " One very impressive consideration on the subject of our Lord's authority over the laws of nature, as displayed in the resurrection of the dead, seems to have escaped the inquiries of commentators. He demonstrated the truth of his wonderful assertion, that he was the resurrection and the life, that the dead should hear the voice of the Son of God, and that he would raise them up at the last

day, &c. by his manifesting his power over all the gradations of corruption. Whether the daughter of Jairus was really dead or not, has been disputed : she was either on the point of death, or had just died. Her restoration in the first case would have been a proof that our Lord could arrest the departing spirit : in the second, that he could restore that spirit to the body immediately. This was the first stage of death. His power was next shown in the raising to life the widow's son. In that instance the body had been dead for a longer period : though as the interment in that country took place very soon after death, it is probable that corruption had not begun. In the third miracle which our Lord wrought to demonstrate his power over the grave, the resurrection of Lazarus, corruption had already begun, the body was returning to its elements, the earth to earth, ashes to ashes, dust to dust. When the time had come that the great sacrifice was completed, the graves opened, the bodies of many who had expected the coming of Christ rose again, and after his resurrection went into the holy city. They rose from their graves as all mankind shall rise in the morning of the judgment day. And when all these proofs of his power had been effected, the greatest was yet to come. Christ raised up his own body, endued with powers and properties more than human. Lord of death and of life, he manifested to his followers, and he has revealed to us, that there are modes of existence, and laws of body, which we cannot comprehend. Sufficient only is disclosed to us to make us fear God and thank him, for the hope of eternal life, through his manifested son, the Lord of life and death."

- 17 τὸν λαὸν αὐτοῦ. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.
- 18 ^d Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; Παραγεγόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες, εἶπον· Ἰωάννης ὁ Βαπτιστῆς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον
- 20 προσδοκῶμεν; Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν· καὶ
- 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν· ^e Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγέilate Ἰωάννῃ ἃ εἶδετε καὶ ἤκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· Καὶ μακάριός ἐστιν,
- 22 ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί. ^f Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κά-
- 23 λαμον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασι-
- 24 λείοις εἰσίν. Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφῆτην; ναὶ
- 25 λέγω ὑμῖν, καὶ περισσότερον προφήτου. ^g Οὗτός ἐστι, περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν
- 26 σου. Λέγω γὰρ ὑμῖν· Μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ Βαπτιστοῦ οὐδεὶς ἐστι· ὁ δὲ μικρότε-
- 27 ρος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι. Καὶ πᾶς ὁ λαὸς ἀκούσας, καὶ οἱ τελῶναι, ἐδικαίωσαν τὸν Θεόν, βαπ-

^d Matt. xi. 2.^e Isa. xxix. 18. xxxv. 5. lxi. 1.^f Matt. xi. 7.^g Mal. iii. 1. Matt. xi. 10. Mark i. 2.

22 † ὁ Ἰησοῦς

24 || ἐξήλθατε

28 † προφήτης

18. Καὶ ἀπήγγειλαν . . . And the disciples of John showed him . . . or, informed him. See notes and consult the parallel passage Matt. xi. beginning at verses 2. 3. In verse 28. (for which see note Matt. xi. 11.) the ar-

ticle ὁ μικρότερος is in the hypothetic sense. See Matt. xii. 29.

29. Καὶ πᾶς ὁ λαὸς ἀκούσας . . . And all the people that heard him . . . These are not to be considered as the words of the Evan-

τισθέντες τὸ βάπτισμα Ἰωάννου. Οἱ δὲ Φαρισαῖοι καὶ οἱ 30
νομικοὶ τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπ-
τισθέντες ὑπ' αὐτοῦ. ^h Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους 31
τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; Ὅμοιοί εἰσι 32
παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλή-
λοις, καὶ λέγουσιν· Ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·
ἐθρηνῆσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε· ⁱ Ἐλήλυθε γὰρ 33
Ἰωάννης ὁ Βαπτιστὴς μῆτε ἄρτον ἐσθίων, μῆτε οἶνον πί-
νων· καὶ λέγετε· Δαιμόνιον ἔχει. Ἐλήλυθεν ὁ υἱὸς τοῦ 34
ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγετε· Ἴδού, ἄνθρωπος
φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. Καὶ 35
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

^k Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' 36
αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνε-
κλήθη. Καὶ ἰδού, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, 37
ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομι-

^h Matt. xi. 16.ⁱ Matt. iii. 4. Mark i. 6.^k Matt. xxvi. 6. Mark xiv. 3. John xi. 2. xii. 3.

31 * εἶπε δὲ ὁ Κύριος· Τίνι

34 * τελωνῶν φίλος

35 ‡ πάντων

gelist, but a continuation of our Lord's discourse which extends to the 36th ver. Πᾶς ὁ λαὸς is opposed to τοῖς νομικοῖς, to the wise, the learned in the law; and the τελῶναι to the Φαρισαίοις. Ἐδικαίωσαν τὸν Θεόν, justified God, i. e. gratefully accepted the goodness of God, and testified their approbation of the divine scheme in sending such an ambassador, being accordingly baptized with the baptism of John.

30. τὴν βουλήν . . . αὐτοῦ· rejected the counsel of God against themselves, being not baptized of him: or rather, rejected the counsel or purpose of God towards, or with regard to, themselves. Some render it, rejected within themselves, but that does not suit the import of the passage; for their rejection was open and notorious. Ἀθετεῖν τὴν βουλήν is opposed to δικαίειν τὸν Θεόν or τὴν βουλήν τοῦ Θεοῦ. Consult notes Matt. xi. 16. 17. 18. 19.

37. γυνή . . . μύρου . . . a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. This woman, who has been by some supposed, but without sufficient grounds, to be Mary Magdalene, was, as it would appear, a woman of that city, either of Nain or Capernaum, the only cities mentioned here.

Gr. Test.

I.

2 X

The circumstances attending the relation of this fact by St. Luke differ in so many points, that most commentators are induced to think it different from what is recorded by St. Matt. xxvi. 6. and Mark xiv. 3. And yet as St. Luke exhibits only this woman anointing our Lord, and alludes to no other; and as they agree also in many circumstances, it appears not improbable that all the Evangelists allude to the same fact. See note Matt. xxvi. 6. 7. St. Luke, it is true, introduces it earlier in the history. The other Evangelists place it near the time of our Saviour's death, with which they connect it, and with which indeed it connects with more apparent propriety. But, excepting this circumstance, we may suppose, says Gilpin, that Matt. and Mark mention what Jesus said to the woman; and Luke what he might say at the same time to Simon. Or (if this does not appear probable) how would the truth of Scripture suffer if we should suppose, that Luke might relate, on this occasion, the parable of the two debtors, though it was really spoken on some similar one? The doctrine and truths conveyed are the great points; and these are exactly the same, on whatever occasion they were spoken. Grotius also adduces several strong points to prove that all the

- 38 σασα ἀλάστρον μύρου, Καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.
- 39 ¹ Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ, ἣτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστι.
- 40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί
- 41 τι εἰπεῖν. Ὁ δὲ φησί· Διδάσκαλε, εἰπέ. Δύο χρεωφειλέταις ἦσαν δανειστῇ τινι· Ὁ εἰς ὧφειλε δηνάρια πεντακό-
- 42 σια, ὁ δὲ ἕτερος πεντήκοντα. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπέ, πλεῖον
- 43 αὐτὸν ἀγαπήσει; Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω, ὅτι ὧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς
- 44 ἔκρινας. Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδαρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς

¹ Infra xv. 2.

38 = ὀπίσω παρὰ τοὺς πόδας αὐτοῦ

42 † δὲ

ib. † εἰπέ

44 † τῆς κεφαλῆς

narrations are the same. See ἀνακλίνεσθαι Matt. viii. 11.; and ix. 10. ἀνάκεισθαι. When the posture of the guests, who, according to the ancient mode of reclining at the meals, lay with their feet backwards, obliquely across the couches, is taken into consideration, every circumstance in this account becomes perfectly intelligible. "Ἡτις ἦν ἁμαρτωλὸς· which was a sinner; i.e. had been. As with the Jews sinner and heathen were synonymous terms, this is understood by some to mean a Gentile; but according to the common application of the term, she probably had been a harlot. See καταφιλέω Matt. xxvi. 48.

40. Διδάσκαλε, εἰπέ· Master, say on: or, Teacher: for, considering the state of Simon's mind, this address seems not only hypocritical, but sarcastical. Simon imagined he had obtained a decisive proof that Jesus was no prophet; but our Lord in what follows answered to his inmost thoughts in such a manner, as sufficiently evinced that he was far more than a prophet.

41. Δύο . . . πεντήκοντα· There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty. See ὁ εἰς, ὁ δὲ ἕτερος, Matt. vi.

24. Χρεωφειλέτης, a debtor; from χρέως Attic for χρέος, a debt, and ὀφειλέτης, a debtor. Δανειστής, a lender, a creditor; see δανείζω Matt. v. 42. The creditor in this parable evidently represents the Lord himself: the two debtors, one of whom owed him ten times as much as the other, denote different descriptions of sinners, who are all guilty, but in various degrees, and who have no power, in any measure, to pay their debt, or atone for their own sins. See Scott.

43. Ὑπολαμβάνω . . . ἐχαρίσατο· I suppose that he to whom he forgave most. Ὑπολαμβάνω is sometimes to answer, as below x. 30. Thus Æschin. Socr. Dial. ii. 7. ἀλλ', ἔφη, ὑπολαβὼν ὁ Ἐρ. . . but here it signifies to suppose: thus Æschin. Socr. Dial. ii. 40. ἔγωγε σφῶδρα μοχθηροὺς τοὺς τοιοῦτους ὑπολαμβάνω εἶναι. The case being proposed to Simon in the form of a question, he could not but allow, that the debtor who had been freely pardoned the larger sum, would in all probability have the larger sense of his obligations, and the more lively impression of his benefactor's liberality. Χαρίζομαι is here to forgive, or to remit a debt.

ἐξέμαξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλ- 45
 θον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. Ἐλαίω τὴν 46
 κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρω ἤλειψέ μου τοὺς
 πόδας. Οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς 47
 αἱ πολλαὶ, ὅτι ἠγάπησε πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον
 ἀγαπᾷ. ^m Εἶπε δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι. 48
ⁿ Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς 49
 οὕτως ἐστίν, ὃς καὶ ἁμαρτίας ἀφίησιν; ^o Εἶπε δὲ πρὸς τὴν 50
 γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

Κεφ. η'. 8.

Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ 1

^m Matt. ix. 2.

ⁿ Matt. ix. 3. Mark ii. 7.

^o Matt. ix. 22. Mark v. 34. x. 52. Infra viii. 48. xviii. 42.

45 — εἰσῆλθεν

45. Φίλημά . . . πόδας· *Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.* A few Mss. read εἰσῆλθεν, *from the time she came in.* The woman certainly came in after Christ, ver. 37.; and thus both the Syr. and the Cop. read. Several translators have followed the copies which read εἰσῆλθεν. It was customary for the master of the house to receive his guests with such a salutation, to provide them with water to wash their feet, as ver. above, and to anoint their heads with oil, or some liquid perfume. Our Lord reproaches the Pharisee that he had given him no kiss, whereas the person whom he had been censuring in his heart had not ceased kissing his feet from her entrance into the house. It is visible by the contrast our Lord here supposes, between the woman's kisses and the compliment he had reason to expect from the Pharisee, that he did not look for his kissing his feet, but for some other salutation: but what? not the kisses of equality most certainly, but rather that kissing the hand, which marks out reverence, the reverence that is customarily paid in the East to those of a sacred character, and which, contrary to the rules of decorum, he had omitted. See Harmer. Ἀφ' ἧς, *was und.* See Bos at ὥρα. Οὐ διέλιπε, *hath not ceased*, indicates a repeated or continued action, and is

an elliptical phrase for οὐ διέλιπε χρόνον καταφιλοῦσα. Thus Ælian, οὐ διέλιπον οὐν ὄρνιθες φθέγμα ἀφιέντες.

47. Οὗ χάριν . . . πολὺ· *Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much:* or rather, *therefore she loved much.* Her love was not the cause of her forgiveness, which, ver. 50. is ascribed to her faith, but it was a sign and an evidence of it; and it proved also the sincerity of her repentance, and faith in Christ. Ὅτι is an illative particle in this place; or, according to Hoogveen, it rather marks the effect than the cause. And this is plain from what follows; for our Lord adds, ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ, *but to whom little is forgiven, the same loveth little:* he does not say, τῷ δὲ ὀλίγον ἀγαπῶντι ὀλίγον ἀφίεται. See ἀφέωνται αἱ ἁμαρτίαι Matt. ix. 2.

50. πορεύου εἰς εἰρήνην· *go in peace.* There is an apparent propriety in the phrase here, considering what had happened to discompose the tender spirit of this humble penitent. See Doddridge. Ἡ πίστις σου σέσωκέ σε· *Thy faith hath saved thee.* See note Mark ix. 23.

CHAP. VIII.

1. ἐν τῷ καθεξῆς . . . *and it came to pass*

πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βα-
 2 σιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, ^a Καὶ γυναῖ-
 κές τινες, αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν
 καὶ ἀσθενειῶν· Μαρία, ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς
 3 δαιμόνια ἐπτὰ ἐξεληλύθει, Καὶ Ἰωάννα, γυνὴ Χουζᾶ ἐπι-
 τρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες
 4 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. ^b Συνιόντος
 δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς
 5 αὐτὸν, εἶπε διὰ παραβολῆς. Ἐξῆλθεν ὁ σπείρων τοῦ σπεί-
 ραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν
 ἔπεσε παρὰ τὴν ὁδόν· καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ
 6 οὐρανοῦ κατέφαγεν αὐτό. Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέ-
 7 τραν· καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα. Καὶ
 ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμφυεῖσαι αἱ
 8 ἀκανθαὶ ἀπέπνιξαν αὐτό. Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν
 τὴν ἀγαθὴν· καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα.
 Ταῦτα λέγων, ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.
 9 ^c Ἐπηρεώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ

^a Matt. xxvii. 55. 56. Mark xvi. 9. John xix. 25.

^b Matt. xiii. 3. Mark iv. 1.

^c Matt. xiii. 10. Mark iv. 10.

3 — διηκόνουν αὐτοῖς ἐκ τῶν

8 * ἐπὶ τὴν γῆν

afterward ... χρόνῳ is und. See note above, i. 3. But here it relates to time. Ἐκδ-στην und. after κώμην. See Bos at ἕκαστος. Κηρύσσων καὶ εὐ... proclaiming the joyful tidings of the kingdom of God, which he was about to erect, among the children of men. Καὶ οἱ δώδεκα ... and the twelve were with him. From this circumstance being mentioned, it seems probable that they had been away, and were then returned to him. See note, last chap. ver. 11.

3. Καὶ Ἰωάννα ... Ἡρώδου ... And Joanna, the wife of Chuza, Herod's steward... It has been conjectured that Chuza, Herod's steward, was the nobleman or courtier whose son Jesus had cured, John iv. 46—54. Doubtless it was by his consent that his wife accompanied Jesus. Mary Magdalene, so called from the town Magdala, is commonly supposed to have been a very bad woman, before her knowledge of Christ; but no such intimation appears from this or any other passage of Scripture. The reason

why a lady of Joanna's quality had become an attendant of Christ, is assigned by Luke—she was one of the women, which had been healed by him of evil spirits and infirmities. Αἵτινες διηκόνουν ... which ministered unto him of their substance. Mark agrees with Luke in the circumstance of our Lord's being supported by the charity of his friends; for speaking of the women who were present at Christ's crucifixion, he says, xv. 41. that when Jesus was in Galilee, they followed him, and ministered unto him of their substance. See ἐπίτροπος at note Gal. iv. 1. 2.

5. ὁ σπείρων ... a sower ... See this parable and notes Matt. xiii. 3. &c. and 19. &c. for the application of it. If we read ἐξῆλθ' ὁ σπείρων ... it will be an hexameter. Ἐπὶ τὴν πέτραν· upon a rock; rather, on the rocky or stony ground: see note Matt. vii. 24.; and see ὁ ἔχων ὦτα ἀκούειν, ver. 8. explained Matt. xi. 15.

παραβολὴ αὕτη. ^d Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινῶναι τὰ 10
 μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παρα-
 βολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συν-
 ὠσιν. Ἔστι δὲ αὕτη ἡ παραβολή· Ὁ σπόρος, ἐστὶν ὁ 11
 λόγος τοῦ Θεοῦ. Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες· 12
 εἴτα ἔρχεται ὁ διάβολος, καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρ-
 δίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ^e Οἱ δὲ ἐπὶ 13
 τῆς πέτρας, οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν
 λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύ-
 οῦσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. ^f Τὸ δὲ εἰς τὰς 14
 ἀκάνθας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμ-
 νῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνί-
 γονται, καὶ οὐ τελεσφοροῦσι. Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί 15
 εἰσιν, οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν
 λόγον, κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. ^g Οὐ- 16
 δεῖς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκέυει, ἢ ὑποκάτω
 κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπο-
 ρεύόμενοι βλέπωσι τὸ φῶς. ^h Οὐ γάρ ἐστι κρυπτὸν, ὃ οὐ 17
 φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται, καὶ

^d Matt. xi. 25. 26. 2 Cor. iii. 5. 14. Isa. vi. 9. Ezek. xii. 1. Matt. xiii. 14. Mark iv. 12. John xii. 40. Acts xxviii. 26. Rom. xi. 8. ^e Matt. xiii. 20. Mark iv. 16.

^f Mark x. 23. Infra xviii. 24. 1 Tim. vi. 9. ^g Infra xi. 33. Matt. v. 15. Mark iv. 21.

^h Matt. x. 26. Infra xii. 2.

10. Ὑμῖν δέδοται... *Unto you it is given* ... See notes Mark iv. 11. 12. and Matt. xiii. 14. ἵνα βλέποντες μὴ βλέπωσι... *that seeing they might not see*... Their prejudices, though they have capacities proper for understanding and receiving my doctrine, shut their ears against plain and direct instruction. The blindness of the Jews was the reason of our Lord's teaching them by parables, and not his teaching them by parables the reason of their blindness.

14 ... καὶ ὑπὸ μεριμνῶν... *τελεσφοροῦσι* go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. Πορευόμενοι often abounds, as Matt. ix. 13. and ἔλθων, see note Matt. ii. 23. or, according to Schleusner, is used in a passive sense for ἀπαγόμενοι, led or carried away. See notes Matt. xiii. 19. 22. Συμπνίγονται is not so much are choked themselves, as, in an active

sense, they choke the word, or suffer it to be choked. Τελεσφοροῦσι· *bring no fruit to perfection*; literally, to the end, to their perfect maturity.

15. καρποφοροῦσιν ἐν ὑπομονῇ· *and bring forth fruit with patience*; or rather, with perseverance. The word in Scripture which strictly answers to *patience*, is μακροθυμία, *long suffering*, a virtue merely passive, consisting in suffering evil with equanimity. The word ὑπομονή implies this and much more, denoting an active quality, constancy and perseverance in purpose and practice to the last. Mosheim takes away the two stops after ἀγαθῇ καὶ λόγον, and puts one after ἀκούσαντες; so that the sense is, those who hear the word in an honest and good heart. The Greeks call a man καλὸν κἀγαθόν, who not only *seems*, but is really good, who οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει. Æsch.

16. 17. 18. Οὐδεὶς... *No man*... See

- 18 εἰς φανερόν ἔλθῃ. ⁱ Βλέπετε οὖν, πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὁ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.
- 19 ^k Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐ-
 20 τοῦ, καὶ οὐκ ᾔδυναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοί
 21 σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. ^l Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν.
- 22 ^m Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ εἶπε πρὸς αὐτούς· Διέλ-
 23 θωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν. Πλεόν-
 24 των δὲ αὐτῶν, ἀφύπνωσε. Καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. Προσελ-
 θόντες δὲ διήγειραν αὐτόν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.
- 25 ⁿ Εἶπε δὲ αὐτοῖς· Ποῦ ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;
- 26 ^o Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἧτις

ⁱ Infra xix. 26. Matt. xiii. 12. xxv. 29. Mark iv. 29. ^k Matt. xii. 46. Mark iii. 31.
^l John xv. 14. 2 Cor. v. 16. ^m Matt. viii. 23. Mark iv. 35. ⁿ Ps. cvii. 25. 29.
^o Matt. viii. 28. Mark v. 1.

21 ‡ αὐτόν

26 — Γερασσηνῶν

— Γεργεσηνῶν

notes Mark iv. 21. 22. 24. 25. and Matt. xiii. 12. Ἐλθῇ, ver. 17. for ἐλεύσεται: see Viger c. v. s. 2. r. 2.

20. Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· And it was told him by certain, which said. Elliptically for ὑπό τινων λεγόντων; see Bos at ὑπό: or it might be the gen. abs. For this passage in which Jesus declares that he regards his true disciples as his nearest relations, see Matt. xii. 46. &c. Συντυχάνω in the preceding verse, for which Matt. xii. 46. has λαλῆσαι αὐτῷ, is, to get access to, to get at.

23. Πλεόντων . . . ἀφύπνωσε . . . But as they sailed he fell asleep . . . The common acceptance of ἀφύπνω among the Greeks

is to wake, or pass. to be awakened. Hence some are inclined to believe that St. Luke wrote ἐφύπνωσε, he fell fast asleep. Hesych. ἐφύπνωσαι, καθευδήσαι. Συνεπληροῦντο· and they were filled with water. They are, metonymically, said to be filled, instead of their ships. Thus Demosth. πρώτους γεμῖζεσθαι τοὺς ὡς ἡμᾶς πλεόντας· Leucon ordered, that they who sailed to Athens should be filled, or freighted, first. See notes at St. Matthew's account of the stilling of the tempest, Matt. viii. 23. &c. Ἀνάγεσθαι, above ver. 22. a nautical term, is used by the Greek writers in the sense of setting sail; ναῦν und., solvere navem, provehere.

ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ 27
τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε
δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο,
καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνημασιν. Ἰδὼν δὲ 28
τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ
μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ
ὑψίστου; δέομαί σου, μή με βασανίσῃς. Παρήγγειλε γὰρ 29
τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου·
πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἀλύ-
σεσι καὶ πέδαις, φυλασσόμενος· καὶ διαρρήσων τὰ δεσμὰ,
ἤλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. Ἐπηρώτησε 30
δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοὶ ἐστὶν ὄνομα; ὃ δὲ εἶπε·
Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. Καὶ 31
παρεκάλει αὐτόν, ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον
ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων 32
ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς
ἐκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς. Ἐξελθόντα δὲ 33
τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους·
καὶ ἄρρησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην,
καὶ ἀπεπνίγη. Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον, 34
ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς.
Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, 35
καὶ εὔρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξε-
ληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας
τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ 36
οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς. ^P Καὶ ἠρώτησαν 37

^P Acts xvi. 39.

26 || ἀντιπέρα

31 — παρεκάλουν
ib. * ἀπελθόντες ἀπήγγειλαν

33 || εἰσῆλθον

34 = γεγονός

27. ἀνὴρ τις ἐκ τῆς πόλεως . . . there met him out of the city a certain man . . . rather, a certain man of the city; i. e. who had formerly been an inhabitant. See notes on the following relation at the parallel passages Mark v. 1. &c. and Matt. viii. 28. &c. In ver. 31. εἰς τὴν ἄβυσσον· into the deep: say rather, into the abyss. Ἀβυσσος is a pit, or gulph, and generally applied to the

sea, because it is usually conceived to be of an unfathomable depth; but as the demons when permitted to enter into the swine went of their own accord into the sea, that cannot be meant here, but is to be taken in the sense of Tartarus, the state of unclean spirits detained captive till the resurrection. For ver. 35. παρὰ τοὺς πόδας, see note x. 40.

- αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν, ἀπελθεῖν ἀπ' αὐτῶν· ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν. ^α Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ·
- 39 ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ, ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλθε, καὶ ὅλην τὴν πόλιν κηρύσσων, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
- 40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
- 41 ^β Καὶ ἰδοὺ ἦλθεν ἀνὴρ, ὃ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ
- 42 Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· Ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτόν, οἱ ὄχλοι συνέπνιγον
- 43 αὐτόν. ^γ Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν
- 44 ὑπ' οὐδενὸς θεραπευθῆναι· Προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ
- 45 ῥύσις τοῦ αἵματος αὐτῆς. Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἀψάμενός μου; Ὁ δὲ Ἰησοῦς εἶπεν· Ἡψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.
- 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη
- 48 παραχρῆμα. Ὁ δὲ εἶπεν αὐτῇ· Θάρσει, θύγατερ· ἡ πίστις

^α Mark v. 18. ^β Matt. ix. 19. Mark v. 22. ^γ Matt. ix. 20. Mark v. 25. Lev. xv. 25.

38 † ὁ Ἰησοῦς

43 * εἰς ἰατροὺς

45 || οἱ σὺν αὐτῷ

46 † Ἰησοῦς

47 † αὐτῷ posterius

48 † θάρσει

40. Ἐγένετο . . . ὄχλος . . . And it came to pass, that when Jesus was returned, the people gladly received him . . . Ἀποδέχομαι conveys the sense of receiving kindly and joyfully. See also Acts xv. 4. For the remaining part of this chapter, consult and

compare the parallel passages in Matt. ix. 18—25. and Mark v. 22—43. In ver. 42. συμπνίγω, which properly signifies suffoco, strangulo, (from σὺν and πνίγω, fauces comprimendo neco,) is premo, coarcto.

σοῦ σέσωκέ σε· πορεύου εἰς εἰρήνην. ^τἘτι αὐτοῦ λαλοῦν- 49
 τος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ·
^οΟτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.
^οΟ δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· 50
 μόνον πίστευε, καὶ σωθήσεται. Ἐλθὼν δὲ εἰς τὴν οἰκίαν, 51
 οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ
 Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
^εἘκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε· Μὴ 52
 κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. Καὶ κατεγέλων 53
 αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. Αὐτὸς δὲ ἐκβαλὼν ἔξω πάν- 54
 τας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ
 παῖς, ἐγείρου. ^υΚαὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ 55
 ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοῦναι φαγεῖν.
 Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς, 56
 μηδενὶ εἰπεῖν τὸ γεγονός.

Κεφ. θ'. 9.

^α Συγκαλεσάμενος δὲ τοὺς δώδεκα, ἔδωκεν αὐτοῖς δύναμιν 1
 καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.
^β Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ 2

^τ Mark v. 35.^υ John xi. 11. 13.^α Matt. x. 1. Mark iii. 13. vi. 7. Supra vi. 13.^β Matt. x. 7.

51 * εἰσελθὼν ib. * Ἰάκωβον καὶ Ἰωάννην 52 — οὐ γὰρ ἀπέθανεν
 54 † ἐκβαλὼν ἔξω πάντας, καὶ 1 * δώδεκα μαθητὰς αὐτοῦ

55. Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς . . .
And her spirit came again. This was pro-
 vidently added by St. Luke to the account
 of the other Evangelists, as he, writing for
 the Gentile converts, was more solicitous
 to instil just notions concerning the soul,
 and its state after death; as an intimation,
 Grotius remarks, that the human soul is not
 a temperament of the body, or any thing
 that dies with it, but somewhat subsisting
 by itself; which, after the conclusion of
 this mortal life, is not in the same place
 with the body: for this is taught in saying,
it came again. Ver. above, 52. *κόπτομαι*
 see Matt. xxiv. 30.: it is in the mid. voice:
Gr. Test.

literally *they beat or cut themselves* on her
 account: an evidence of violent grief. Thus
 Hom. *στήθεα πεπλήγοντο* . . . So *pugnis*
cædere pectus, and faciem contundere palmâ.
 Thus below xviii. 13!

CHAP. IX.

2. Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν . . .
And he sent them to preach the kingdom of
God . . . Εἰς τὸ, or ἕνεκα τοῦ, κηρύσσειν . . .
 See Bos at *eis*. Consult notes on the pa-
 rallel passages at Matt. x. 1. 5. &c. and
 some parts of Mark, vi. 7. &c. In the next

- 3 Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. ^c Καὶ εἶπε πρὸς αὐ-
 τοὺς· Μηδὲν αἶρετε εἰς τὴν ὁδὸν, μήτε ῥάβδους, μήτε πήραν,
 μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν.
 4 ^d Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν
 5 ἐξέρχεσθε. ^e Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι
 ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν
 6 ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχόμενοι δὲ
 διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θερα-
 πεύοντες πανταχοῦ.
 7 ^f Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ
 πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων, ὅτι Ἰω-
 8 ἄννης ἐγήγερται ἐκ νεκρῶν. Ὑπὸ τινων δὲ, ὅτι Ἡλίας
 ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη.
 9 Καὶ εἶπεν Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ
 ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν
 αὐτόν.
 10 ^g Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ,
 ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ'
 11 ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαιδᾶ. Οἱ
 δὲ ὄχλοι γνόντες, ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς,
 ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν
 12 ἔχοντας θεραπείας ἰᾶτο. ^h Ἡ δὲ ἡμέρα ἤρξατο κλίνειν·
 προσελθόντες δὲ οἱ δώδεκα, εἶπον αὐτῷ· Ἀπόλυσον τὸν

^c Matt. x. 9. Mark vi. 8. Infra xxii. 35.^d Infra x. 5. 6. Mark vi. 10.^e Matt. x. 14. Mark vi. 11. Infra x. 11. Acts xiii. 51. xviii. 6. ^f Matt. xiv. 1. Mark vi. 14.^g Matt. xiv. 13. Mark vi. 30-32.^h Matt. xiv. 15. Mark vi. 35. John vi. 5.

3 || ῥάβδον

5 || δέχονται

7 ‡ ὑπ' αὐτοῦ

9 * δ' Ἡρώδης

10 ‡ πόλεως καλουμένης

verse, 3. there is an ellipsis of *δεῖ* before *εἶπε*, according to Bos at *δεῖ*. For the distributive adverb *ἀνὰ* in the same verse, see note Matt. xx. 9. *Preaching the Gospel*, ver. 6. and *preaching the kingdom of God*, in this verse, are evidently the same thing.

4. Καὶ εἰς . . . ἐξέρχεσθε· And whatever house ye enter into, there abide, and thence depart: i. e. Continue in whatever house ye are received into, until ye leave the place. The parallel places confirm this sense of the expression. See Mark vi. 10. who has *ὥς*

ἀν ἐξέλθητε ἐκείθεν, and also Matt. x. 11. For the interpretation of next verse, 5. see Matt. x. 14. 18. viii. 4. Mark vi. 10.: and for the circumstances relating to John, mentioned by the Evangelist at verses 7. 8. 9. see Matt. xiv. 1. &c. and Mark vi. 14. &c. *Διηπόρει* strongly expresses a mixture of doubt, astonishment, and fear, which must necessarily throw the mind into a very uneasy sensation: see below xxiv. 4.; and *ἀπορέω*, at note 2 Cor. i. 8.

12. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν . . . And when the day began to wear away . . . See

ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς
 ἀγροὺς, καταλύσωσι, καὶ εὖρωσιν ἐπισιτισμόν· ὅτι ὧδε
 ἐν ἐρήμῳ τόπῳ ἐσμέν. Εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς 13
 ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε
 ἄρτοι καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν
 εἰς πάντα τὸν λαὸν τοῦτον βρώματα. Ἦσαν γὰρ ὡσεὶ 14
 ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ·
 Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. Καὶ ἐποί- 15
 ησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. Λαβὼν δὲ τοὺς πέντε 16
 ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν,
 εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθη-
 ταῖς παρατιθεῖναι τῷ ὄχλῳ. Καὶ ἔφαγον, καὶ ἐχορτάστη- 17
 σαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων,
 κόφιοι δώδεκα.

ⁱ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμό- 18
 νας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς,
 λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; ^k Οἱ δὲ ἀποκρι- 19
 θέντες εἶπον· Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἥλιον·

ⁱ Matt. xvi. 13. Mark viii. 27.^k Matt. xiv. 2. Mark vi. 14. 15.

12 = ἵνα πορευθέντες

13 * δύο ἰχθύες

note Matt. xiv. 15. and subsequent verses, for the relation of the following miracle. St. Luke never uses the word *ὄψια*, which Matt. has at both ver. 15. and 23. *Εἰς δέει- λην* is und. according to Bos, after *κλίνειν*. See also Mark vi. 35. &c. *Εἰς τὰς κύκλῳ κώμας* into the towns and country round about; plainly rendered, *εἰς τὰς ἐν κύκλῳ οὐσας κώμας*; see Bos at prep. *ἐν*. *Ἐπισιτισμός*, *commentatus*, used by Greek writers to denote provisions, or victuals for large bodies of men, as armies. *Καταλύω*, to lodge; see *κατάλυμα* above, 11. 7. *Μήτι*, in the next verse, is an adverb which sometimes involves an affirmative, sometimes a negative sense: here there is plainly an ellipsis before *εἰ μήτι*, as, *unless thou be willing, that . . . or, we cannot give any thing to them, unless*. Bos. See Matt. vii. 16. *Κατακλίνατε*, ver. 14.; see note Matt. xiv. 19.

18. *ἐν τῷ εἶναι . . . as he was alone pray- ing . . . Καταμόνας*, elliptically for *κατὰ μόνας χώρας*, does not exclude the Apostles; they only, exclusive of the multitudes which usually followed him, were present. St.

Luke, who wrote for the Gentile converts, aware that the adopted alien wanted to be reminded of the duty of prayer much more than the native Israelite trained up in the discipline of the temple, frequently inculcates that duty, and mentions several instances of praising, blessing, and glorifying God, not found in the other Evangelists. The admonition to pray always, xviii. 1. is, Dr. Townson remarks, repeated xvi. 36.; and two parables which show the success of frequent and fervent prayer, xi. 5. xviii. 2. occur only in his Gospel; and so likewise several instances of the practice of Christ: as at his baptism, iii. 21. before he made choice of his Apostles, vii. 12.; before he publicly declared to them, that he should be put to death, and rise again the third day, ix. 18—22.; and at his Transfiguration, ix. 29. On which occasions St. Matt. and St. Mark leave us to conclude, as a thing of course, that our Lord was employed in prayer; but St. Luke is explicit concerning his devotions. See notes, for the following verses, at parallel passages Matt. xvi. 13—28. Mark viii. 28—38. and ix. 1.

- 20 ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. ¹ Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ
- 21 Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ. Ὁ δὲ ἐπιτιμῆσας
- 22 αὐτοῖς, παρήγγειλε μηδενὶ εἰπεῖν τοῦτο, ^m Εἰπὼν· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ
- 23 ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. ⁿ Ἐλεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν
- 24 καὶ ἀκολουθεῖτω μοι. ^o Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
- 25 ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ
- 26 ζημιωθείς; ^p Ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἀγγέλων.
- 27 ^q Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστῶτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.
- 28 ^r Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσπερ ἡμέραι ὀκτῶ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον,
- 29 ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. Καὶ ἐγένετο, ἐν τῷ προσεύχασθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ

¹ John vi. 69. ^m Matt. xvi. 21. xvii. 22. Mark viii. 31. ix. 31. x. 33. Infra xviii. 31. xxiv. 7. ⁿ Infra xiv. 27. Matt. x. 38. xvi. 24. Mark viii. 34. ^o Matt. x. 39. xvi. 25. Mark viii. 35. Infra xvii. 33. John xii. 25. ^p Infra xii. 9. Matt. x. 33. Mark viii. 38. 2 Tim. ii. 12. 1 John ii. 23. ^q Matt. xvi. 28. Mark ix. 1. ^r Matt. xvii. 1. Mark ix. 2.

20 † ὁ ante Πέτρος 21 = λέγειν τοῦτο 22 — ἡμέρᾳ ἀναστῆναι 23 = ὀπίσω
 μου ἔρχεσθαι, ἀρνησάσθω ib. † καθ' ἡμέραν 27 * ἐστηκότων
 ib. = γεύσωνται 28 * τὸν Πέτρον

28. ὥσπερ . . . καὶ παραλαβὼν . . . about an eight days after these sayings, he took Peter . . . rather, about eight days . . . ἡμέραι ὀκτῶ, ἦσαν und. See Bos at εἶναι. This clause may be included in a parenthesis. According to Viger c. iii. s. 1. r. 9. it might be considered as a nom. absolute. Καὶ is redundant, as viii. 1. x. 38. or it may be rendered in English by the conjunction that. See the account of the

Transfiguration, and notes, Matt. xvii. 1. and following verses.

29. τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον the fashion of his countenance was altered. This appears to be an instance of that caution which St. Luke seems to have observed in speaking to converts from paganism. St. Matthew who wrote for the Jews, and St. Mark who wrote for the proselytes of the gate, who had embraced Christianity, have

ιματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. Καὶ ἰδοὺ, ἄνδρες 30
 δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας.
 Οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἔμελλε 31
 πληροῦν ἐν Ἱερουσαλήμ. * Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ 32
 ἦσαν βεβαρημένοι ὕπνῳ. Διαγρηγορήσαντες δὲ εἶδον τὴν
 δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.
 Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν 33
 ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς
 ὧδε εἶναι· καὶ ποιήσωμεν σκηναὺς τρεῖς, μίαν σοι, καὶ μίαν 34
 Μωσεῖ, καὶ μίαν Ἡλίᾳ· μὴ εἰδὼς ὃ λέγει. Ταῦτα δὲ 34
 αὐτοῦ λέγοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς·
 ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.
 † Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν 35
 ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. Καὶ ἐν τῷ γε- 36
 νέσθαι τὴν φωνὴν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσί-
 γησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν
 ὧν ἐωράκασιν.

‡ Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ 37
 τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ, ἀνὴρ 38
 ἀπὸ τοῦ ὄχλου ἀνέβόησε, λέγων· Διδάσκαλε, δέομαί σου,
 ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι. Καὶ 39
 ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κρᾶζει, καὶ
 σπαράσσει αὐτὸν μετὰ ἄφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐ-

* Dan. viii. 18. x. 9.

† Matt. iii. 17. xvii. 5. Mark i. 11. ix. 7. Supra iii. 22.

Isa. xlii. 1. Col. i. 13. 2 Pet. i. 17. Acts iii. 22.

‡ Matt. xvii. 14. Mark ix. 14.

33 † ὁ ante Πέτρος

ib. * Μωσεῖ μίαν

38 * ἐπίβλεψον

used the term *μετεμορφώθη*; but St. Luke seems purposely to have avoided the literal use of a term which entered so often into the Grecian mythology, abounding as it did with transmutations of forms.

31. Οἱ ὀφθέντες . . . Ἱερουσαλήμ. *Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.* Ἐξοδος is a word used in Scripture to signify a departure out of this life, τοῦ βίου or τοῦ ζῆν being omitted. Thus 2 Pet. i. 15. We have it in this sense in Josephus, but not in Greek writers. And it was doubtless our Lord's death, which was the subject of the discourse, Moses and Elias appearing in glory, and afterwards St. Luke showing that the blessed live to God, xx.

38. an expression used also by St. Paul, Rom. vi. 10. the notion is necessarily included of a real and immediate life after this natural life.

32. βεβαρημένοι ὕπνῳ *heavy with sleep*: this passage is parenthetical. Whatever was the cause of their heaviness, the glory that surrounded them roused them from their lethargy. Βαρέομαι, *gravator*: Plato Symp. βεβαρημένος εὐδεν.

39. καὶ σπαράσσει αὐτὸν μετὰ ἄφροῦ . . . and it *teareth him that he foameth again* . . . i. e. it throweth him into convulsions with foaming. See meaning of σπαράσσω, Mark i. 26. Lucretius describes the epileptic: *spumas agit, ingemit et tremat artus, desipit, extantat nervos, torquetur* . . . Ἐπιβλέ-

40 τοῦ, συντρίβον αὐτόν. Καὶ ἐδεδήθη τῶν μαθητῶν σου, ἵνα
 41 ἐκβάλλωσιν αὐτό· καὶ οὐκ ἠδυνήθησαν. Ἀποκριθεὶς δὲ ὁ
 Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως
 πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε
 42 ὧδε τὸν υἱόν σου. Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν
 αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν. Ἐπετίμησε δὲ ὁ
 Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα,
 43 καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. Ἐξεπλήσσοντο δὲ
 πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰη-
 44 σοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ· ὅσθε ὑμεῖς εἰς τὰ
 ὧτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου
 45 μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. Οἱ δὲ ἡγνόουν
 τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ
 αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ
 ῥήματος τούτου.

46 Ἐἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων
 47 αὐτῶν. Ὁ δὲ Ἰησοῦς, ἰδὼν τὸν διαλογισμὸν τῆς καρδίας
 αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ,

* Matt. xvi. 21. xvii. 22. Mark ix. 31. Infra xviii. 32. ὧ Supra ii. 50. Infra
 xviii. 34. Mark ix. 32. ὧ Matt. xviii. 1. Mark ix. 34. Infra xxii. 24.

40 * ἐκβάλλωσιν 43 = ἐποίη ib. ‡ ὁ Ἰησοῦς 47 — εἰδὼς τὸν διαλογισμὸν

πω in preceding verse, see i. 46. Aristoph. Thesmoph. uses ἐπόπτεσθαι in this sense of *looking with compassion*:

τίς ἐμοῦ οὐκ ἐπόψεται
 πάθος ἀμέγαρτον;

And thus the Latins use *aspicio*. Virg. *Æn.* ii. 690. *Aspice nos*. See the parallel account of driving out the evil spirit, which had obstinately withstood the attempts of the Apostles, Matt. xvii. 14—21. Mark ix. 14—29.

43. ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ . . . the mighty power of God; i. e. the divine power which was manifested in Christ; so 2 Pet. i. 16. *Μεγαλειότης, majestas, magnitudo*. See also Acts xix. 27.

44. Ὅσθε . . . τούτους . . . *Let these sayings sink down into your ears* . . . literally put or apply these sayings to your ears. Our Saviour knowing their propensity to withdraw and turn away their ears from such declarations as he was going to make,

wishes to make a strong impression on their minds, which might secure their being remembered till the accomplishment should dispel every doubt. See parallel passages and notes, Matt. xvii. 22. 23. Mark ix. 31. 32.

45. Οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο . . . *But they understood not this saying* . . . They understood the words, but they knew not how to reconcile them with their own traditions, that their Messiah should live for ever, or with the great things they expected from him. "ἵνα μὴ αἰσθωνται" that they perceived it not: ἵνα has here the force of *so*, and denotes the effect. Compare Galat. v. 17. John xvii. 12. See Hoogeveen. Τὸ in the next verse is explained at i. 62. add ἐπὶ τῷ ὀνόματι σου, ver. 49. at Matt. vii. 22. Concerning the contention of the Apostles who should be greatest, see notes Matt. xviii. 1—5. and Mark ix. 34—41.

^a Καὶ εἶπεν αὐτοῖς· ^aὋς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ 48
τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέ-
χεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν
ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας. ^bἈποκριθεὶς δὲ ὁ 49
Ἰωάννης εἶπεν· Ἐπιστάτα, εἶδομέν τινα ἐπὶ τῷ ὀνόματί
σου ἐκβάλλοντα τὰ δαιμόνια, καὶ ἐκωλύσαμεν αὐτὸν, ὅτι
οὐκ ἀκολουθεῖ μεθ' ἡμῶν. ^cΚαὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· 50
Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν
ἔστιν.

^dἘγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀνα- 51
λήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε
τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. Καὶ ἀπέστειλεν ἀγγέ- 52
λους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς
κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. ^eΚαὶ οὐκ 53
ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς
Ἱερουσαλήμ. ^fἸδόντες δὲ οἱ μαθηταὶ αὐτοῦ, Ἰάκωβος καὶ 54

^a Matt. xviii. 5. Mark ix. 37. Infra x. 16. xiv. 11. xviii. 14. John xiii. 20. Matt.
xxiii. 11. ^b Mark ix. 38. ^c Matt. xii. 30. Infra xi. 23. ^d Mark xvi. 19.
Acts i. 2. ^e John iv. 4. 9. ^f 2 Kings i. 10. 12.

48 || ἔστι μέγας

49 † τὰ ante δαιμόνια

50 = ὑμῶν bis

51. Ἐγένετο . . . Ἱερουσαλήμ· And it came to pass, when the time was come that he should be received up, (or, of his departure,) he stedfastly set his face to go to Jerusalem; or, he resolutely determined to go to Jerusalem. See ἐν τῷ συμπληροῦσθαι above, ii. 21. Ἀνάληψις occurs only here in the N.T. but it is derived from ἀναλαμβάνω, which, in the passive voice, is expressly applied to our Lord's ascension. See Mark xvi. 19. And therefore ἀνάληψις is here made to signify his assumption into heaven. Heinsius however affixes to it the notion of death. And other learned critics think it has the same sense as ὕψωσις, and that it relates to our Saviour's crucifixion: a sense which seems to support the propriety of the expression πρόσωπον ἐστήριξε, he resolutely determined. For, as Dr. Owen observes, the scene he had to go through at his crucifixion evidently required great resolution and firmness of mind; which cannot be said of his ascension into heaven. Our Saviour had now continued on earth near the whole period determined. He therefore resolved, from this time forth, to appear as openly as possible, and to embrace every

opportunity of fulfilling the duties of his ministry. He did not travel to Jerusalem privately, but he declared his intention, and entered on the journey with great courage. The road to Jerusalem from Galilee lay through Samaria. See, on the Samaritans and their enmity to the Jews, Matt. x. 5. Josephus mentions an instance of this enmity, corresponding very closely with the circumstances referred to in these three verses, 51. 52. 53. It was, says he, the custom of the Galileans, who went to the Holy City at the feasts, to travel through the country of Samaria. As they were on their journey, some inhabitants of the village called Ginea, which lies on the borders of Samaria, and the great plain, falling upon them, killed a great many of them. Ἐστήριξε πρόσωπον· he stedfastly set his face; i. e. he firmly purposed: that is the frequent import of this phrase in the LXX, when there is mention of the counsel, the purpose, or decree of God, declared to his people. Ξενίαν is und. in the next verse after ἐτοιμάσαι; see Bos at ξενία. In verse 53. πορευόμενον is metonymically put for πορευομένον.

Ἰωάννης, εἶπον· Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἡλίας ἐποίησε.
 55 Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἴδατε,
 56 οἷου πνεύματός ἐστε ὑμεῖς; ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπο-
 ρεύθησαν εἰς ἑτέραν κώμην.
 57 Ἡ Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέ τις πρὸς
 58 αὐτόν· Ἀκολουθήσω σοι, ὅπου ἂν ἀπέρχῃ, Κύριε. Καὶ
 εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσι· ὁ δὲ υἱὸς τοῦ ἀν-
 59θρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ. Ἡ Εἶπε δὲ πρὸς
 ἕτερον· Ἀκολούθει μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι
 60 ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ ὁ
 Ἰησοῦς· Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ
 61 δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. Ἡ Εἶπε δὲ
 καὶ ἕτερος· Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν
 62 μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. Εἶπε δὲ πρὸς
 αὐτόν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄρο-
 τρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασι-
 λείαν τοῦ Θεοῦ.

§ John iii. 17. xii. 47.

h Matt. viii. 19.

i Matt. viii. 21. 22.

k 1 Kings xix. 20.

54 † ὡς καὶ Ἡλίας ἐποίησε

55 † καὶ εἶπεν usq. σῶσαι

57 || καὶ pro ἐγένετο δὲ

ib. † Κύριε

60 † ὁ Ἰησοῦς

55. Οὐκ οἴδατε . . . Ye know not . . . Πνεῦμα signifies here the affection or disposition of the mind. Grotius on this passage says: "Sciunt, qui in Hebraeis literis versati sunt, quàm latè pateat Spiritus nomen. Origine suâ ventum significat; ob cuius subtilitatem, quæ visum fugit, ad alia transfertur: primum ad substantias; nam Deus, angeli boni malique, deinde ipse hominis animus eo vocabulo nuncupatur." The circumstance referred to above of Elias, is related 2 Kings i. 10. The severity which Elijah exercised on the men who came from Ahaziah to apprehend him, was a reproof of an idolatrous king, court, and nation, very proper for the times, and very agreeable to the characters, both of the prophet and of the offenders. But the Gospel breathes a different spirit from the law. See James iii. 17. And above all, says Whitby, the disciple of the mild and gentle Saviour must not fight, but must be gentle towards

all men, patient, in meekness instructing those that oppose themselves against the truth, not dispatching them out of the way, according to the persecuting spirit of the Romanist, but be long suffering, and show all gentleness towards all men. See observations on the examples of kindness towards the Gentiles related by St. Luke iv. 25.

57. Ἀκολουθήσω . . . Κύριε· Lord, I will follow thee whithersoever thou goest. This being said, as Christ perceived from the common opinion that the disciples of the Messiah should get wealth and honor, Christ soon discourages him from executing this resolution, by laying before him the mean and low condition in which he was to be followed by his disciples. See notes at the parallel passage, Matt. viii. 19. 20. 21. 22.

62. Οὐδεὶς ἐπιβαλὼν . . . Θεοῦ· No man having put his hand to the plough, and

Κεφ. ι'. 10.

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομή- 1
κοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ,
εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

^a Ἐλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ 2
ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως
ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. ^b Ὑπάγετε· 3
ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

^c Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· 4
καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. ^d Εἰς ἣν δ' αὖ 5

^a Matt. ix. 37. John iv. 35. 2 Thess. iii. 1.^c Matt. x. 9. 10. Supra ix. 3. Mark vi. 8. 2 Kings iv. 29.^b Matt. x. 16.^d Matt. x. 12.

2 — ἔλεγεν δὲ ib. = ἐκβάλλῃ

looking back, is fit for the kingdom of God. St. Luke alone mentions this adage. Hesiod's instructions to a ploughman are not a bad illustration of it: that he should look straight before him, not back on his associates:

ὅς κ' ἔργου μελετῶν ἰθεῖαν αὔλακ' ἐλαύνει
μήκετι παπταίνων πρὸς ὁμήλικας.

^e Ἐργ. v. 441.

This Christ applies to the spiritual husbandry; to which he that applies himself must forget the things which are behind, ἔμπροσθεν ἐκτεινόμενος, bending and stretching out himself to those which are before, Phil. iii. 14. Ἀποτάσσθαι in the former verse, see interpreted Mark vi. 46. Εἰς τὰ ὀπίσω, back: μέρη is und. See Bos at μέρη. Εὐθετός, well disposed, or fit for; from εὖ, and θετός, positus.

CHAP. X.

1. Μετὰ . . . ἑβδομήκοντα . . . After these things the Lord appointed other seventy also . . . rather, seventy others: καὶ, also, in reference to the appointment of the twelve Apostles, before related. Two or three Mss. and a few versions read ἑβδομήκοντα δύο; but the common is the genuine reading. See note Matt. x. 5. Christ, says Dr. Townson, having in the course of his ministry appointed two missions of his disciples, and having each time given them a

Gr. Test.

charge at sending them forth; the first, which was to the twelve Apostles, is recorded by St. Matt. without notice being taken of the latter: but St. Luke touching lightly on that of the twelve, dwells on the second to the seventy disciples; which he might do with great propriety, as the instructions were similar in both; and he himself wrote after St. Matt. otherwise he would doubtless have been fullest on the charge which was first given, and to the prime disciples. It is very probable, according to ancient tradition, that Luke was himself one of the number. Jesus's time on earth was now short; and the scene of his ministry being from this time forth to lie in Judea and the country beyond Jordan, it was expedient that his way should be prepared in every city and village of those countries, whither he was to come. Ἀνὰ δύο, two and two; see note Matt. xx. 9. Ἀνέδειξεν, as it were ἐξελέξατο, appointed: ἀναδείκνυμι has that signification, because those who were formerly appointed to any public office were presented, and as it were shown to the people. For the interpretation of the next verse, see notes Matt. ix. 37, 38.

4. καὶ μηδένα . . . ἀσπάσησθε and salute no man by the way. As their time was short and precious, and their work important, they must be altogether intent upon it, and not loiter in the observance of needless ceremonies and compliments. Saluta-

I.

- οικίαν εἰσέρχῃσθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.
 6 Καὶ ἐὰν ᾗ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ
 7 εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ^e Ἐν αὐτῇ
 δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν·
 ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν· μὴ μεταβαί-
 8 νετε ἐξ οἰκίας εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρ-
 χῃσθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,
 9 ^f Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς·
 10 ^g Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ^h Εἰς ἣν δ' ἂν
 πόλιν εἰσέρχῃσθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς
 11 τὰς πλατείας αὐτῆς, εἴπατε· Καὶ τὸν κονιορτὸν τὸν κολ-
 ληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσόμεθα ὑμῖν·
 πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία
 12 τοῦ Θεοῦ. ^h Λέγω ὑμῖν, ὅτι Σδοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ
 13 ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι Χοραζὶν,

^e Deut. xxv. 4. Matt. x. 10. 1 Cor. ix. 4. &c. 1 Tim. v. 18.
^g Matt. x. 14. Mark vi. 11. Supra ix. 5. Acts xiii. 51. xviii. 6.

^f Matt. iii. 2. iv. 17.
^h Matt. xi. 21. &c.

6 * καὶ ἐὰν μὲν ᾗ ἐκεῖ ὁ υἱὸς 8 || ἣν ἂν πόλιν 10 || εἰσέλθῃτε
 11 x εἰς τοὺς πόδας ἡμῶν post ὑμῶν ib. † ἐφ' ὑμᾶς 12 * λέγω δὲ

tions in the East were long and ceremonious. Similar to this is Elisha's instruction to Gehazi, 2 Kings iv. 29. But *not saluting* any in their journey may be, according to Harman, in the same sense as David saluted Nabal, 1 Sam. xxv. 5—14. when he applied to him for some refreshment in the wilderness; leaving it to them to whom they preached to invite them to their houses, from first to last, in this journey. See notes Matt. x. 11—13. for this and following verses.

6. Καὶ ἐὰν . . . ὑμῶν . . . And if the Son of peace be there, your peace shall rest upon it . . . According to a common Heb. phrase by which a man is styled the son of any good or bad quality which he possesses. The import of it here is, if a person of worth or deserving your good wishes be there: it is equivalent to *worthy* in Matt. x. 11.

7. ἐσθίοντες . . . αὐτῶν . . . eating and drinking such things as they give . . . Παρατιθέμενα seems to be und. after τὰ παρ' αὐτῶν, such things as are set before you: Bos at παρατιθέμενον. See note Matt. x. 8. The language of this precept is the same with that in the first Ep. to Cor. x. 27. *Whatever is set before you, eat.* And we have

also the sentence in this verse, *the labourer is worthy of his hire or reward*, quoted 1 Tim. v. 18. There is often a great affinity in the phrases of St. Luke and St. Paul. Compare also xxi. 34. with 1 Thess. v. 3. and the account given by both of the institution of the Lord's Supper. It was indeed said of St. Luke by the ancients, that he taught the Gospel which Paul preached. *Μὴ μεταβαίετε . . . go not from house to house; changing with the hope of better accommodations; that you may not seem to be fickle, or pamperers of your appetites; and thus lose the opportunity of doing good by establishing friendship with your first acquaintance in that place.*

11. ἀπομασσόμεθα . . . we do wipe off against you . . . as a testimony against you. See note Matt. x. 14. Πλὴν, notwithstanding: i. e. however, while we warn you of the danger of your state, let your consciences witness that mercy is offered you by the Gospel, but refused. But πλὴν at ver. 14. may be rendered by *therefore*, according to Schleusner; see note Matt. xi. 22. For the interpretation of the next five verses, see notes at Matt. xi. 21. and 23. and Matt. x. 15. and 40.

οὐαὶ σοι Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ
δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ
σποδῷ καθήμεναι μετενόησαν. Πλὴν Τύρῳ καὶ Σιδῶνι 14
ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ σὺ Κα- 15
περναοῦμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου κατα-
βιβασθήσῃ. ⁱ Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν 16
ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστεί-
λαντά με.

ῥέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες· 17
Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί
σου. ^k Εἶπε δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστρα- 18
πὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ^l Ἴδού, δίδωμι ὑμῖν τὴν ἐξου- 19
σίαν τοῦ πατεῖν ἐπάνω ὄφειων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν
τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.
^m Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑπο- 20
τάσσεται· χαίρετε δὲ, ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν
τοῖς οὐρανοῖς. ⁿ Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύ- 21
ματι ὁ Ἰησοῦς καὶ εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ,
Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς· ὅτι ἀπέκρυψας ταῦτα ἀπὸ

ⁱ Matt. x. 40. Mark ix. 37. John xiii. 20. 1 Thess. iv. 8.^k Rev. xii. 8. 9.^l Mark xvi. 18. Acts xxv. 5.^m Exod. xxxii. 32. Isa. iv. 3. Dan. xii. 1. Phil. iv. 3.

Rev. xiii. 8.

ⁿ Matt. xi. 25. 1 Cor. i. 19. 26. ii. 6. 7.

19 * ἀδικήσει

21 * δὲ μάλλον

18—20. Ἐθεώρουν . . . πεσόντα· *I be-
held Satan as lightning fall from heaven*;
i. e. from the highest eminence, power, and
glory. We find similar expressions in
Greek and Latin authors: Cicero says of
Pompey, *ex astris decidisse*. When the
seventy returned and told their Master
with joyful surprise, that not only diseases,
but even devils, had been subject to them
through his name, our Lord anticipating
the future triumph of the Gospel over the
powers of darkness, says, *I beheld Satan
fall like lightning from heaven*. He then
enlarging their commission tells them, that
this was only an emblem of a far more
decisive victory, which they, by his power,
would obtain over Satan the ruler of the
whole multitude of evil spirits, *over the
whole power of the enemy*. The expression,
*I give you power to tread on serpents and
scorpions*, is a bold figurative manner of
expressing, that their safety from the per-

secutions of their enemies should be God's
peculiar care: thus David, Ps. xci. 13. At
the same time our Lord warns them not to
suffer themselves to be led into any thoughts
of self-exaltation in consequence of their
power over evil spirits, but to place their
joy and comfort in that faith and obedience
to his Gospel which would secure to them
the blessed hope of everlasting life. *Οὐδὲν
ὑμᾶς οὐ μὴ ἀδικήσῃ*: *nothing shall by any
means hurt you*. There is much emphasis
in the accumulation of these negatives.
And if a metathesis is admitted, says Hooge-
veen, there will be nothing superfluous:
οὐ μὴ ἀδικήσῃ οὐδὲν, i. e. *οὐδὲ ἐν τούτῳ,
and they shall not hurt you, no not one of
them*. Τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς
οὐρανοῖς, ver. 20. *your names are written in
heaven*; viz. ἐν βίβλῳ ζωῆς, *in the book of
life*. See note at Phil. iv. 3.

21. Ἐν αὐτῇ . . . εἶπεν . . . *In that hour
Jesus rejoiced in spirit and said . . . Our*

- σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναὶ, ὁ
 22 Πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. ° Πάντα
 μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει, τίς
 ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ
 23 υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱός ἀποκαλύψαι. ° Καὶ
 στραφεὶς πρὸς τοὺς μαθητὰς, κατ' ἰδίαν εἶπε· Μακάριοι
 24 οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. Λέγω γὰρ ὑμῖν,
 ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν, ἃ ὑμεῖς
 βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ
 ᾔκουσαν.
 25 ° Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν καὶ λέ-
 γων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
 26 'Ο δὲ εἶπε πρὸς αὐτόν· 'Εν τῷ νόμῳ τί γέγραπται; πῶς
 27 ἀναγινώσκεις; ° 'Ο δὲ ἀποκριθεὶς εἶπεν· 'Αγαπήσεις Κύ-
 ριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς
 ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς
 28 διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. ° Εἶπε δὲ
 29 αὐτῷ, 'Ορθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ· 'Ο δὲ,
 θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστί

° Heb. ii. 8. Matt. xi. 27. xxviii. 18. John iii. 35. xvii. 2. 1 Cor. xv. 27. Eph. i. 21. 22. Phil. ii. 9. John i. 18. xiv. 8. 9. ° Matt. xiii. 16. 1 Pet. i. 10. ° Matt. xxii. 35. Mark xii. 28. ° Deut. vi. 5. x. 12. xxx. 6. Lev. xix. 18. Rom. xiii. 9. Gal. v. 14. James ii. 8. ° Lev. xviii. 5. Ezek. xx. 11. 13.

22 * παρεδόθη μοι

blessed Lord broke forth into the same rapturous expression of praise and thanksgiving to God, upon the former occasion also of the return of the twelve Apostles from executing their commission; see notes Matt. xi. 25—27. and xiii. 17. St. Matt. and St. Luke both agree in using the nominative ὁ πατήρ as equivalent to the voc. πάτερ, which they had both used immediately before. In the common editions is added at the end of this verse, καὶ στραφείς πρὸς τοὺς μαθητὰς εἶπε, but it is not supported by sufficient authority. In ver. 24. our Lord says, *that many prophets and kings desired to see the things which ye see*; i. e. Christ actually come into the world. See note at John viii. 56.

29. 'Ο δὲ . . . πλησίον; *But he, willing to justify himself, said unto Jesus, And who is my neighbour?* See for this whole pas-

sage notes at Matt. xxii. 34—40. and Mark xii. 28. In verse above, 27. we have τὸν πλησίον; but there, says Bp. Midd., the article was necessary; for without it, the meaning would be, *thou shalt love near thee*, which obviously is not the sense: τὸν therefore was requisite to give the signification of the *person* near thee, or thy neighbour. But in the present verse the question is, *Who is near me?* i. e. *near* in the same sense, in which the word had just been employed. Therefore there is no defect in the construction of the received reading without the article. Compare ver. 36. The impossibility of doing what our Saviour says in the former verse, τοῦτο ποιεῖ, καὶ ζήσῃ, that is, of *keeping the whole law*, was, as Galpin justly observes, what made a Saviour necessary. Δικαιοῦν ἑαυτὸν *to justify himself*; i. e. to prove himself just

μου πλησίον; Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἀνθρωπὸς 30
 τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὰ, καὶ λησταῖς
 περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες
 ἀπῆλθον, ἀφέντες ἡμίθανῇ τυγχάνοντα. Κατὰ συγκυρίαν 31
 δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν,
 ἀντιπαρῆλθεν. Ὁμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ 32
 τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθε. Σαμαρεΐτης δέ 33
 τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη.
 Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων 34

32 † ἐλθὼν

and right, as one who had performed the command of loving his neighbour as himself. The corrupt tradition of the Jews having restrained *this neighbour* to men of their own nation and religion, to whom he might retain a very kind affection, he thought this sufficient to show that he had satisfied that precept. *Apud ipsos* (Judæos) *miseriordia in promptu*; sed *adversus omnes alios hostile odium*, says Tacitus; and Juv. *Non monstrare viam, eadem nisi sacra colenti*. See note Matt. v. 43.

30. Ὑπολαβὼν . . . περιέπεσεν . . . And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves . . . See ὑπολαβάνω vii. 43. The scope of the passage seems to require that we should transpose κατέβαινεν, and make it follow instead of preceding ἀπὸ Ἱερουσαλὴμ, so as to render this, a man of Jerusalem went down; as, Matt. xxvii. 57. ἄνθρωπος ἀπὸ Ἀριμαθαίας, ὃ ἔν und. See also Matt. xv. 1. The whole energy of the story, says Dr. Campbell, depends on this circumstance, that the person who received the charitable aid was a Jew, and the person who gave it, a Samaritan. See note Matt. x. 5. It is the intention of this parable to confound those malignant Jewish prejudices, which made them confine their charity to those of their own nation and religion. Nor could any thing be better adapted for the purpose than this story, which, as it is universally understood, exhibits a Samaritan overlooking all national and religious differences, and doing offices of kindness and humanity to a Jew in distress. By this means, the narrow-minded Pharisee, who put the question, is surprised into a conviction, that there is something amiable, and even divine, in surmounting all partial considerations, and listening to the voice of Nature, which is the voice of God, in giving relief to the unhappy. The scene of this most beautiful

and instructive parable is with great propriety placed in the road which lay between Jerusalem and Jericho, and which, from being infested by banditti, was, as Jerome tells us, called the *Bloody way*. Hipparchus in *Opusc. Mytholog.* has *λησταῖς μέλλοντες περιπίπτειν*.

31. 32. Κατὰ συγκυρίαν . . . ἀντιπαρῆλθεν· And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. The propriety of the priest and Levite being introduced as passing on this road will appear evident, when we consider the great intercourse there was between Jericho and Jerusalem, and that the priests, of whom there was a great number in the former city, attended in their regular turn in every monthly course at Jerusalem. Ἀντιπαρέρχομαι, *to pass by on the opposite side, to turn out of the way*, is, according to some, contrasted to the προσέρχεσθαι applied to the Samaritan; or ἀντὶ may be considered as conveying no particular emphasis; and the verb as not differing from παρέρχομαι, which occurs frequently in the sacred writers, signifying *to pass on, to pass by, or pass away*. So ἀντιπέραν signifies the same as the simple πέραν. Herodotus uses the verb παρέρχομαι in a similar application: *σιγῇ δὲ παρελθεῖν τὸν κάμνοντα οὐτω σφί ἐξεστι, πρὶν ἂν ἐπείρῃται ἡντινα νοῦσον ἔχη*. Their want of humanity was no doubt tinged with a mixture of hypocrisy, their fear of being legally polluted by touching a dead carcase. The import of ἐλθὼν appears to be contained in the preceding phrase, *γενόμενος κατὰ τὸν τόπον*. It is omitted in a few Mss. and the Vul. Συγκυρία is, a *coincidence of circumstances*. The verb συγκυρέω is frequent in Greek writers; the substantive very rare: we find κατὰ τινα συγκυρίαν in Eustath. *Iliad* ψ. 435.

34. Καὶ προσελθὼν . . . ὀνόν . . . And went to him, and bound up his wounds, pouring in

- ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος
 35 ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. Καὶ
 ἐπὶ τὴν αὖριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ
 πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ, καὶ ὅ, τι
 ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω
 36 σοι. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγενῆσθαι
 37 τοῦ ἐμπεσόντος εἰς τοὺς ληστάς; Ὁ δὲ εἶπεν, Ὁ ποιήσας
 τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου,
 καὶ σὺ ποιεῖ ὁμοίως.
 38 Ἐγένετο δὲ, ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλ-
 θεν εἰς κώμην τινά· γυνή δέ τις ὀνόματι Μάρθα ὑπεδέξατο
 39 αὐτὸν εἰς τὸν οἶκον αὐτῆς. ^u Καὶ τῇδε ἦν ἀδελφὴ καλου-
 μένη Μαρία, ἣ καὶ παρακαλίσασα παρὰ τοὺς πόδας τοῦ
 40 Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα περισπᾶτο
 περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ μέλει
 σοι, ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἶπε
 41 οὖν αὐτῇ ἵνα μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν
 αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ
 42 περὶ πολλά· Ἐνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν
 μερίδα ἐξέλεξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

^t John xi. 1. xii. 2. 3.

^u Acts xxii. 3.

35 † ἐξελθὼν

36 = πλησίον δοκεῖ σοι

37 || εἶπεν δὲ αὐτῷ

39 || τῶν λόγων

oil and wine which no doubt he had taken with him as a part of the provisions for his journey: compare Gen. xxviii. 18. Wine and oil were applied by the ancients in dressing fresh wounds; and to this day, under the name of *Scripture balsam*, they are applied to the same purpose. See *δηνάριος* Matt. xx. 2.

40. Ἡ δὲ Μάρθα περισπᾶτο But *Martha* was cumbered about much serving. *Περὶσπᾶσθαι* is very expressive, signifying *to be drawn different ways at the same time; to be distracted with different cares at the same time*; as if *Martha* wished to attend to *Jesus*, but thought the business of the house more necessary, in preparing for the entertainment of their illustrious guest. These were the sisters of *Lazarus*; and the village was *Bethany* near *Jerusalem*. This pious family were honoured with the friendship of our Lord. See *John xi. 1—5*. *Mary*, verse

39. *sat at Jesus' feet*; a posture in which learners attended on their teachers: compare *viii. 35*. *Acts xxii. 3*. It likewise grew into a proverb for humble and diligent attention. *Συναντιλαμβάνομαι*, *to help together with, to lend a helping hand*, is the very expression used by *St. Paul* for the assistance which the Spirit of God gives to our infirmities; *Rom. viii. 26*.

41. 42. *μεριμνᾷς . . . χρεία*: *thou art careful and troubled about many things; but one thing is needful*: i. e. that better part, or spiritual wisdom, which *Mary* made it her chief care to labour after. See note *Matt. xiii. 46*. This, says *Doddridge*, is one of the gravest and most important apophthegms that ever was uttered. *Τυρβάζῃ* . . . *troubled . . . Τυρβάζω*, from *τύρβη*, *a tumult*, *a multitude, a commotion*; *θύρβος*, *τάραξις*, *Suid.*: metaphorically, *to disturb, to disquiet*: *τυρβάζομαι*, *midd. I disturb, disquiet*,

Κεφ. ια'. 11.

Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμε- 1
νον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν·
Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης
ἐδίδαξε τοὺς μαθητὰς αὐτοῦ· ^a Εἶπε δὲ αὐτοῖς· Ὅταν 2
προσεύχησθε, λέγετε· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενη-
θήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν 3
ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· Καὶ 4
ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν
παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασ-
μόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ^b Καὶ εἶπε πρὸς 5
αὐτούς· Τίς ἐξ ὑμῶν ἐξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν
μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρ-
τους· Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ 6
οὐκ ἔχω ὃ παραθήσω αὐτῷ· Κακείνος ἔσθωθεν ἀπροκρίθεις 7

^a Mark vi. 9.^b Infra xviii. 1. &c.

2 † ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ib. † γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς
4 † ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ 5 — καὶ ἐρεῖ αὐτῷ 6 † μου

and torment myself with anxiety about any thing. See note Matt. vi. 25.

CHAP. XI.

1. Κύριε, διδάξον ἡμᾶς προσεύχεσθαι . . . Lord, teach us to pray . . . We cannot suppose but that our Saviour must often before have given his disciples instructions both as to the matter and manner of prayer. See note ix. 18. But it was the custom with the Jewish masters to give their followers some short form of prayer, as a peculiar badge of their relation to them. This John the Baptist had probably done, though we know not now what it was. See notes on the Lord's prayer as it is in Matt. vi. 9. and subsequent verses.

4. καὶ γὰρ . . . ἡμῖν . . . for we also forgive every one that is indebted to us . . . or rather, who offends against us. See note Matt. vi. 12. Such is the usual import of that word in the Syriac or Chaldee, in

which Christ certainly spake, where a sinner is כִּי, a debtor, and sin is כְּבוֹרָה, a debt. Thus Exod. xxxii. 30. Ye have sinned a great sin, is in the Targum, you have contracted a great debt; and below, xiii. 4. Think ye that they on whom the tower of Siloam fell were ὀφειλέται, debtors? i. e. sinners above all men. Ἀπὸ τοῦ πονηροῦ from evil: see note Matt. v. 37.

6. Ἐπειδὴ . . . πρὸς με . . . For a friend of mine in his journey (or, off his road) is come to me . . . Our Lord recommends perseverance and earnest importunity in prayer, the happy effects of which he illustrates by a case which might occur. In those hot countries it is more common to travel in the night to avoid the heat. Τίς ἐξ ὑμῶν ἐξει, which of you shall have, in the former verse, must be for ἐάν τις or εἰ τις; as also ver. 11. τίνα δὲ for εἰ δὲ τίνα. Otherwise the sentence is not grammatically complete. And the apodosis, or corresponding clause, will be ver. 8. λέγω ὑμῖν.

- εἶπη, Μὴ μοι κόπους παρέχε· ἤδη ἡ θύρα κέκλεισται, καὶ
τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι
8 ἀναστὰς δοῦναί σοι. Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν
9 αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. Ὑμῖν
λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε·
10 κρούετε, καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβά-
νει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοιγήσεται.
11 ὁ Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον
ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει
12 αὐτῷ; Ἡ καὶ ἐὰν αἰτήσῃ ὠδὸν, μὴ ἐπιδώσει αὐτῷ σκορ-
13 πῖον; Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δό-
ματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατὴρ, ὁ
ἐξ οὐρανοῦ, δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;
14 Καὶ ἣν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένε-
το δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ

° Matt. vii. 7. xxi. 22. Mark xi. 24. John xiv. 13. xv. 7. xvi. 23. 24. James i. 5. 6.
1 John iii. 22. ° Matt. vii. 9. ° Matt. ix. 32. xii. 22.

8 || ὅσων 10 || ἀνοιχθήσεται 11 X ἐξ ante ὑμῶν ib. * εἰ καὶ ἰχθύν
13 = δόματα ἀγαθὰ

7. καὶ τὰ παιδία . . . εἰσίν· and my children are with me in bed: or rather, my children and I are in bed; according to the frequent import of μετὰ: see Matt. ii. 3. 1 Cor. xvi. 11: so also οὖν, Eph. iii. 18. Possibly however, says Bp. Midd., κοίτη may signify the bedchamber; in which case the same κοίτη held the whole family. According to Chardin, it is usual in the East for the whole family to sleep in the same chamber on different beds or mattresses laid on the floor. In the following verse ἀναίδεια from a priv. and αἰδώς, Hesyeh. ἀναισχυντία, is a shameless urgent importunity, improba et pertinax flagitatio. Χρήζει with the genit. is eget, with the accus. is vult. For verse 9. and following verses, see notes at corresponding passage Matt. vii. 7. and following verses.

13. πόσῳ μᾶλλον . . . αὐτόν; how much more shall your heavenly Father give the Holy Spirit to them that ask him? i. e. the aid of the Holy Spirit. The Greek Scholiasts have χάριν πνευματικὴν. See note above i. 15. ὁ ἐξ οὐρανοῦ, i. e. οὐράνιος. If sinful men will give good gifts to their

children, how much more will your heavenly Father give the necessary and the more extraordinary gifts of his Spirit to them that supplicate for them? not giving up to hurtful illusions those that affectionately pray for the hallowing his name, and the coming of his kingdom, which petitions involve in them the asking for the extraordinary gifts of the Spirit. See Harmer. The body of a scorpion, mentioned above, is not unlike an egg; so that the same similitude, observes Gilpin, is carried on between the thing asked and the thing given.

14. Καὶ ἦν . . . κωφόν· And he was casting out a devil, and it was dumb. Metonymically, i. e. it made the person possessed to be dumb. See for the following passage, notes Matt. xii. 22—30. In the next verse ἔρχονται τῶν δαιμονίων, the chief of the devils; ἔρχονται must be considered as a substantive: if a participle, it would have required the article; though that reading is also found. But the substantive is the more common in the N. T., and in this place as a substantive it would not admit the article. See note Matt. xii. 38. for σημεῖον in ver. 16.

ἐθαύμασαν οἱ ὄχλοι. Ἰνὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελ- 15
 ζεβουλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
^ε Ἐτεροι δὲ πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ 16
 οὐρανοῦ. ^η Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐ- 17
 τοῖς· Πᾶσα βασιλεία ἐφ' ἐαυτὴν διαμερισθεῖσα ἐρημοῦται,
 καὶ οἶκος ἐπὶ οἶκον πίπτει. Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' 18
 ἑαυτὸν διμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι
 λέγετε, ἐν Βεελζεβουλ ἐκβάλλειν με τὰ δαιμόνια. Εἰ δὲ 19
 ἐγὼ ἐν Βεελζεβουλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν
 τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται.
 Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν 20
 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ^ι Ὅταν ὁ ἰσχυρὸς καθω- 21
 πλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ
 ὑπάρχοντα αὐτοῦ. ^κ Ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν 22
 νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποιθεῖ,
 καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν. (Ἦ μὴ ὧν μετ' ἐμοῦ, 23
 κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.)
^μ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, 24
 διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ
 εὐρίσκον, λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλ-
 θον. Καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. 25
^ν Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα 26
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνε-
 ται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.
 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνή 27
 Φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ

^ε Matt. ix. 34. xii. 24. Mark iii. 22. ^ς Matt. xii. 38. xvi. 1. ^η Matt. xii. 25.
 Mark iii. 24. John ii. 25. ^ι Matt. xii. 29. ^κ Isa. liii. 12. Col. ii. 15. ^λ Matt.
 xii. 30. ^μ Matt. xii. 43. ^ν John v. 14. 2 Pet. ii. 20. Heb. vi. 4. x. 26.

15 X τῷ ante ἄρχοντι

22. Ἐπὶ δὲ αὐτὸν ... But when a stronger than he shall come upon him and overcome him. See note Matt. xii. 29. The particle ἐπὶ, compounded of ἐπεῖ and ἐν, (see Hoogeveen,) differs from ἐπεῖ in this, that it respects the time future, and is joined to a subjunctive. Thus Demosth. ἐπὶ δὲ ἀρρώστημά τι συμβῇ. We have it in its entire composite form, ll. Z. 413. See Gr. Test.

Viger c. vii. s. 6. r. 4. Πανοπλία, a complete suit of armour, panoply; from πᾶν, all, and ὅπλον, armour. The Roman πανοπλία is particularly described by Polybius lib. vi. c. 21. In Eph. vi. 11. 13. it is applied spiritually. For the next verses, 24—26. see notes at Matt. xii. 43—45.

27. 28. Μακαρία ... ἐθήλασας ... Blessed
 I. 3 A

- 28 βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. ° Αὐτὸς δὲ
εἶπε· Μενούγγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ,
29 καὶ φυλάσσοντες αὐτόν. Τῶν δὲ ὄχλων ἐπαθροισμένων,
ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ· σημεῖον ἐπι-
ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον
30 Ἰωνᾶ τοῦ προφητοῦ. Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον
τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ
31 γενεᾷ ταύτῃ. ° Βασίλισσα νότου ἐγεβθήσεται ἐν τῇ κρίσει
μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐ-
τούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν
32 σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ᾤδε. ° Ἀν-
δρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς
ταύτης, καὶ κατακρινουῶσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ
33 κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾤδε. ° Οὐδείς δὲ
λύχρον ἄψας, εἰς κρυπτὴν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον,
ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέ-

° Matt. vii. 21. Rom. ii. 13. James i. 25. Jon. ii. 1. &c. ° 1 Kings x. 1.
2 Chron. ix. 1. Matt. xii. 42. ° Jon. iii. 5. ° Supra viii. 16. Matt. v. 15.
Mark iv. 21.

28 † αὐτόν 29 — ζητεῖ ib. † τοῦ προφητοῦ 31 * Σολομῶντος bis
32 — Νινευίται 33 || κρυπτὸν

is the womb that bare thee, and the paps (breasts) which thou hast sucked: see θηλάζω Matt. xxi. 16.: i. e. happy the mother who gave thee birth; an expression not unusual with classical authors. But Jesus not at all moved by her praise said, that the blessedness of his mother did not arise from having conceived and brought him forth into the world, but that in order to secure it, it was necessary for her, as well as others, to believe and obey his word. Μενούγγε, yea rather, by the figure epanorthosis corrects, without denying, what was said before, in order to say something more important and emphatical. See Hoogeveen, and Viger c. viii. s. 8. r. 18. Thus also Rom. ix. 20. See comments on the four next verses at Matt. xii. 39. 40. 41. 42. See also note Mark viii. 12. Ὀχλων ἐπαθροισμένων, ver. 29. when the people were gathered thick together; or rather, when the multitudes crowded upon him; from ἐπὶ, upon, and ἀθροίζω, to throng, to crowd: or it may merely signify that the multitudes flocked and collected together about

Jesus, without ἐπὶ having any particular emphasis.

32. ὅτι ... Ἰωνᾶ ... for they repented at the preaching of Jonas ... See Matt. xii. 41. Our Lord had mentioned the sign of the prophet Jonas, first, says Dr. Townson, as prefiguring his own death and resurrection on the third day; and secondly, as a warning to the Jews, who stood condemned by the conversion of the Ninevites. The sign of Jonas seems most important in the first view; but to be understood required a knowledge of his history. St. Luke therefore, who wrote for the Gentiles, mentions it only in the second. Εἰς τὸ κήρυγμα, i. e. as soon as they heard the preaching of Jonas; for εἰς is often thus used to mark any recent time or occurrence: see Viger c. ix. s. 2. r. 14.

33—36. Οὐδὲς δὲ λύχρον ἄψας ... No man, when he hath lighted a candle ... The following passage is delivered in words parallel to Matt. v. 15. and vi. 22. 23.: see notes there. There is certainly some difficulty in the connexion of this verse.

πωσιν. ^s 'Ο λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν 34
οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φω-
τεινὸν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτει-
νόν. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστίν. 35
Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκο- 36
τεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ
φωτίζῃ σε.

Ἐν δὲ τῷ λαλήσαι, ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως 37
ἀριστήσῃ παρ' αὐτῷ. Εἰσελθὼν δὲ ἀνέπεσεν· Ἦ ὁ δὲ 38
Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ
τοῦ ἀρίστου. ^u Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ 39
Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθα-
ρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.
^v Ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε; 40

^s Matt. vi. 22.^t Mark vii. 3.^u Matt. xxiii. 25. Tit. i. 15.

34 — ἐστιν ὁ ὀφθαλμός σου ib. ‡ οὖν

The same words are applied by St. Matt. to the disciples, which are here applied to the Pharisees. Gilpin follows the interpretation of Dr. Clarke for these four verses, thus: They pretend indeed to great holiness; but if their hearts were really impressed with it, they would show it in its effects. As the eye guides the body, so does a sincere heart the affections. If sincerity be wanting, the whole is darkness. Take care therefore lest the light of your minds become darkness. If the mind be religious, a devout practice will follow. 'Ο λύχνος . . . ὁ ὀφθαλμός· *The light of the body is the eye.* The proposition is convertible: see note Matt. xiii. 38. The single eye, or evil eye, were common expressions among the Jews, to denote good or bad qualities in the mind. Ἔσται . . . φωτίζῃ σε· *the whole shall be full of light, as when the bright shining of a candle doth give thee light.* Τῇ ἀστραπῇ, *by its flame:* it is oftentimes applied to lightning, but not limited to that meaning. In ver. 35. says Bp. Midd. the analogy between external and internal light had been established: in the present, the complete illumination described in the concluding clause, though intended of the mind, is affirmed only of the body; the application after what had been said being supposed to be obvious. Rosenmüller says, *permixta est nempe rei comparata ipsa comparatio.*

38. ἰδὼν . . . ἀρίστου· *when the Pharisee saw it, he marvelled that he had not first washed before dinner:* i. e. the Pharisee was surprised when he saw . . . See notes Matt. xv. 2. and Mark vii. 3. 4. The expression of this surprise gave our Saviour the opportunity of exposing and condemning the hypocrisy and superstition of the Pharisees, of whom many had been probably collected together, purposely with a design to ensnare him; of which being well aware he used that severity which we here observe in his reproofs and warnings. What follows, to ver. 52. is similar to what we meet with in Matt. xxiii. 4—7. 23—36. but different in order and expression: see notes there: consult first verses 25. 26. for the following verse, 39.

40—42. Ἀφρονες . . . *Ye fools! did not he that made . . . Body and soul, argues our Lord, had both the same author, and the one, especially the more ignoble part, ought not to engross our regards, to the neglect of the more noble. Under the metaphor of vessels, human beings are represented; the body answering to that which is without, the soul to that which is within. Moral cleanness then, or purity of mind, is much more important than ceremonial cleanness, resulting from frequent washings. See Campbell. Therefore, apply yourselves to the duties of charity, and then it will not be in the power of any ex-*

- 41 ^x Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα κα-
 42 θάρὰ ὑμῖν ἐστιν. ^y Ἄλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι
 ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχα-
 νον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ·
 43 ταῦτα ἔδει ποιῆσαι, καὶ κεῖνα μὴ ἀφίεναι. ^z Οὐαὶ ὑμῖν τοῖς
 Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συνα-
 44 γωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. ^a Οὐαὶ
 ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς
 τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες
 45 ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δέ τις τῶν νομικῶν, λέγει
 46 αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ^b Ὁ
 δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς
 ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύ-
 47 λων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. ^c Οὐαὶ ὑμῖν, ὅτι
 οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν
 48 ἀπέκτειναν αὐτούς. Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς
 ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐ-

^x Isa. lviii. 7. Dan. iv. 27. Infra xii. 33.
^{xv. 22.} Hos. vi. 6. Mic. vi. 8.

^a Matt. xxiii. 27. ^b Matt. xxiii. 4. Isa. x. 1.

^y Matt. xxiii. 23. ix. 13. xii. 7. 1 Sam.
^z Infra xx. 46. Matt. xxiii. 6. Mark xii. 38.

^c Matt. xxiii. 29.

42 x δὲ post ταῦτα

44 † Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
 ib. † οἱ post ἄνθρωποι

ternal thing to defile you, but ye shall at all times be acceptable to God. Πλὴν τὰ ἐνόντα . . . But rather give alms of such things as ye have . . . but that would be ἐκ τῶν ἐνόντων: rather, give according to your ability, give as much alms as you can: κατὰ τὰ ἐνόντα, quod penes vos. For verse 42. see note Matt. xxiii. 23. and above, in Luke vi. 31.; and see a similar passage to verse 43. at Matt. xxiii. 6. 7.

44. καὶ οἱ ἄνθρωποι . . . οἶδασιν· and the men that walk over them are not aware of them: or, and men walk over them without being aware of them. See note at Matt. xxiii. 27. The notion of uncleanness annexed to dead bodies, says Dr. Townson, adds force and spirit to the similitude, as it stands in St. Matt.; yet St. Luke is silent upon it, lest the Gentiles, for whom he wrote, should think themselves concerned in it, and like the Jews, whom many of them were too fond of following, should grow more afraid of legal than moral defilement. The οἱ before περιπατοῦντες does

not appear in a great number of copies; it certainly spoils an elegant expression, οὐκ οἶδασιν περιπατοῦντες ἐπάνω, they are not aware that they walk over them. Thus, as some interpret it, 2 Cor. x. 12. συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιοῦσιν· they do not consider that they compare themselves to themselves, which is a very unfair way of comparison; for as Quintilian says, necesse est sibi nimium tribuat, qui se nemi comparat. See note at Matt. xxiii. 4. for verse 46.; and see νομικοί, Matt. xxii. 34. The difference between them and the Scribes seems to be, that the latter expounded the written law of Moses, and the νομικοί, the oral law or traditions. Προσψάω, to touch lightly, is found with a dative, through the force of the preposition.

48. Ἄρα μαρτυρεῖτε . . . ὑμῶν . . . Truly ye bear witness that ye allow the deeds of your fathers . . . i. e. ye are vouchers and accessories to the deeds of your fathers. See above iv. 22. Συνευδοκέω, to consent to, to be well pleased with; from σύν and εὐδο-

τοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. ^d Διὰ τοῦτο 49
καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφή-
τας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώ-
ξουσιν· Ἴνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ 50
ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύ-
της· ^e Ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζα- 51
χαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ
οἴκου. Ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς
ταύτης. ^f Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα 52
τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους
ἐκωλύσατε. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο 53
οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστο-
ματίζειν αὐτὸν περὶ πλειόνων· Ἐνεδρεύοντες αὐτὸν, ζητοῦν- 54
τες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν
αὐτοῦ.

^d Matt. x. 16. xxiii. 34. Supra x. 3. John xvi. 2. Acts vii. 51. 52. Heb. xi. 35.

^e Gen. iv. 8. 2 Chron. xxiv. 21.

^f Matt. xxiii. 13.

52 || εἰσῆλθατε

54 * καὶ ζητοῦντες

κῆω, to be pleased, to take pleasure in, which see Matt. iii. 17. When our Saviour says, *Woe unto you, because ye build the sepulchres of the prophets ... we are not to understand that the guilt lay in the building or adorning the tombs of the prophets, but in their falseness, in giving this testimony of respect to the prophets, whilst they were actuated by the spirit, and followed the example, of their persecutors and murderers; insomuch that they appeared to erect those sepulchres, not to do honor to God's prophets, but to serve as eternal monuments of the success of their progenitors in destroying them. See Campbell. For the three following verses, 49 — 51. see a similar passage and the interpretation at Matt. xxiii. 34. 35. Ἡ σοφία τοῦ Θεοῦ, the wisdom of God, is a periphrasis of God, who may be said to speak the words, or resolve in his holy purpose; though some think that we are to understand Christ, because in Matt. he ascribes this saying to himself, and because the apostle calls him expressly the wisdom of God, 1 Cor. i. 24. See the interpretation of ver. 52. at Matt. xxiii. 13. ἤρατε τὴν κλεῖδα ... ye have taken away the key ... i. e. ye take away and shut out from others every means of arriving at the knowledge of the truth. It is the key by which the kingdom of God*

should be opened to men, and they be enabled to enter into it. At ver. 49. it appears necessary to repeat ἐξ αὐτῶν with τινὰς und. before ἐκδιώξουσιν.

53. 54. ἤρξαντο ... πλειόνων ... *the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things ...* The freedom and severity of our Saviour's reproofs provoked exceedingly the Pharisee and his guests: see note above v. 38. They therefore attempted to put him off his guard by a variety of questions, hoping that he might say something which should afford them some ground for accusing him to the magistrate or people. *Δεινῶς ἐνέχειν, to urge him vehemently:* see ἐνέχειν Mark vi. 17. Schleusner says, *insidias ei struere, aut, admodum indignabundi.* Ἀποστοματίζειν αὐτὸν περὶ πλειόνων is, *to elicit many things from his mouth, by their insidious and captious questions:* properly, in an active sense, *to make to recite memoriter without book;* but in this passage it has the former meaning. Theophyl. interprets it, *ἀντὶ τοῦ παγιδεύειν αὐτὸν καὶ ἀπὸ τοῦ στόματος κρατεῖν.* Ἐνεδρεύοντες, *ζητοῦντες ... Laying wait for him, and seeking to catch ... or, laying wait for him, in order to catch or draw ... for καὶ is wanting in so great a number of Mss. that it should be rejected.*

Κεφ. ιβ'. 12.

- 1 ^a Ἐν οἷς ἐπισυναχθειςῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ. Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν
- 2 Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. ^b Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ
- 3 γνωσθήσεται. Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς
- 4 ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. ^c Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ
- 5 σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι. Ὑποδείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβηθῆτε τὸν μετὰ τὸ ἀποκτείνειν, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν
- 6 γέενναν· ναὶ λέγω ὑμῖν, τοῦτον φοβηθῆτε. ^d Οὐχὶ πέντε

^a Matt. xvi. 6. Mark viii. 15.^b Supra viii. 17. Matt. x. 26. Mark iv. 22.^c Jer. i. 8. Matt. x. 28. 1 Pet. iii. 14.^d Matt. x. 29.

4 * ἀποκτενόντων ib. || περισσὸν

CHAP. XII.

1. Ἐν οἷς . . . ἀλλήλους . . . *In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another . . . ἐν οἷς, during which proceedings, in the mean while.* Our English version interprets πρῶτον as first speaking to his disciples—he began to say unto his disciples first of all; then our Saviour directed himself to one single person, ver. 14. then to all of them, ver. 15. then again to his disciples, ver. 22. But it seems better to begin the speech with πρῶτον, thus paraphrased: *Above all things beware of that Pharisaical hypocrisy, which, &c.* This precept to the disciples in general, is parallel to that which in the charge to the twelve runs thus: *Be wise as serpents, and harmless as doves:* see Matt. x. 16. For though the apostles and disciples were to be remarkably prudent in their behaviour, the leaven of the Pharisees, which is hypocrisy and deceit, was not to enter into the composition of their prudence; the mask of the hypocrite being

sure to be torn from him sooner or later. Macknight. See ζύμη, Matt. xiii. 33. and see also Matt. x. 26. Προσέχετε, τὸν νοῦν und. Bos. See ἀνθ' ὧν above i. 20. These subsequent verses are in common with St. Matt., but here and there differing in some of the expressions. See ver. 27. and following verses of Matt. x. While our Saviour warns them not to do any thing which cannot bear the light, he arms them with resolution in the performance of their duty, founded on faith in God, without dread of the displeasure of man, but rather of him, who in the end will reward or punish every man according to his deeds; without whose permission nothing can happen to them. Ver. 5. ἐξουσίαν, see note Mark i. 22. Ver. 7. and the parallel place Matt. x. 30. require to be included in a parenthesis. See note for ver. 10. on blaspheming the Holy Spirit, at Matt. xii. 31. 32. Εἰς τὸ ἅγιον Πνεῦμα· *against the Holy Ghost*, the Person so denominated. See notes Matt. i. 18. and Mark i. 10.; and for verses 11. 12. consult note Matt. x. 19.

στρουθία πωλεῖται ἀσφαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. * Ἀλλὰ καὶ αἱ 7
 τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. Μὴ οὖν φο-
 βεῖσθε· πολλῶν στρουθίων διαφέρετε. † Λέγω δὲ ὑμῖν· 8
 Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν
 ἀγγέλων τοῦ Θεοῦ. Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν 9
 ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.
 ‡ Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθή- 10
 σεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημησάντι
 οὐκ ἀφεθήσεται. ^h Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς 11
 συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μερι-
 μνᾶτε πῶς ἢ τί ἀπολογήσῃσθε, ἢ τί εἴπητε· Τὸ γὰρ ἅγιον 12
 Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν. Εἶπε 13
 δέ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ
 μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν 14
 αὐτῷ· Ἀνθρώπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν
 ἐφ' ὑμᾶς; ⁱ Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε 15
 ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζῶῃ

^e 1 Sam. xiv. 45. Infra xxi. 18. Acts xxvii. 34. ^f Supra ix. 26. Matt. x. 32.
 Mark viii. 38. 2 Tim. ii. 12. 1 John ii. 23. ^g Matt. xii. 31. Mark iii. 28. Heb. x. 26.
 1 John v. 16. ^h Matt. x. 19. Mark xiii. 11. Infra xxi. 14. ⁱ 1 Tim. vi. 7.

15 || πάσης προ τῆς ib. — ἡ ζῶῃ αὐτῷ

14. Ἀνθρώπε . . . ὑμᾶς; *Man, who made me a judge or a divider over you?* It is probable, says Whitby, that Christ refused to take the office of arbitrator in this case, not only to avoid the envy and calumny of the Jewish rulers, who might be apt to say he took upon him an office to which he was not called, in prejudice to those who were regularly appointed, as the consistory of three; but chiefly because he had but little time remaining, which he could better spend in dividing to them the word of life, and in promoting their eternal interest. See note at Rom. xiii. 1. Christ answers in the words of Moses, Exod. ii. 14. *δικαστὴν ἢ μεριστὴν, a judge or a divider.* After verbs of appointing, choosing, &c. the noun expressive of appointment, choice, &c. is always anarthrous.

15. ὅτι . . . αὐτοῦ· *for a man's life consisteth not in the abundance of the things*

which he possesseth: or, life, in the midst of his abundance, consists not in his possessions. See πλεονεξία Mark vii. 22. There is no great difficulty in the grammatical construction of this, though Maldonat observes that *difficiliora sunt verba quam sensus.* The words literally are: for not in the abounding to any man does his life depend on, or consist in, his possessions. We have many examples of such repetitions of the pronouns, τινὶ and αὐτοῦ. See Matt. iv. 16. viii. 1. By ζῶῃ is meant happiness. We have the phrase and the sense of this illustrated in Stobæus: *νομίξεν τὴν εὐδαιμονίαν οὐκ ἐν τῷ πολλὰ κερτῆσθαι γίγνεσθαι, ἀλλ' ἐν τῷ τῇ ψυχῇ εὐ διακείσθαι.* These observations of our Saviour are connected with what went before, showing that covetousness, or the insatiable desire of possessing more than belonged to them, was the cause of this contention between the bro-

- 16 αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβο-
λὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφό-
17 ρησεν ἡ χώρα· Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί
ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;
18 Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ
μείζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γεννή-
19 ματά μου καὶ τὰ ἀγαθὰ μου. ^k Καὶ ἔρω τῇ ψυχῇ μου·
Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀνα-
20 παύου, φάγε, πίε, εὐφραίνου. ^l Εἶπε δὲ αὐτῷ ὁ Θεός·
Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ
21 σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; Οὕτως ὁ θησαυρίζων
22 ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν. ^m Εἶπε δὲ πρὸς τοὺς
μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ
ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσῃσθε.

^k Eccl. xi. 9. 1 Cor. xv. 32. James v. 5.

Jer. xvii. 11. Ps. xxxix. 6.

^l Job xx. 22. xxvii. 8. Ps. lii. 7.

Phil. iv. 6.

^m Matt. vi. 25. 1 Pet. v. 7. Ps. lv. 22. 1 Tim. vi. 8.

18 || τὰ γενήματά μου 22 † ὑμῶν

thers. This declaration of our Saviour at the same time clearly ascertains the scope of the rich glutton, which follows.

19. Ψυχὴ . . . εὐφραίνου· *Soul, thou hast much goods (many good things) laid up for many years; take thine ease, eat, drink, and be merry.* A prosopopœia: addressing himself, Cease, says he, from the fatigue of business, and even from the labour of thought. Enjoy thyself. But he puts the whole value upon the pleasures of luxury which his wealth afforded, deriving his happiness from them alone, without at all taking God and religion into his scheme. Thus Polyphemus in Euripides, τὴν δ' ἐμὴν ψυχὴν ἐγὼ—οὐ παύσομαι δρᾶν ἐδ, κατεσθίαν τε σέ. Observe in these verses the word *μου* so often repeated: *my* fruits, *my* barns, *my* goods, *my* soul; as if all these had been in his own disposal. But God, (see next verse,) who gave thee *thy* soul, only as his depositum, (so the Jews speak,) will demand it of thee, as a thing which is not *thine own*: and whereas thou sayest *for many years*, thou shalt not outlive *this very night*. Ἀπαιτοῦσιν, *they shall demand* as a debt: in an impersonal sense, or of ἄγγελου und. Τίνι ἔσται; *then whose shall those things be which thou hast provided?* Rape,

congere, aufer, posside; relinquendum est. Mart. Καὶ μὴ εἰς Θεὸν πλουτῶν, and is not rich towards God, ver. 21. i. e. with respect to God: εἰς for κατὰ, see Viger c. ix. s. 2. r. 11. There is great force in the phrase εἰς Θεὸν, says Doddridge; it represents God as a depository, in whose hands the good man has lodged his treasure; and who has, as it were, made himself accountable for it in another and better world. Comp. Prov. xix. 17.

22. μὴ μεριμνᾶτε . . . take no thought for your life . . . The following passage, to ver. 31. is delivered in words parallel to Matt. vi. 25—34.: see notes there. Aristotle, Pliny, and other naturalists tell us that the young ravens are deserted by the mother bird, as soon as they are hatched; which circumstance renders our Saviour's reference to them, (ver. 24.) very appropriate and beautiful. Καὶ μὴ μετεωρίζεσθε· *neither be ye of doubtful mind*; or, and be not in anxiety and suspense, or be not therefore . . . See note Mark iv. 13. Μετεωρίζομαι, (from μετὰ and ἀείρω, to raise, to lift up,) is said of those, who are of an anxious mind, fluctuating and doubting between hope and fear: a metaphor taken from ships, which are tossed in the sea by the winds and waves. The thing

Ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύ- 23
ματος. ⁿ Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν, 24
οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον, οὐδὲ ἀποθήκη· καὶ ὁ
Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πε-
τεινῶν; ^o Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ 25
τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; Εἰ οὖν οὔτε ἐλάχιστον 26
δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ 27
κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει. Λέγω δὲ ὑμῖν,
οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν
τούτων. Εἰ δὲ τὸν χόρτον, ἐν τῷ ἄγρῳ σήμερον ὄντα καὶ 28
αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι,
πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; Καὶ ὑμεῖς μὴ ζητεῖτε, 29
τί φάγητε ἢ τί πίνητε, καὶ μὴ μετεωρίζεσθε. Ταῦτα γὰρ 30
πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν,
ὅτι χρήζετε τούτων. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ 31
Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

^p Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ 32
ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. ^q Πωλῆσατε τὰ ὑπάρ- 33
χοντα ὑμῶν, καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βα-
λάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρα-
νοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει, οὐδὲ σὴς διαφθείρει. Ὅπου 34

ⁿ Job xxxix. 3. Ps. cxlvii. 9.^o Matt. vi. 27.^p Matt. xi. 25. 26.^q Matt. xix. 21. Acts ii. 45. iv. 34. Matt. vi. 20. Infra xvi. 9. 1 Tim. vi. 19.

31 || βασιλείαν αὐτοῦ

ib. † πάντα

33 || βαλλάντια

forbidden here is a distracting and unstable fluctuation of the mind about provision for the body, which Christ would here remove from the children of God, as being well assured that his wisdom knoweth what is needful for them, ver. 30. and his fatherly care would certainly provide for them what was so. The force of πλὴν, ver. 31. is that of adding, as a supplement, something paramount to what has been said. See Hoogeveen. Thus Matt. xxvi. 64.

32—34. Μὴ φοβοῦ . . . βασιλείαν· Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Μικρὸν, little, i. e. despised, poor, not abounding in the ἀγαθὰ mentioned above: μικρὸν ποίμνιον, at the same time, is an expression of tenderness. This is connected with the Gr. Test.

preceding part of the charge. Since God has destined you to everlasting happiness hereafter, he will surely bestow on you the necessities of the present life. Εὐδοκῶ, with the infinitive, is *visum esse alicui, velle*, but including a kind and benevolent will. Our Saviour then adds a precept, peculiarly calculated for those times, in which the profession of the Gospel exposed men to the loss of all their goods: see on Matt. xix. 21. 22. By bestowing your wealth in charity, send it before you into heaven, where it shall lie secure from all accidents, and be a source of eternal joys to you. And if your treasure be thus laid up in heaven, your heart will be there; consequently your dispositions, actions, and hopes will be all heavenly. See Mac-

- γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.
 35 ¹ Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι
 36 καίόμενοι. Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν
 κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων· ἵνα, ἐλθόντος
 37 καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. Μακάριοι οἱ δοῦ-
 λοι ἐκεῖνοι, οὓς ἐλθὼν ὁ Κύριος εὐρήσει γρηγοροῦντας· ἀμὴν
 λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ
 38 παρελθὼν διακονήσει αὐτοῖς. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ
 φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω,
 39 μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. ² Τοῦτο δὲ γινώσκετε, ὅτι
 εἰ ἤδει ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται, ἐγρη-
 γόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.
 40 ¹ Καὶ ὑμεῖς οὖν γίνεσθε ἑτοίμοι· ὅτι ἢ ὥρα οὐ δοκεῖτε, ὁ
 41 υἱὸς τοῦ ἀνθρώπου ἔρχεται. Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύ-
 ριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς
 42 πάντας; ² Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς
 οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς

¹ Eph. vi. 14. 1 Pet. i. 13. ² Matt. xxiv. 43. 1 Thess. v. 2. 2 Pet. iii. 10.
 Rev. iii. 3. xvi. 15. ¹ Matt. xxiv. 44. xxv. 13. Mark xiii. 33. Infra xxi. 34. 1 Thess.
 v. 6. ² Matt. xxiv. 45. xxv. 21. 1 Cor. iv. 2.

36 || ἀναλύσῃ

42 || οἰκονόμος ὁ φρόνιμος

knight. Βαλάντια μὴ παλαιούμενα· *bags that grow not old*; metonymically, bags instead of treasure. We find *ἀνέκλειπτος*, *that faileth not*, in Diod. Sic. and others.

35. Ἔστωσαν . . . καίόμενοι· *Let your loins be girded about, and your lights burning*. See note Matt. xxv. 1. This is an allusion to the mode of the ancients, of preparing for any active service by girding up their loose garments with a girdle round their loins. Hence the phrase *περιζώννυμι*, *se accingere operi, attē cinctus*, and the contrary appellation of the voluptuous or *dissolute, discincti*. The disciples are reminded to be prepared for active service, by a vigilant frame of mind, and to hold themselves in readiness for the coming of their Lord. And this is properly connected with the advice before given, that they should disengage their affections from the things of this world.

36. Καὶ ὑμεῖς . . . γάμων· *And ye yourselves like unto men, that wait for their Lord, when he will return from the wedding*. From the next verse it appears that *ἀνθρώποις* must here have the meaning of men-

servants. Moses, the servant of God, is styled 2 Chron. xxiv. 6. *ἄνθρωπος τοῦ Θεοῦ*. Ἀναλῶ is here *to return*, or depart; it is often used, even singly, by Greek writers, in the sense of *returning* from a supper, or banquet; a metaphor taken from loosing ships. See note Matt. xxv. 1. for the next verse; and for the watches, Matt. xiv. 25. The next consideration and comparison by which our Saviour enforces the duty of constant watchfulness and habitual preparation is, 39. 40. the similitude of the master of a family, for which consult notes Matt. xxiv. 43. 45. where see *σιτομέτριον*. This monition, as in Luke xii. 42—46. and Matt. xxiv. 45—51. has scarcely any variation of language between the two Evangelists, till we come to the two last words, *hypocrites* used by St. Matt. and *unbelievers* by St. Luke. It is very possible that Christ might mention both, as supposed by Grotius and Dr. Townson, and that each Evangelist chose the term that was most to his purpose, the occasion and different classes of converts that each wrote for causing such small diversities.

θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον ;
 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει 43
 ποιῶντα οὕτως. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς 44
 ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ 45
 δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου
 ἔρχεσθαι· καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παι-
 δίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· ^x Ἡξει ὁ 46
 κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν
 ᾧ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος
 αὐτοῦ μετὰ τῶν ἀπίστων θήσει. ^x Ἐκεῖνος δὲ ὁ δοῦλος ὁ 47
 γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας, μηδὲ
 ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς. Ὁ δὲ 48
 μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας.
 Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ
 ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. Πῦρ 49
 ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί θέλω, εἰ ἤδη ἀνήφθῃ ;
^z Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως 50
 οὗ τελεσθῆι ; ^a Δοκεῖτε ὅτι εἰρήνην παρεγενόμεν δοῦναι ἐν 51

^x Matt. xxiv. 51.^y James iv. 17.^z Matt. xx. 22. Mark x. 38.^a Matt. x. 34. Mic. vii. 6.

48 — ἀπαιτήσουσιν

49 — ἐπὶ τὴν γῆν

47. δαρήσεται πολλάς· *shall be beaten with many stripes*. Πληγὰς κατὰ und. See Bos at πληγή. So Aristoph. τυπτόμενος πολλάς. There is also an ellipsis of ἔνθωποι in the next verse before παρέθεντο, which may be taken impersonally. Jesus shows that as offences differ greatly in their circumstances and aggravations, so shall they differ in their punishments also. Some sin against greater evidence and knowledge of their duty: for to whom much is given, of them much will be required. Παρετίθημι is here, *to commit or commend to the care or trust of any one*; hence παραθήκη a trust, depositum.

49—51. Πῦρ . . . ἀνήφθῃ . . . *I am come to send fire on the earth; and what will I if it be already kindled?* . . . Destruction by fire is in the Scriptures a symbolical expression for destruction by the sword; conformably to the declaration Matt. x. 34. which see: and this the consequence of divisions and persecution. Καὶ τί θέλω, εἰ ἤδη ἀνήφθῃ; may be rendered: What do I wish,

but that it were already kindled? as the Vul. *Quid volo nisi ut accendatur?* or, more literally, as if it were two sentences; What do I wish? Oh, that it were already kindled! a form strongly expressive of impatience. Εἰ is not here the hypothetical or conditional particle, but used for *εἴθε utinam*, which is often joined with the indicative: and this is elliptical; i. e. if it were so, I should rejoice. See Hoogeveen. The next verse sufficiently evinces the meaning: *I have a baptism to be baptized with, and how am I straitened, or pained, till it be accomplished*. See βάπτισμα Matt. xx. 22. and συνέχω at note Acts vii. 57. 58. So that the sense of these words is this: I come to deliver to the world a doctrine, which will subject me and my followers to great sufferings, and fiery trials, 1 Pet. iv. 12. and will baptize me in my own blood; but this is so far from deterring me from prosecuting my Father's pleasure by the prospect of them, that I wish the time of my suffering were at hand, and my Gospel

52 τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. Ἔσονται
 γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς
 53 ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. ^b Διαμερισθῆσεται πατὴρ ἐφ'
 υἱῶ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ
 ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν νόμφην αὐτῆς, καὶ νόμφη ἐπὶ
 54 τὴν πενθερὰν αὐτῆς. ^c Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν
 ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέ-
 55 γετε, Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. Καὶ ὅταν
 νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται.
 56 Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε
 57 δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; Τί
 58 δὲ καὶ ἄφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ^d Ὡς γὰρ ὑπά-

^b Matt. x. 35.^c Matt. xvi. 2.^d Prov. xxv. 8. Matt. v. 25.

53 = ἐπὶ νύφ

preached to the world. So Whitby. Ἄλλ' ἡ διαμερισμὸν, but rather *division*, is an elliptical form of expression, for οὐδὲν ἄλλο ἢ, nay, but nothing else than division. See Hoogeveen, and also Viger c. viii. s. i. r. 11.

53. καὶ νόμφη ἐπὶ τὴν πενθερὰν αὐτῆς· and the daughter in law against the mother in law. This verse contains an elegant antithesis. So inveterate shall be their hatred against all that embrace my Gospel, that they shall break the bands of nature, as well as of friendship, to express it. Πενθερὰ is the husband's mother, not the *noverca*. Our Lord, says Dr. Doddridge, might mention this relation, who, as the Jews were bound to maintain their aged parents, might reside in her son's family.

54—56. Ὅταν . . . δυσμῶν . . . When ye see a cloud rise out of the west . . . or, the cloud. The article has its meaning. We read in 1 Kings xviii. 44. that the appearance of a certain cloud rising out of the sea was regarded as a prognostic of rain. Now the sea lay westward of Palestine; and therefore the cloud, which rose out of the sea, might also be said to rise from the west. If then we put these circumstances together, there is good reason to suppose, that the cloud here spoken of was a well-known phenomenon, which would naturally and properly be adverted to as ἡ νεφέλη. See Bishop Middleton. At Aleppo the wind alters in the rainy season, says Dr. Russell, and begins to blow from the west in February, and continues to do so till May.

See, as appropriate to this passage, notes at Matt. xvi. 1—3. Καύσων ἔσται, there will be heat. Καύσων denotes a *fervent scorching heat*; see note at Matt. xx. 12. Cornelius le Bruyn tells us that when he was at Rama, there was a south-east wind, which coming from the desert beyond Jordan, caused a great heat, which continued some days. See πῶς οὐ, Mark viii. 21.

57. Τί δὲ . . . δίκαιον; Yea, and why even of yourselves judge ye not what is right? Ye explore the face of the heavens, from which ye can predict the coming tempest, and regulate your temporal concerns accordingly; how much more just and right to observe the clearer signs of the Messiah's coming, and calling you to faith and a speedy repentance by his doctrine? Then our Saviour, thus pointing out the justice and necessity of taking warning from the prophetic signs of approaching events, persecutions and sufferings mentioned above, 49—53. illustrates the evils which befall obdurate sinners, by the punishment which in ordinary cases is inflicted upon the man who obstinately refuses to give compensation for the injuries he has done. See notes for the two next verses, at Matt. v. 25. 26. Δὲς ἐργασίαν ἀπηλλάχθαι, in next verse, give diligence that thou mayest be delivered from him . . . or, endeavour to obtain thy discharge. Δὲς ἐργασίαν may be literally explained *du operam*; though Michaelis says that an explanation may be given different from that of the commentators, without referring to a Latinism. He does not

γεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς φυλακὴν. Λέγω σοι, οὐ μὴ ἐξέλ- 59
θῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

Κεφ. ιγ'. 13.

Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ, ἀπαγγέλλοντες 1
αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 2
αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως 3
ἀπολεισθήσονται. Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ 4
πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατ-

58 * βάλλῃ

produce the explanation; but he may mean that δὸς ἐργασίαν signifies, *pay the interest*, as well as the principal of the debt; as some would render it: but Luke makes use of another word, *τόκος*, for *usury*; (see xix. 23.) which is a considerable argument for the common rendering of the phrase. Ἐργασία by metonymy signifies also *gain*, as derived from *craft* and *workmanship*, as Acts xvi. 16. xix. 24.

CHAP. XIII.

1. ὧν... αὐτῶν· *whose blood Pilate had mingled with their sacrifices*. It appears from Josephus, *Antiq.* xviii. 3. that upon one occasion when the Galileans, who always showed much disposition to revolt, came during one of the great festivals to sacrifice in the temple at Jerusalem, Pilate ordered one party of them, who had been exciting a sedition, to be slain. This serves to illustrate this passage, and at the same time to explain the expression, *whose blood Pilate had mingled with their sacrifices*, as they were slaughtered in the midst of a solemn sacrifice. The circumstance was

mentioned to our Saviour by some persons, as being the effects of a divine judgment. His answer not only deprecated the conclusion they drew from the event, of attributing misfortunes to the particular vengeance of heaven, but also predicted a similar fate to those who did not repent. *I tell you nay; but except ye repent, ye shall all likewise, or, in the same manner, perish*. See note Matt. iii. 2. And we find on perusing the events of the Jewish war that calamities of a similar nature happened to the Jews. We learn from Josephus that a great body of them were slain as they were assembled at a sacrifice: and many of them also perished under the ruins of the temple.

4. Ἡ ἐκεῖνοι... Σιλωὰμ... *Or those eighteen upon whom the tower of Siloam fell...* From the fountain of Siloam, which was without the walls of Jerusalem, a little stream flowed into the city, *Isa.* viii. 6. which was received in a kind of basin near the temple, thought by some to be the same as the pool of Bethesda, *John* v. 2. ix. 7. Being near the temple it was frequented by many for purification. This was one of

- 5 οικοῦντας ἐν Ἱερουσαλὴμ; Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ
 6 μετανοήτε, πάντες ὁμοίως ἀπολειῖσθε. ^a Ἐλεγε δὲ ταύτην
 τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πε-
 φυτευμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὔρεν.
 7 Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι
 ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω· ἔκκοψον
 8 αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει
 αὐτῷ· Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω
 9 περὶ αὐτήν, καὶ βάλω κόπρια. Καὶ μὲν ποιήσῃ καρπὸν·
 εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.
 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ-
 11 βασι. Καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη
 δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη

^a Isa. v. 2. Matt. xxi. 19.

5 — μετανόησθε

6 * καρπὸν ζητῶν

8 * κοπρία

the towers of the city walls adjoining to the fountain. Of the circumstance itself here alluded to we do not find any mention in history. See *ὀφείλεται* above xi. 4. note.

6. Συκὴν . . . πεφυτευμένην . . . A certain man had a fig-tree planted in his vineyard . . . Our Saviour adds this parable of the barren fig-tree to enforce the preceding warning. The Jewish nation seems to be primarily intended: but it is equally applicable to the case of those individuals, who continue unfruitful under the means of grace. The Jewish nation is spared at the intercession of the Gardener, Christ, during another trial, his own and the Apostles' ministry, after having been unproductive of good works during the three former dispensations of the Law, and the Prophets, and the Baptist who called them to repentance; but the sentence which is now suspended, would be carried into execution by the Romans. Ἰνατί καὶ τὴν γῆν καταργεῖ; why cumbereth it the ground? *ἵνατί, why*, is sometimes divided, *ἵνα τί*, as the Latin *ut quid?* Cic. and is elliptical for *τί γέγονεν, ἵνα; Quid est, quod?* See Bos. Καταργέω properly to render useless, inefficient, to make to cease. It is often used in the N. T. in various senses, as to annul, to destroy; and καταργέομαι in midd. It is found in Eurip. Phœniss. 760. ἀλλ' εἴμ' ὅπως ἂν μὴ καταργῶμεν χέρα. There is an emphasis in καί, which may be rendered by *even, etiam, vel.*

8. 9. ἕως ὅτου σκάψω . . . till I shall dig about it, and dung it . . . It is very probable that a spade was not used in the time of our Saviour in their vineyards. We are not therefore to understand the digging with a spade about the fig-tree, planted in a vineyard according to the eastern customs; but the turning up the ground, between the rows of trees, with an instrument proper for the purpose, drawn by oxen: in other words, ploughing about it. The vineyards were interspersed with olive, fig, and other trees. See Harmer. Καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε . . . And if it bear fruit, well; and if not . . . There is an ellipsis of the apodosis, or correspondent clause, which Bos supplies by *εἰ or καλῶς ἔχει*. See also Viger c. viii. s. vii. r. 13. Hoogveen supplies it by *μὴ ἐκκόψῃς* after *καρπὸν*. Similar instances frequently occur in the best Greek authors. See Cyropæd. iv. καὶ νῦν ἐὰν μὲν Κῦρος βούλεται· εἰ δὲ μὴ, ὑμεῖς γε τὴν ταχίστην πάρεσθε. See εἰ δὲ μήγε, Matt. ix. 17.

11. γυνὴ . . . ὀκτώ . . . there was a woman which had a spirit of infirmity eighteen years . . . It is very evident the Jews apprehended that all remarkable disorders of the body, proceeded from the operation of some malignant demon. They also considered Satan as having the power of death. Heb. ii. 14. And this power of Satan, by the divine permission, in inflicting some maladies, is intimated by our Lord in his reply

ἀνακύψαι εἰς τὸ παντελές. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσ- 12
 εφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας
 σου. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα 13
 ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ^b Ἀποκριθεὶς δὲ ὁ ἀρχι- 14
 συνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ θεράπευσεν ὁ
 Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ
 ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ
 τῇ ἡμέρᾳ τοῦ σαββάτου. ^c Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, 15
 καὶ εἶπεν· Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει
 τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν
 ποτίζει; Ταύτην δὲ, θυγατέρα Ἀβραὰμ οὔσαν, ἣν ἔδῃσεν ὁ 16
 Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ
 δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος 17
 αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ
 πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις
 ὑπ' αὐτοῦ.

^d Ἐλεγε δέ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ 18
 τίνι ὁμοιώσω αὐτήν; Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν 19
 λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἡύξησε, καὶ
 ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατε-
 σκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. ^e Καὶ πάλιν εἶπε· Τίνι 20
 ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; Ὅμοία ἐστὶ ζύμῃ, ἣν 21

^b Exod. xx. 9. Deut. v. 13. Ezek. xx. 12. ^c Exod. xxiii. 5. Deut. xxii. 4.
 Matt. xii. 1. 11. Mark iii. 2. Supra vi. 7. Infra xiv. 3. John vii. 23. ^d Matt. xiii. 31.
 Mark iv. 30. ^e Matt. xiii. 33.

15 — ἀπεκρίθη δὲ ib. = ὑποκριταὶ 20 † καὶ

ver. 16. and by St. Paul's words 1 Cor. v. 5. 2 Cor. xii. 7. Πρόσωπον or εἰαυτήν seems to be und. after συγκόπτουσα, see Bos at πρόσωπον. See ἀνακίπτω below xxi. 28.

15. 16. Ὑποκριτὰ . . . φάτνης . . . Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall . . . Our Saviour knew that under an appearance of singular piety this ruler veiled his enmity and hatred. But he refutes their cavil by their own practices: for, according to rabbinical writers, it was allowable to feed or water a beast on the Sabbath day, which was a servile work. There is an emphasis on the verb λύω in these two verses,

in the two different senses in which it is used, of loosing the beast, opposed to letting loose or releasing from the disease. Οὐκ ἔδει λυθῆναι . . . ought she not to be loosed from this bond . . . see note above. This οὐκ, according to Hoogeveen, is expressive of indignation. Θυγατέρα Ἀβραάμ, being a daughter of Abraham, a title so highly valued by the Jews, i. e. descended from Abraham; but she might be an heir of his faith. Ἔργοις und. ver. 17. after τοῖς ἐνδόξοις, see Bos at ἔργον. The two following parables of the grain of mustard-seed and of the leaven are explained at Matt. xiii. 31—33.

λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.

- 22 ^f Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ
 23 πορείαν ποιούμενος εἰς Ἱερουσαλήμ. Εἶπε δέ τις αὐτῷ·
 Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς·
 24 ^g Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ,
 λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν·
 25 ^h Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδοσπότης, καὶ ἀποκλείσῃ τὴν
 θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι, καὶ κρούειν τὴν θύραν,
 λέγοντες· Κύριε, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ
 26 ὑμῖν· Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ. Τότε ἄρξεσθε λέγειν·
 Ἐφάγομεν ἐνὶ πύλιν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις
 27 ἡμῶν ἐδίδαξας. ⁱ Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς,
 πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς

^f Matt. ix. 35. Mark vi. 6.

^g Matt. vii. 13.

^h Matt. xxv. 11. 12. vii. 21. 23. Supra vi. 46.

ⁱ Ps. vi. 8. Matt. vii. 23. xxv. 41.

21 — ἐκρυψεν

24 || στενῆς θύρας

23. 24. Κύριε . . . Ἀγωνίζεσθε . . . Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate. This question seems to arise from the opinion of the Jews, that all Israelites should have their portion in the world to come. Instead of satisfying the curiosity of the man, our Saviour gives him that instruction that might benefit him; it not being our concern to know how many will be saved, but how we may be saved. Indeed Jesus never gave a direct answer to questions of mere curiosity; see an instance, John xxi. 21. Εἰ is used in direct interrogations as here, for πότερον, as also in indirect or oblique interrogations. See Viger c. viii. s. vi. r. 4. and Hoogveen. Thus Hom. Odys. A. 158.

ἐγίνε φίλ', εἰ καὶ μοι νεμέσῃσθαι ὅτι κεν εἶπω;

So Acts i. 6. xix. 2. Ἀγωνίζεσθε, strive, struggle, agonize; a metaphor taken from those who wrestled, or contended in the Olympic and other Grecian games: which shows that it is a great conflict, and requires constancy, courage and perseverance. This exhortation at the same time shows that the number of men who may be saved is not defined by any decree of God, excluding all others from it, or rendering them unable to attain it: see note at Matt. vii. 13. Those

who ζητήσουσιν, seek to enter, and shall not be able, are not those who seek or do their diligence, and notwithstanding are in want of power or sufficient grace on God's part, but those who seek the blessing in a slothful manner, and seek to enter in when the door is shut, ver. 25. and then knock in vain for entrance. See notes Matt. xxv. 12. and viii. 12.

25. Ἀφ' οὗ ἂν ἐγερθῇ . . . When once the master of the house is risen up . . . This verse is better connected with the preceding, according to Beza, as it expresses the reason why they could not come in, thus: They shall seek to enter in, and shall not be able, after that the master of the house hath got up, meaning perhaps from the table, and hath shut the door, and ye shall have begun to stand without and to knock, saying, &c. Ἀρξῃσθε is a pleonasm. See note Mark iv. 11. Most of the thoughts and expressions in the following verses, 26—39. occur in Matt. vii. 22. 23. where see notes, and ver. 21. for Κύριε, Κύριε. Then see a similar monition to verses 28. 29. at Matt. viii. 11. 12. where consult notes. Ver. 30. is explained at Matt. xix. 30.

27. 28. οὐκ οἶδα ὑμᾶς . . . I know you not . . . Future punishment seems to consist partly in the loss of God's favour and protection, and of the beatific vision of his

ἀδικίας. ^k Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν 28
ὁδόντων, ὅταν ὤψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ
πάντας τοὺς πρόφῃτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ
ἐκβαλλομένους ἔξω. ^l Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ 29
δυσμῶν καὶ βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν τῇ
βασιλείᾳ τοῦ Θεοῦ. ^m Καὶ ἰδοὺ εἰσὶν ἔσχατοι, οἱ ἔσονται 30
πρῶτοι· καὶ εἰσὶ πρῶτοι, οἱ ἔσονται ἔσχατοι.

Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες Φαρισαῖοι, λέγοντες 31
αὐτῷ· Ἐξέλθε, καὶ πορεύου ἐντεῦθεν· ὅτι Ἡρώδης θέλει
σε ἀποκτεῖναι. Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἴπατε 32
τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ ἐκβάλλω δαιμόνια, καὶ ἰάσεις
ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.
Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· 33
ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

^k Matt. viii. 12. xiii. 42. xxiv. 51.^l Isa. ii. 2. 3. Mal. i. 11. Matt. viii. 11.^m Matt. xix. 30. xx. 16. Mark x. 31.

29 * ἀπὸ βορρᾶ

31 — τῇ ὥρᾳ

presence, commonly called the punishment of loss; and partly in eternal torment, called the punishment of sense. "To which two heads," says Beveridge, "all that is necessary to be known concerning this everlasting punishment may be reduced; as it is both *pæna damni*, and *pæna sensûs*, the punishment of loss, and the punishment of sense." See 2 Thess. i. 9.

31. 32. Ἐξέλθε . . . ἀποκτεῖναι· *Get thee out, and depart hence: for Herod will kill thee*; rather intendeth to kill thee. Christ was now in Perea, within the jurisdiction of Herod. See note Matt. ii. 1. This crafty tyrant, afraid of being in some trouble either with the Jews or the Romans through Christ, wished to remove him to some distance, yet feared to make any attempt on his life, on account of the anxiety and trouble he had suffered from the murder of John. He therefore endeavours thus to terrify Jesus with an empty threatening, which, he imagined, would drive him from his dominions. Our Saviour therefore showing him no regard, on account of his crimes, calls him with peculiar propriety *fox*, rather than *lion*, *wolf*, or *bear*, as the prophets often called wicked princes. "Tell him from me," saith Jesus, "that my times are set in the eternal counsels of
Gr. Test.

God, and when my prefixed time is accomplished for my labours and sufferings, I shall, in spite of all the opposition of earth and hell, *be perfected*," (see Bishop Hall,) or rather be consecrated to my priestly office, by dying a sacrifice for the sins of the world. Τελειοῦμαι is understood by most commentators in the sense of *to die*, and ancient Christian writers often applied it to the death of the Martyrs. But by the old Scholia, τελειοῦμαι is interpreted σπένδομαι, θυσιάζομαι, *I am perfected*, i. e. *I am offered, I am sacrificed*. According to which interpretation Heb. ii. 10. *to make Christ perfect*, is to consecrate him to his office by sufferings. Σήμερον καὶ αὔριον καὶ τῇ τρίτῃ· *to day, and to morrow, and the third day*, ἡμέρα und. signifies a short indefinite time longer. Thus Eurip. *Alcest*.

δεῖ γὰρ θανεῖν με, καὶ τὸδ' οὐκ εἰς αὔριον, οὐδ' ἐς τρίτην μοι μῆνός ἐρχεται κακόν· where she expresses that her death is not to be delayed to a distant time, but to be immediate.

33. ὅτι . . . Ἱερουσαλήμ· *for it cannot be that a prophet perish out of Jerusalem*. This city had as it were an exclusive claim to the guilt and infamy of murdering the prophets of God. The design of our Saviour by this observation seems to be to display the wickedness of this city. But

- 34 ^ο Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
- 35 ^ο Ἰδοὺ, ἀφίσταται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε, ἕως ἂν ἤξῃ ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Κεφ. ιδ'. 14.

- 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ
- 2 αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. Καὶ ἰδοὺ ἄνθρωπός τις
- 3 ἦν ὕδρωπικὸς ἔμπροσθεν αὐτοῦ. ^α Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι
- 4 τῷ σαββάτῳ θεραπεύειν; οἱ δὲ ἡσύχασαν. Καὶ ἐπιλαβόμενος
- 5 ἰάσατο αὐτόν, καὶ ἀπέλυσε. ^β Καὶ ἀποκριθεὶς πρὸς

^α Matt. xxiii. 37. Ps. xvii. 8, xci. 4.
Mic. iii. 12. Matt. xxiii. 38.
Supra xiii. 15.

^α Matt. xii. 10.

^ο Ps. lxi. 26. cxviii. 26. Isa. i. 7.
^β Exod. xxiii. 5. Deut. xxii. 4.

34 || ἀποκτείνουσα

35 † ἔρημος

ib. * ἀμὴν δὲ λέγω

5 † ἀποκριθεὶς

many eminent critics refer this to the right which the Sanhedrim alone had to punish a person as a false prophet. *Οὐκ ἐνδέχεται, it cannot be, impers. non fieri potest, non usu venit; or, it cannot be supposed, believed.* Suid. *ἐνδέχασθαι· πείθεσθαι.* For the beautiful and pathetic apostrophe to Jerusalem, which follows, see Matt. xxiii. 37—39. where it is explained.

CHAP. XIV.

1. Καὶ ἐγένετο . . . αὐτόν· *And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.* See note Matt. viii. 2. The second *καὶ* according to the Heb. form is put for the Latin *ut* followed by a subj. *Τῶν ἀρχόντων* is rather to be rendered, one of the rulers, who were Pharisees. The rulers of the Sanhedrim were called *ἄρχοντες*: see below xxiv. 20. One of the chief Pharisees would have been called *πρῶτος Φαρισαίων*. This man might

have had a country house in Peræa: and he now invited our Saviour, though with an insidious design, to a feast, probably one of those sacrificial or Sabbath feasts which they used to celebrate on that day, in order to do honour to it, and to which the poor were even invited.

3. Εἰ ἔξεστι . . . ἡσύχασαν· *Is it lawful to heal on the Sabbath-day? And they held their peace.* See εἰ interrogative, above xiii. 23. Καὶ ἀποκριθεὶς εἶπε used thus where no question is put, nor any thing said to our Saviour, though it seems a redundancy, is often, as here, an answer to some λόγος ἐνδιάθετος, inward conception, or reasoning, or to some action expressive of their sentiments concerning him. Sometimes it is used when he perceived their inward thoughts and reasonings about his actions, words and person. So above v. 22. We find ἡσυχάζω used by Greek writers, as, *to be quiet from speaking, to be silent.* Thus Diog. Laërt. viii. 1. *πενταετίαν ἡσυχάζον*, the disciples of Pythagoras were silent for five years.

αὐτοὺς εἶπε· Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα. 6 Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς 7 τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· Ὅταν 8 κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ· Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὸς 9 τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς 10 τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί. 11 Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται. 12 Ἐλεγε δὲ καὶ τῷ κεκληκῶτι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε

^c Prov. xxv. 6. 7.

^d Job xxii. 29. Prov. xxix. 23. Matt. xxiii. 12. Infra xviii.

14. James iv. 6. 10. 1 Pet. v. 5. ^e Neh. viii. 10. 12.

5 — ὑμῶν νῖδος ἢ

10 * ἀνάπεσον = ἀνάπεσαι

5. Τίνος . . . σαββάτου; Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? An ass and an ox are often put in Scripture for every kind of animal. When a case like the present is supposed, of falling into a pit, Exod. xxi. 33. both these animals are specified. They were of the most common use in Judea. Whilst the Pharisees were considering how to turn the miracle against our Saviour, he disconcerted them, by proving the lawfulness of what he had done from their own practice; with this difference, that to them the preservation of the beast might cost much labour, while to accomplish the cure he had used none but to lay his hand, ἐπιλαβόμενος, on the man. See notes at Matt. xii. 11. 12.

7. Ἐλεγε . . . ἐξελέγοντο . . . And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; or, the highest, the most honorable place to recline on, in allusion to the couches on which they reclined at their meals. See note Matt. xxiii. 6. and also

12. Παραβολὴ means here, a moral instruction; see note Matt. xiii. 3. Our Lord observing how tenacious the Pharisees were of precedence and distinction, on account of their reputed wisdom, takes this opportunity of inculcating humility. Τὸν νοῦν, or τοὺς ὀφθαλμοὺς und. at ἐπέχων, attending to, observing. See Bos at ὀφθαλμός. Γάμος, in ver. 8. is, the nuptial feast; see note Matt. xxii. 4.

12. Ὅταν . . . φίλους σου . . . When thou makest a dinner or a supper, call not thy friends . . . Μὴ φώνει, call not; i. e. comparatively, not negatively: or μόνον und. See Bos at μόνον. See ἄριστον and δεῖπνον at Matt. xxii. 4. Besides humility our Lord also enforces the duty of charity, two great distinguishing virtues of a Christian; but charity not with views of worldly recompense, but for the love of God, and his gracious promises. See Matt. xxiii. 12. We are told by travellers that the Arabs, when they kill a sheep, dress it all, and often call in their neighbours and the poor, and finish every thing: and that an Arab prince will often dine in the street, before

- 13 ἀντικαλῶσσι, καὶ γένηταί σοι ἀνταπόδομα. Ἀλλ' ὅταν ποιῇς
 14 δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς· Καὶ
 μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδο-
 15 θήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων· Ἀκούσας δέ
 τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς
 16 φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Ὁ δὲ εἶπεν
 αὐτῷ· Ἀνθρωπὸς τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε
 17 πολλοὺς. Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ
 τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις· Ἐρχεσθε, ὅτι ἤδη
 18 ἔτοιμά ἐστι πάντα. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι
 πάντες· ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα, καὶ ἔχω
 ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἑρωτῶ σε, ἔχε με
 19 παρητημένον. Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἠγόρασα
 πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἑρωτῶ σε, ἔχε με
 20 παρητημένον. Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ
 21 τοῦτο οὐ δύναμαι ἐλθεῖν. Καὶ παραγενόμενος ὁ δοῦλος
 ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ

^f Isa. xxv. 6. Matt. xxii. 2. Rev. xix. 9.

^g Prov. ix. 2. 5.

12 — γενήσεται

15 — φάγεται ἄριστον

21 † ἐκεῖνος

his door, and call to all that pass, even beggars, in the usual expression of Bismillah, i. e. in the name of God, who come and sit down, and then retire with the usual form of returning thanks. So that this admonition, and the following picture which our Lord draws of a person's (St. Matt. says of a king's) making a great feast, and when the guests refused to come, sending for the poor, the maimed, and the blind, is not so unlike as it may have been imagined. See Harmer. Plato, Phædr. Καὶ μὲν δὴ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἄξιον παρακαλεῖν, ἀλλὰ τοὺς προσαιτούντας, καὶ τοὺς δεομένους πλησμονῆς.

15. Μακάριος . . . Θεοῦ· Blessed is he that shall eat bread in the kingdom of God. To eat bread is a Heb. idiom for to share in a repast, or feast. The kingdom of God signifies here the kingdom of the Messiah, according to the received opinion of the Jews, which was to be a glorious temporal kingdom, in which they should lord it over the Gentiles, and enjoy all temporal blessings and delights. And the obvious intention of the parable which our Lord spoke

in answer to the remark of this carnal Jew, is to suppress these prejudices of the nation, in consequence of which prejudices, what in prospect they fancied so blessed a period, would, when present, be exceedingly neglected, despised and rejected; but that the true blessings of the Christian dispensation were reserved for and would be offered to the true believers of all nations. See note at Matt. xxii. 9.

18. Καὶ . . . πάντες . . . And they all with one consent began to make excuse . . . Φωνῆς or γνώμης und. after ἀπὸ μιᾶς. See Bos at φωνή. Γνώμης, from one and the same bad principle. But, according to Lightfoot, the substantive answering to μιᾶς is supplied by παραιτεῖσθαι, to excuse themselves from one and the same excuse, or refusal, from one and the same aversion. Ἐρωτῶ in the sense of beseeching, and ἔχειν ἀνάγκην, to have need, are not Latinisms; they are used by Greek writers. But ἔχε με παρητημένον, have me excused, is a Latinism. Παρατέομαι is to deprecate, to ask pardon; from παρὰ and αἰτέομαι, peto, to excuse oneself, to refuse, to reject.

οικοδοσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἐξελθε ταχέως εἰς
 τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ
 ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. Καὶ 22
 εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος
 ἐστί. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἐξελθε εἰς τὰς 23
 ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ
 οἶκός μου. Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων 24
 τῶν κεκλημένων γεύσεται μου τοῦ δείπνου. Συνεπορεύοντο 25
 δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς· Ἐλ 26
 τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ, καὶ τὴν
 μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς,
 καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται
 μου μαθητὴς εἶναι. ⁱ Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν 27
 αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθη-
 τής. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ 28
 πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς

^h Deut. xiii. 6. xxxiii. 9. Matt. x. 37.

ⁱ Supra ix. 23. Matt. x. 38. xvi. 24. Mark viii. 34.

26 = ἑαυτοῦ || αὐτοῦ 28 || ὁ θέλων ib. = ἔχει εἰς ἀπαρτισμὸν

23. Καὶ ἀνάγκασον . . . οἶκός μου· *And compel them to come in, that my house may be filled.* Persecution must be hard put to it for arguments to defend its cause, when, says Gilpin, it has recourse to this text, as a principal one. The context seems to construe ἀναγκάζω into no idea but that of *persuading them to come in*, and, except Acts xxvi. 11. no passage in the N. T. can be produced in which it has a compulsory meaning. The word bears the sense also of *persuasive compulsion* in the best Attic writers. But if it had a compulsory meaning, we are not to take a practice so contrary to the spirit of the Gospel from a mere expression in a parable.

26. Καὶ οὐ μισεῖ . . . *And hate not his father . . .* i. e. prefer me not to . . . See the exposition of this and following verse at Matt. x. 37. 38. *Hating* was among the Hebrews an idiomatic expression for *loving less*. See note at Matt. xi. 25. Τὴν ἑαυτοῦ ψυχὴν, *his own life also*; or and himself.

28. θέλων . . . ἀπαρτισμὸν; *intending to build a tower, sitleth not down first and counteth the cost*, (i. e. and calculates the expensc.) *whether he have sufficient to finish it?* Christ by these resemblances advises us, before we enter on the Christian

life, seriously to consider and weigh the difficulties of the duties required of us, the sacrifices to be made, and the temptations to be resisted, so that we may not afterwards be moved by them to depart from it. No man would begin to build a house without considering whether he were able to finish it. No king would go to war till he had weighed his own strength and that of the enemy. It is probable that our Saviour alludes to the towers built in vineyards to lodge those who watched them, referred to at note Matt. xxi. 33. The same form of expression is used, *πύργον οἰκοδομῆσαι*. *Ψηφίζω to compute, to calculate*, from *ψηφός calculus, a small pebble*, used by the ancients in their calculations, i. e. *λογίζεσθαι*. Ἀπαρτισμὸς, a completing, or perfecting, τὰ δέοντα und. ὁ ἀνήκοντα, as also at ver. 32. τὰ πρὸς εἰρήνην: (see Bos at ἀνήκοντα:) things necessary for the completion. Συμβάλλω sc. ὅπλα, *to engage, or go to war*; hence συμβολή an engagement: εἰς πόλεμον seems to be referred to πορευόμενος, though we sometimes find εἰς μάχην or μάχῃ added. Livy says, *cum tuas vires, tum vim fortunæ Martemque belli communem propone animo*: and Quintilian, *prius est parare bellum, quam exercere*.

- 29 ἀπαρτισμόν; ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ
 ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται
 30 ἐμπαίξιν αὐτῷ, λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο
 31 οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. Ἡ τίς βασιλεὺς
 πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ
 καθίσας πρῶτον βουλευέται, εἰ δυνατός ἐστιν ἐν δέκα χιλι-
 32 αὐτόν; Εἰ δὲ μήγε, ἔτι πόρρω αὐτοῦ ὄντος, πρεσβεῖαν
 33 ἀποστείλας, ἐρωτᾷ τὰ πρὸς εἰρήνην. Οὕτως οὖν πᾶς ἐξ
 ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ
 34 δύναταί μου εἶναι μαθητής. ^κ Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ
 35 ἅλας μαρναθῇ, ἐν τίνι ἀρτυθήσεται; Οὔτε εἰς γῆν, οὔτε εἰς
 κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα
 ἀκούειν, ἀκουέτω.

Κεφ. ιε'. 15.

- 1 ^α Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελευῶναι καὶ οἱ

^κ Matt. v. 13. Mark ix. 50. ^α Matt. ix. 10. Mark ii. 15. Supra v. 29.

32 * αὐτοῦ πόρρω

34 — ἐὰν δὲ καὶ

33. ὃς . . . ὑπάρχουσιν . . . *that forsaketh not all that he hath . . .* Ἀποτάσσομαι with a dat. is to bid farewell to, ἀποχαιρετίζω, to renounce. Τοῖς ὑπάρχουσιν, all that he hath; all that is valued in this life. This renunciation and self-denial which Christ requires does not consist in actually parting with all, but in being disposed to do it, rather than make shipwreck of faith and a good conscience. Then see the exposition of the two next verses at notes, Matt. v. 13. xi. 15. They may be thus connected with the preceding: Ye see how necessary it is to count the cost and hazard of becoming my disciple; for if ye rashly undertake it, ye may apostatise, and become as unsavoury salt. Ἀρτῶν is properly to *prepare, and season food*. Suid. ἀρτυεῖν· σκευάζειν. This tasteless salt, which has lost all its virtue, is that which after distillation becomes *caput mortuum*.

CHAP. XV.

1. Ἦσαν . . . αὐτοῦ· *Then drew near unto him all the publicans and sinners for to hear him*. The Scribes and Pharisees judged publicans, gross sinners, and heathens, as being equally unworthy to be conversed with, even though it were with a design of bringing them back from their evil courses. See note Matt. v. 46. vi. 7. Luke vii. 37. They murmured therefore, and censured our Saviour for too much familiarity with these men, not considering that he conversed with them as their physician, not as their companion. He speaks therefore these parables to convince them of their inhumanity, and show them that their deportment was very alien from God's merciful inclination towards them, and that they ought not to be unmerciful to those to whom God upon their repentance was so well

ἀμαρτωλοὶ, ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ Φαρισαῖοι 2 καὶ οἱ γραμματεῖς, λέγοντες· Ὅτι οὗτος ἀμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς 3 τὴν παραβολὴν ταύτην, λέγων· ^b Τίς ἄνθρωπος ἐξ ὑμῶν 4 ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὑρῇ αὐτό; Καὶ εὐρὼν, ἐπιτίθουσιν ἐπὶ 5 τοὺς ὤμους αὐτοῦ χαίρων· ^c Καὶ ἐλθὼν εἰς τὸν οἶκον, 6 συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαρήτε μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. ^d Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ 7 ἀμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας. ^a Ἡ τίς γυνὴ δραχμὰς 8 ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὑρῇ; Καὶ εὐρούσα, συγκαλεῖται τὰς φίλας καὶ τὰς 9 γείτονας, λέγουσα· Συγχαρήτε μοι, ὅτι εὑρον τὴν δραχμὴν, ἣν ἀπώλεσα. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν 10 ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι. Εἶπε 11

^b Matt. xviii. 12.^c 1 Pet. ii. 25.^d Supra v. 32.

inclined, or to deny their charity to those to whom he was so ready to afford it. See comment on the parable of the lost sheep at Matt. xviii. 12. 14. Προσδέχομαι is to receive with kindness, to approve of, to take delight in. Hesych. προσδέχεται· προσποιεῖται, makes them his own. Πορεύεται ἐπὶ, ver. 4. go after: ἐπὶ denotes the end or object for which he goes; as Xenoph. ἦλθον ἐπ' ἀργύριον.

7. ὅτι . . . μετανοίας· that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. ^a H is elliptical, μάλλον being und. (See Bos at μάλλον, and Viger c. vii. s. vii. r. 4.) or according to Hoogveen, μέζων. We are not to suppose from these parables that Christ meant to speak of persons who need no repentance with less tenderness than he did of the penitent. What is here spoken of God, is to be understood after the manner of men, suited to the nature of human passions, and the usual occasions of moving them. Thus we are not so sensibly moved with the continuance of a good which we have long en-

joyed, as at the first recovery of it after it was lost. We may have still a settled pleasure, a real value for what we do possess, but the sudden joy and transport is at the recovery of it. So a continued course of goodness may in itself be most valuable, and yet the recovery of a lost sinner, the reviving of one dead in trespasses and sins, may be the more affecting, and give us a more fresh and lively joy. So in the parable of the prodigal son, our Saviour, in order to encourage the repentance of a sinner, represents God after the manner of men, as conceiving such a joy at it, as earthly parents are wont to do at the return of a wild extravagant child to himself and his duty. See Whitby. See also note at Matt. ix. 12. and μετανοέω Matt. iii. 2. But we are to observe that the prodigal son is not only the repenting individual, but the Gentile world converted and reconciled to God. See note at Matt. xiii. 3.

10. χαρὰ . . . Θεοῦ . . . there is joy in the presence of the angels of God . . . This represents the solicitude of Heaven for the conversion of sinners, and the joy of angels

- 12 δέ· Ἄνθρωπος τις εἶχε δύο υἱούς· Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδήμησεν εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, 14 ζῶν ἀσώτως. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς ἤρξατο 15 ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ 16 βόσκειν χοίρους. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου 17 αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων; ἐγὼ δὲ λιμῷ ἀπόλλυμαι.

12 — ἐπιβάλλον μοι 14 — ἰσχυρὰ 17 || ἐγὼ δὲ ὤδε λιμῷ

on their repentance; who, though high in nature and perfect in blessedness, are represented as bearing a friendly regard to their kindred essences on earth.

12. δός . . . *Blow give me the portion of goods that falleth to me. And he divided unto him his living*, i. e. his estate. It appears to have been an immemorial custom in the East, says Halhed on Gentoo Laws, for sons to demand their portion of inheritance during their father's life-time, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application. Τὸ ἐπιβάλλον μέρος τῆς οὐσίας is the portion of goods which falleth to one's share, by the laws. Greek writers use the expression in the same sense. So Herod. ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον. It is what Cic. calls *ratam partem et legitimam*.

13. ἀπεδήμησεν . . . ἀσώτως· and took his journey into a far country, and there wasted his substance with riotous living. The Gentiles are represented as the younger son, going into a far country, μακρὸς longē remotus, as being far from God, Eph. ii. 13. and squandering away their goods by riotous living, as depraving that knowledge they had of the true God from tradition and his marvellous works, by gross idolatry; on which account the Jews represented them as born of harlots. See John viii. 41. Ἄσώτως, adv. riotously, dissolutely, and ἀσωτία, riotous, prodigal and dissolute mode of living: from a priv. and σώω to save or preserve. Soph. τὰς ἀσώτου γενεάς. Schol. τῆς ἐξώλους καὶ σώζεσθαι μὴ δυναμένης.

Hesych. ἀσώτως· αἰσχροῦς, ἀπλήστως.

15. Καὶ ἔπεμψεν . . . χοίρους· And he sent him into his fields to feed swine. Καὶ has here the force of a relative, and may be rendered *who*. Beza has *qui misit*: Tyn-dal, "whiche sente him:" Coverdale, "which sent hym." And Mathew and Taverner in the same manner. The abject condition of the prodigal is here represented in a strong light, as the Jews held swine to be unclean animals. Κολλάω properly to glue together: metaphorically, κολλᾶσθαι to adhere to, to join, to associate oneself with any one.

16. Καὶ . . . κερατίων . . . And he would fain have filled his belly with the husks that the swine did eat: and . . . Perhaps better, was fain to . . . as also xvi. 21. Ἐπιθυμέω has here the sense, to be content, to be glad, to be delighted, to esteem it a great matter. In the common translation it is implied that his desire was frustrated, that he would fain have filled his belly with the husks, but could not. It appears improbable that he should not have been able to partake with the swine. Οὐδεὶς ἐδίδου, and no man gave unto him, φάγειν und. or ἔρπον. If he had not had recourse to the food allotted for the swine, he would have been in imminent danger of starving. Κεράτιον, husk or pod, is supposed to be the fruit of the carob-tree, which is common in the Levant, called so because the husk resembles little horns. The fruit still continues to be used for feeding swine. It is also called *St. John's bread*, from the opinion that John eat it in the wilderness.

17. Εἰς ἑαυτὸν δὲ ἐλθὼν . . . And when

Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἔρῳ αὐτῷ· 18
 Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· Καὶ 19
 οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν
 μισθίων σου. Ὁ Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ· 20
 ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ
 καὶ ἐσπλαγχνίσθη· καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον
 αὐτοῦ, καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός· 21
 Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι
 εἰμι ἄξιος κληθῆναι υἱός σου. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς 22
 δούλους αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ
 ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ
 ὑποδήματα εἰς τοὺς πόδας. Καὶ ἐνέγκαντες τὸν μόσχον τὸν 23
 σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθῶμεν· Ὅτι οὗτος 24
 ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ
 εὑρέθη. Καὶ ἥρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ 25
 ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ,

^e Acts ii. 39. Eph. ii. 12. 13. 17.

19 † καὶ 24 † καὶ ante ἀπολωλὼς

he came to himself . . . From this we may observe that they who live a sinful life are beside themselves; as acting against their reason, judgment and conscience. *Μίσθιοι*, in the next verse, are *hired servants, hirelings*, δούλοι und. See Bos at δούλοι. The term *εἰς τὸν οὐρανὸν* is synonymous to Θεόν. The Greeks said ἀμαρτάνειν εἰς τινα, περὶ τινα, πρὸς τινα. See ἐνώπιον above i. 73.

22. Ἐξενέγκατε . . . πρώτην . . . Bring forth the best robe . . . It is not necessary to apply too strictly every minute particular of this beautiful and exquisitely tender parable; see note Matt. xxi. 37.: but we may remark from the circumstances, ver. 20. when he was yet a great way off, his father saw him, and had compassion, and ran . . . that when God sees men truly willing to return unto him, he is still ready to receive them, and even prevent them with his grace: and that the true penitent, and the Gentile, have now, through Christ, access unto the Father, being adorned with the wedding garment of faith, and the robe of righteousness, fed with the banquet of the true paschal Lamb, and admitted to wear their Father's ring as a testimony that they are now his genuine sons. *Πρώτη* denotes

Gr. Test.

here *first, chief*, in point of dignity and excellence. As slaves did not wear shoes, the circumstance mentioned here denotes the restoration of the prodigal to his former dignity under his paternal roof. It is by a very common and beautiful emblem that, as ver. 21. vicious persons are represented as dead, both by sacred and profane authors; see Eph. ii. 1. 1 Tim. v. 6. In the subsequent part of the parable we observe the Israelite or presuming Pharisee, who is so truly described in the character of the elder son, too much blinded by pride and prejudice to endure that the humbled but pardoned prodigal should be restored to the same degree of favour as himself. Notwithstanding which his father calls him *Son*, which shows that the undutifulness of neither of the two children could extinguish in the father the affection or cancel the relation subsisting between them. *Εὐφραίνω*, properly to gladden; *εὐφραίνομαι*, mid. *to rejoice, to be merry*: but it also signifies *to feast, to live sumptuously and luxuriously*. *Καταφάγω* to devour, also to consume in riotous or luxurious living. So Odys. O. 12. *μή τοι κατὰ πάντα φάγῳσι, Κτήματα*.

I.

3 D

- 26 ἤκουσε συμφωνίας καὶ χορῶν. Καὶ προσκαλεσάμενος ἓνα
 27 τῶν παιδῶν ἐπυνθάνετο, τί εἴη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ·
 Ὅτι ὁ ἀδελφός σου ἤκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν
 μόνον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.
 28 Ὁργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν πατήρ
 29 αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
 πατρί· Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν
 σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ
 30 τῶν φίλων μου εὐφρανθῶ. Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ
 καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ
 31 τὸν μόνον τὸν σιτευτόν. Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ
 πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.
 32 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος
 νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὗρέθη.

Κεφ. ις'. 16.

- 1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἀνθρωπὸς τις
 ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ
 2 ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. Καὶ φωνήσας
 αὐτόν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν
 λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν.
 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου

32 ‡ καὶ ante et ἦν post ἀπολωλὼς

CHAP. XVI.

1. . . . Ἐλεγε . . . αὐτοῦ . . . And he said unto his disciples . . . Our Lord having before rebuked the Pharisees for their envious and uncharitable temper, now turns to his disciples who were about him, and speaks to them the parable of the crafty steward, whom he proposes to them as an example for that diligence, that ardor, and solicitude in their spiritual concerns, which are exhibited by the worldly-minded in their temporal interests. But it is to be observed that when our Lord commends the unjust steward, he does not thereby countenance injustice; but his commendation is restricted

to his policy and sagacity, in which he is so far worthy of our imitation, in the care of our souls; for our Saviour concludes that the generality of men are not so wise and provident for the soul, as worldly men are for the interests of this life. And he exhorts his followers at the same time to make their temporal blessings subservient to their everlasting happiness; that their acts of piety and charity may follow, them, and bear that testimony in their favour, which will obtain for them true and imperishable treasures in heaven. Διαβάλλω is here, to lay or bring a true accusation, not to calumniate. Τί τοῦτο ἀκούω; i. e. τί ἐστὶ τοῦτο ὃ ἀκούω; not spoken interrogatively so much

ἀφαιρείται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, 4
 ἐπαιτεῖν αἰσχύνομαι. Ἐγνων τί ποιήσω, ἵνα, ὅταν μετα-
 σταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.
 Καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεωφειλετῶν τοῦ 5
 κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ
 μου; Ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου. Καὶ εἶπεν 6
 αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον
 πεντήκοντα. Ἐπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; ὁ 7
 δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι
 σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. ^a Καὶ ἐπήνεσεν 8
 ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν·
 ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς
 τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. ^b Καγὰρ ὑμῖν 9
 λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς
 ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους

^a Eph. v. 8. 1 Thess. v. 5.^b Matt. vi. 19. xix. 21. 1 Tim. vi. 19.

as with anger and astonishment. Σκάπτειν οὐκ ἰσχύω, *I cannot dig*, I have not been brought up to labour, and I am ashamed to go a begging. Σκάπτειν is, to cultivate the land: so Eurip. *κακαὶ γεωργεῖν χεῖρες ἐδ τεθραμμένα*. Ver. 4. δέξωνται, i. e. my Lord's debtors, und, the χρεωφείλεται, see above vii. 41.: his object is to make friends of them, though at the expense of his master. Ἐκατὸν βάτους, a hundred measures . . . The βάτος, a bath, is a measure of liquids, or vessel containing about ten gallons. The κόρος, a cor, the largest measure among the Jews, for solids or liquids, the same as the homer, and equal to ten baths. Γράμμα is the bill, or account; by some understood to mean the lease; but it rather means an obligation, or written promise to pay a debt, rendered by the Vulg. cautio. Ver. 4. μετασταθῶ, see μερίστημι at note Acts xiii. 22.

8. Καὶ ἐπήνεσεν . . . *And the Lord commended the unjust steward, because he had done wisely* . . . or prudently; i. e. he commended the prudence which he had shown in his action; he commended the provident care about his future interest, which the action displayed. Τὸν οἰκονόμον τῆς ἀδικίας according to the Heb. idiom, for τὸν ἄδικον οἰκονόμον, as below xviii. 6. ὁ κριτὴς τῆς ἀδικίας, for ὁ ἄδικος, the unjust judge. Εἰς τὴν γενεὰν τὴν ἑαυτῶν, in their generation, i. e. in their affairs or actions.

The Heb. נָחַץ, which is commonly rendered γενεὰ by the LXX. signifies not only generation, but a man's manner of life. And Bishop Lowth renders Isa. liii. 8. *his manner of life who would declare? eis for ἐν*. Rosenmüller renders these words by *inter se, are wiser one towards another, among themselves*. These are not the words of the master, but of Christ. Οἱ υἱοὶ τοῦ αἰῶνος τούτου, homines qui res terrenas tantum curant.

9. Ποιήσατε . . . σκενῶς· *Make to yourselves friends of the mammon of unrighteousness; i. e. deceitful mammon*, see ver. above; *that, when ye fail, they may receive you into everlasting habitations*. See the import of mammon at Matt. vi. 24. The mammon of unrighteousness, or deceitful, false riches, is contrasted by τὸ ἀληθινόν ver. 11.; the former relating to an earthly, the latter to a heavenly treasure. Our Saviour points out who are the friends that receive the faithful into everlasting habitations, and at what time they are thus befriended: it is, *when they fail*, when they are dismissed or discharged from their stewardship, that is, as soon as they die, when their time of probation is over. Δέξωνται, i. e. the poor whom you have relieved may be the cause of your reception; or it may be taken impersonally, that you may be received. See note at Tit. i. 1—4.

- 10 σκηνάς. ^c Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἐστὶ καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός
- 11 ἐστίν. Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε,
- 12 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; Καὶ εἰ ἐν τῷ ἀλλοτρίῳ
- 13 πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; ^d Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμ-
- 14 νῶι. ^e Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, Φιλαργυροὶ
- 15 ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. ^f Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
- 16 ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ. ^g Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ
- 17 εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. ^h Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν

^c Infra xix. 17. ^d Matt. vi. 24. ^e Matt. xxiii. 14. ^f Ps. vii. 9. 1 Sam. xvi. 7. ^g Matt. xi. 12. 13. ^h Ps. cii. 26. 27. Isa. xl. 8. li. 6. Matt. v. 18. 1 Pet. i. 25.

15 * τοῦ Θεοῦ ἐστίν

10. Ὁ πιστὸς ἐν ἐλαχίστῳ . . . *He that is faithful in that which is least . . . i. e. he that cannot use temporal blessings as he ought, can never be qualified to receive spiritual blessings.* Then verses 11. 12. are explanatory of, and connect with the former. If, says Jesus, you do not wean your affections from worldly things, or are found deficient in the use of your transitory possessions, you shall never receive those eternal rewards, which otherwise should have been *your inheritance*. Τὸ ἀλλότριον, *that which is another man's*, i. e. that which is given you in trust, and may be taken from you, is opposed to τὸ ὑμέτερον *that which is your own*; i. e. a state in perpetuity, an eternal inheritance. See the interpretation of ver. 13. at Matt. vi. 24.

14. καὶ ἐξεμυκτήριζον αὐτόν· *and they derided him.* Ἐκμυκτηρίζω, from μυκτήρ *the nostrils, to mock, to sneer, to turn up the nose, naso suspendere adunco*, as Hor. expresses it. They hinted to each other by some scornful air the contempt in which they held our Lord's discourse. Δικαιοῦντες in the next verse, is, seeking to approve yourselves, and to be owned as just and righteous, arrogating it to yourselves, *qui*

vos pro justis venditatis. See above x. 29. But that by which you seek to approve yourselves, τὸ ὑψηλόν, *that which is highly esteemed*, your fasts, ablutions and ceremonies, are an abomination, i. e. are abominated, the abstract for the concrete, by him who knows the falsehood and hypocrisy of your hearts. See βδέλυγμα at Matt. xxiv. 15.

16. . . . Ὁ νόμος καὶ οἱ προφῆται . . . *The law and the prophets were until John . . .* See notes at Matt. xi. 12. 13. From the time of John's preaching, the Gospel gives higher and more refined precepts than the law and the prophets, whose promises were temporal blessings in the land of Canaan: but now every one who embraces the Gospel forces his way by breaking through the love of the world, and of sensual pleasures. The law of divorces, for instance, is now brought within a much stricter and more refined law. But still the moral precepts of the law shall be of perpetual obligation under the Gospel-dispensation. This is the connexion of these three verses, 16—18. See the interpretation of ver. 17. 18. at Matt. v. 17. 18. and 31.

κεραϊάν πεσεῖν. ¹ Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, καὶ 18
 γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀν-
 δρὸς γαμῶν, μοιχεύει. Ἀνθρώπος δέ τις ἦν πλούσιος, καὶ 19
 ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραίνόμενος καθ’
 ἡμέραν λαμπρῶς. Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς 20
 ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος, Καὶ ἐπιθυμῶν 21
 χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τρα-
 πέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον
 τὰ ἔλκη αὐτοῦ. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ 22
 ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον
 Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. Καὶ ἐν 23
 τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασι-
 νοῖς, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς
 κόλποις αὐτοῦ. ^k Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ 24
 Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ

¹ Matt. v. 32. xix. 9. Mark x. 11. 1 Cor. vii. 10.

^k Isa. lxvi. 24. Zech. xiv. 12. Mark ix. 44.

22 * τοῦ Ἀβραάμ

19. Ἀνθρώπος ... λαμπρῶς· *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.* The story of the rich man and Lazarus is a parable, though that has been by some disputed, who thought it a real history; and by others, who believed it to be a probable description on a real foundation. Our Saviour returns to his subject at the beginning of his discourse, the use and abuse of riches. The design of this most beautiful parable is to admonish us, that the man who does little or no good, and lives a sensual life, who, careless about the situation of others, exists only for the gratification of himself, the indulgence of his own appetites, and his own vanity, shall not escape punishment. It is to show the danger of living in the neglect of duties, and particularly the danger of considering the gifts of Providence as our own property, and not as a trust from our Creator, to be employed in his service, and for which we are accountable to him. See Campbell. Lazarus is a feigned name, derived most probably from לָאזַר, *lo azar*, a helpless person. Βύσσος, *byss*, a kind of fine linen or cotton, ἡ βύσσος λίνου τὸ εἶδος παρ’ Ἰνδοῖς. Pollux. See ἐπιθυμέω, which occurs ver. 21. at note above xv. 16. The same

ver. ἀλλὰ καὶ, *moreover, quinetiam*, (see Hoogeveen,) aggravates what precedes, showing that the sores were neither closed, nor bound up, nor mollified with ointment.

22. 23. Ἐγένετο δὲ ἀποθανεῖν ... *And it came to pass that the beggar died...* The general receptacle of departed spirits, in the intermediate state before the resurrection, was called in Heb. שְׁאוֹל, *Sheol*, (see note Matt. xi. 23.) and in Greek ᾗδης, *Hades*. This was supposed, says Dr. Hales, to be divided into two separate departments: the one for good souls, called Paradise, into which our Saviour promised admission to the penitent thief on the cross, Luke xxiii. 43.; to which St. Paul was caught up in vision, 2 Cor. xii. 4.; and wished to be there with Christ, Phil. i. 23.; and to which the soul of the beggar Lazarus was carried by the angels of death to Abraham’s bosom. The other for bad souls, separated from the former by an impassable gulf, was called the lower *Sheol*, *Tartarus*, or *Hades*, where the rich man, in the parable, *lift up his eyes, being in torments*, and saw Abraham afar off; and Lazarus in his bosom; a metaphor taken from the manner in which the Jews reclined at meals.

24. Πάτερ Ἀβραάμ ... *Father Abraham* ... Our Lord may here strike at a vain,

- ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξη τὴν
 25 γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ¹ Εἶπε δὲ
 Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν
 τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὁδε παρα-
 26 καλεῖται, σὺ δὲ ὀδυνᾷσαι. Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ
 ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες
 διαβῆναι ἐνθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς
 27 ἡμᾶς διαπερῶσιν. Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα
 28 πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, Ἐχω γὰρ
 πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ
 29 αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. ^m Λέγει
 αὐτῷ Ἀβραάμ· Ἐχουσι Μωσέα καὶ τοὺς προφῆτας·
 30 ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ·
 ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσου-
 31 σιν. Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ
 ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

¹ Job xxi. 13.^m Isa. viii. 20. xxxiv. 16. John v. 39. 45. Acts xv. 21. xvii. 11.

25 * ἀπέλαβες σὺ

ih. — νῦν δὲ ὁδε

26 * διαβῆναι ἐντεῦθεν

imagination among the Jews, that hell-fire had no power over the sinners of Israel, because Abraham and Isaac came down thither to fetch them thence. Tillotson observes that this is the only instance we meet with in Scripture of any thing that looks like a prayer put up to a glorified saint. But even this instance, if it may be called so, taken from a parable, shows that the application was vain, and that the saint could give no relief. *Send Lazarus...* He now thinks of Lazarus; because the thoughts of those they have injured or neglected, present themselves and haunt bad men. Βάψῃ ὕδατος, *he may dip in water*, elliptically for ἐφ' ὕδατος, see Bos at ἐπί. For the next verse see notes at Matt. vi. 2. and v. 4. Διαμαρτύρηται ver. 28. *that he may testify* ... i. e. that he may solemnly adjure them. The word is emphatical, see note Acts ii. 40.

31. Εἰ Μωσέως ... πεισθήσονται. *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.* Our Saviour seems to have pointed in this conclusion to the infidelity of the Jews after he himself had risen from the dead. One who rose from the dead could give them no greater assurance of the truth, than did the word of that God who cannot lie. In the resurrection of our Lord for instance, they had the testimony of his predictions for it, of their own prophets, of the guards that kept the sepulchre, of their own senses, of the Apostles, and five hundred witnesses, and all this confirmed by the miraculous effusions of the Holy Ghost on those that believed on him; and a long series of miracles wrought in his name; yet all this was insufficient to reclaim them from their infidelity, and to provoke them to repentance. See Whitby.

Κεφ. ιζ'. 17.

^a Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι τοῦ μὴ ¹ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ, δι' οὗ ἔρχεται. Λυσιτελεῖ ² αὐτῷ, εἰ μύλος ὀνίκος περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. ^b Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἁμάρτη ³ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἂν μετανοήσῃ, ἄφες αὐτῷ. Καὶ ἂν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς σὲ, ⁴ καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σε, λέγων, Μετανοῶ· ἀφήσεις αὐτῷ. Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· ⁵ Πρόσθες ἡμῖν πίστιν. ^c Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε ⁶ πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ

^a Matt. xviii. 6. 7. Mark ix. 42.
Lev. xix. 17. Prov. xvii. 10.

^b Matt. xviii. 15. 21. James v. 19.
^c Matt. xvii. 20. xxi. 21. Mark xi. 23.

1 * ἐστι μὴ ἐλθεῖν 3 † δὲ ib. ‡ εἰς σὲ 4 = ἁμαρτήσῃ ib. ‡ ἐπὶ σε
6 — ἔχετε

CHAP. XVII.

1. Ἀνένδεκτόν . . . σκάνδαλα . . . *It is impossible but that offences will come . . .* Our Lord also (εἶπε δὲ) about this time spoke in terms like these to his disciples. See ἐνδέχεται, which forms ἀνένδεκτον with a priv. above at xiii. 33. and σκανδάλα Matt. v. 29. xi. 6. and 21. for οὐαὶ. Then consult notes and compare Matt. xviii. 6. 7. where the expressions used here and in the following verse occur. Δι' οὗ, *through whom*, i. e. those who not only offend themselves, but who propagate iniquity, as it were, and cause the transgressions or infidelity of others. There is an ellipsis of μάλλον after λυσιτελεῖ, see Bos; i. e. λυσιτελεῖ μάλλον, ἢ, *conducit magis, quàm*.

3. 4. Προσέχετε . . . *Take heed to yourselves . . .* νοῦν und. For mutual jarrings and quarrels among Christians not only stir up the corruptions of each other, but lead others to undervalue or condemn a profession which to their view is unable to soften, or sweeten, the tempers of those who embrace it. Compare Matt. xviii. 21. 22. and

see notes there, as also at verses 15—17. Τῆς ἡμέρας, *a day*; see the use of this article at Matt. xx. 2.

5. Πρόσθες ἡμῖν πίστιν· *Increase our faith*. The Apostles beg the increase of faith to enable them to perform those difficult duties which are stated in the preceding verses. By thus repairing to Christ to increase their faith, they must ascribe to him a divine virtue, and believe he had a divine influence over the spirits of men. Some believe however that this has no connexion with the preceding verses, and that the occasion to which it refers, was that in Matt. xvii. 20. The observation is equally applicable.

6. Εἰ εἴχετε . . . σινάπεως . . . *If ye had faith as a grain of mustard-seed . . .* See the import of these words at Matt. xvii. 20. St. Luke, as it should seem, uses both words συκαμίνῳ here and συκομορέαν xix. 4. as indicative of the same tree, which our common version has translated *literatim*, the *sycamine-tree*, and the *sycamore*. They are the mulberry-tree. Συκο is often dropped, and the tree simply called μορέης or μορέα.

- 7 ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ· Εὐθέως
8 παρελθὼν ἀνάπεσαι; Ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω
9 καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα;
10 οὐ δοκῶ. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὁ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.
11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ
12 αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα
13 λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν. Καὶ αὐτοὶ ᾄδον
14 φωνήν, λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. ^d Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς

^d Lev. xiii. 2. xiv. 2. Matt. viii. 4. Supra v. 14.

7 — ἀνάπεσε 8 — ἕως ἂν 9 * διατάχθοντα αὐτῷ 10 ‡ ὅτι prius

Our English sycamore is only the greater maple. The Egyptian fig-tree was not met with in Syria or Greece. The expression here seems proverbial for conquering great difficulties.

7. 8. Τίς δὲ ἐξ ὑμῶν ... But *which of you, having a servant* ... Our Lord points out the connexion between a vigorous faith with its practical effects, and deep humility: and reasons thus: When the servant does his duty, shall his Lord thank him? By no means. He has done *only* his duty. So you, when you have attained what height of perfection you can, must still say, We are unprofitable servants: we have done merely what it was our duty to do. See Gilpin. Our translators have joined εὐθέως to ἐρεῖ, which thus becomes an unmeaning adverb. It should be joined to παρελθὼν, which is thus properly contrasted to μετὰ ταῦτα φάγεσαι. See περιζώννυμι above xii. 35. Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν ... ver. 10. *we are unprofitable servants; i. e. unmeritorious.* From the context it is plain that the import of the word is, "We have conferred no favour, we have only fulfilled the terms which we were bound to perform." Ἀχρεῖος is, *useless, inert, unfit, οὐ μὴ ἔχει τις χρεῖαν, also weak, of no value, weight.* Etym. M. ἀχρεῖον· τὸ ἀσθενὲς καὶ βάρους

ἀμέτοχον. But the term *unmeritorious* conveys the sense of the word here. Christ is the only law-giver who ever forbade us to rely or presume upon our own merits. Others hold out rewards for certain services, and thus encourage the pride of human nature. We are scrupulously to do our duty, but not set any value upon any thing which the world calls meritorious.

11. καὶ αὐτὸς ... Γαλιλαίας· *that he passed through the midst of Samaria and Galilee; i. e. between the confines of both countries:* Christ passed into Peræa, and so on by Samaria into Judea. Διὰ μέσου as in Heb. may have the meaning of *μεταξὺ between, as διὰ νήσων inter insulas.* It was not through the heart of those countries that our Lord travelled at that time. See notes at Matt. viii. 2. 4. which will apply to the incident recorded in the following words. The lepers being excluded from cities and the society of men, might consort together; which sufficiently accounts for so many being together now. Whitby observes, after Tertullian, that by sending the lepers who were cured to the priests, who were to make their offerings in the temple, Christ decides the cause betwixt the Jews and the Samaritans, sending the Samaritan, not to mount Gerizim, but to Jerusalem.

ιερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ Φωνῆς 15
μεγάλης δοξάζων τὸν Θεόν. Καὶ ἔπεσεν ἐπὶ πρόσωπον 16
παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
Σαμαρεΐτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα 17
ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; Οὐχ εὐρέθησαν ὑποστρέ- 18
ψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;
Ἐκεῖ· Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ 19
σε.

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ 20
βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, Οὐκ
ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· Ὅδὲ 21
ἐροῦσιν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ
Θεοῦ ἐντὸς ὑμῶν ἐστιν. Εἶπε δὲ πρὸς τοὺς μαθητάς, 22
Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ
υἱοῦ τοῦ ἀνθρώπου ἰδεῖν· καὶ οὐκ ὄψεσθε. Καὶ ἐροῦσιν 23
ὑμῖν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξῃτε.

^e Matt. ix. 22. Mark v. 34. x. 52. Supra vii. 50. viii. 48. Infra xviii. 42.

^f Matt. xxiv. 23. Mark xiii. 21. Infra xxi. 8.

23 † ἡ

17. Οὐχὶ οἱ δέκα . . . Were there not ten cleansed? rather, were not the ten cleansed? The article refers to the ten recently mentioned. And in the next verse οὐκ εὐρέθησαν, there are not found . . . rather read interrogatively with the Syriac, Schmidius, Elsner, &c. Are none found that . . . ? Ἄλλογενὴς οὗτος, this stranger, or alien. The Samaritans have been so considered by the Jews ever since the captivity. They are yet called by them in reproach, Cuthites. See the expression, thy faith hath made thee whole, at note Mark ix. 23.

20. 21. Ἐπερωτηθεὶς . . . ἐστιν· And when he was demanded of the Pharisees (rather, being asked by the Phar.) when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you. Παρατήρησις is properly an observation made by the eyes: metonymically, outward show, pomp or splendour: and in a passive sense, that which may be observed and known by ocular proof: opposed to which is ἐντὸς ὑμῶν, within you, not among you as rendered by many; i. e. in the heart or soul,

Gr. Test.

according to what Paul says, Rom. xiv. 17. that the kingdom of God is not meat and drink but righteousness, and peace, and joy in the Holy Ghost, and also Rom. x. 8. Suid. ἐντός· οἱ λογισμοὶ καὶ ἐνθυμήσεις καὶ πάντα τὰ τῆς ψυχῆς κινήματα. Nor is it a sufficient objection that our Lord's discourse is addressed to the Pharisees. The word ὑμῶν does not here signify the Pharisees in particular, but all mankind in general. Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ, lo here, or, lo there! This refers to the false Christs and prophets, before the destruction of Jerusalem, saying that Christ is come to restore again the kingdom of Israel; and is here or is there, in the desert or in the secret chambers; but our Saviour forewarns his disciples not to believe them, nor go after them, nor follow them. For the personal appearance of Christ in glory, as Daniel's Son of Man, in his day of revelation, would not be at that premature season, but would be attended with the signs or prognostics, to which our Saviour now adverts in the remaining part of this chapter, and also in chap. xxi. See the note in Matt. xxiv. 3. on the oracular answer given by our Saviour to the question of the disciples respecting

I.

3 E

- 24 ^a Ὡς περ γὰρ ἡ ἀστραπή, ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν, εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται ὁ υἱὸς τοῦ
 25 ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. ^b Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
 26 ⁱ Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ
 27 ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ^j Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν· καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν
 28 ἅπαντας. ^k Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, φκοδόμουν·
 29 ^l Ἡ δὲ ἡμέρα ἐξῆλθε Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ
 30 θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· Κατὰ ταῦτα
 31 ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ^m Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ
 32 ἀγρῷ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. ⁿ Μνημονεύετε τῆς γυναικὸς Λώτ. ^o Ὁς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὁς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν. ^p Λέγω ὑμῖν, Ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.
 35 Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.
 37 ^q Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Παῦ, Κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.

^a Matt. xxiv. 27. ^b Matt. xvi. 21. xvii. 22. xx. 18. Mark viii. 31. ix. 31. x. 33. Supra ix. 22. Infra xviii. 31. xxiv. 7. 26. ⁱ Matt. xxiv. 37. 38. 1 Pet. iii. 20. Gen. vi. 2. vii. 7. ^k Gen. xix. ^j Deut. xix. 23. Isa. xlii. 19. Jer. i. 40. Amos iv. 11. Jude 7. ^m Matt. xxiv. 17. ⁿ Gen. xix. 26. ^o Supra ix. 24. Matt. x. 39. xvi. 25. Mark viii. 35. John xii. 25. ^p Matt. xxiv. 40. 41. 1 Thess. iv. 17. ^q Matt. xxiv. 28. Job xxxix. 30.

24 * καὶ ὁ υἱὸς 26 * τοῦ Νῶε 30 — τ' αὐτὰ 34 † ὁ prius
 35 † ἡ prius 36 † δύο usq. ἀφεθήσεται

the signs. See the interpretation of ver. 24. at Matt. xxiv. 27. and supply χώρας and χάραν after τῆς and τὴν according to Bos. Our Saviour next adduces the examples of the people in the time of Noah, and of Lot's wife, as an awful warning of the dangers of irresolution and thoughtlessness when the dreadful catastrophe shall come

upon the Christian world, at the time of his next advent and personal appearance. See notes at Matt. xxiv. 36—41. At ver. 29. supply Θεὸς at ἔβρεξε according to Bos: as Exod. ix. 23. ἔβρεξε Κύριος χάλαζαν: and Athenæus ὕσαντα θεόν. See the interpretation of ver. 33. at note Matt. x. 39. and of ver. 37. at note Matt. xxiv. 28.

Κεφ. ιη'. 18.

^a Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε 1
προσεύχσθαι, καὶ μὴ ἐκκακεῖν, λέγων· Κριτὴς τις ἦν ἐν 2
τινὶ πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέ-
πόμενος. Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἦρχετο πρὸς 3
αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.
Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον. Μετὰ δὲ ταῦτα εἶπεν ἐν 4
ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ
ἐντρέπομαι· Διάγε τὸ παρέχειν μοι κόπον τὴν χήραν 5
ταύτην, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη ὑπω-
πιάζῃ με. Εἶπε δὲ ὁ Κύριος, Ἀκούσατε, τί ὁ κριτὴς τῆς 6
ἀδικίας λέγει· ^b Ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν 7

^a Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Thess. v. 17. Supra xi. 5. Infra xxi. 36.

^b Rev. vi. 10.

3 * χήρα δέ τις

4 — ἠθελεν

5 — ὑποπιάζῃ

CHAP. XVIII.

1. Ἐλεγε . . . ἐκκακεῖν . . . And he spake a parable unto them to this end that men ought always to pray, and not to faint . . . or, to be discouraged, to despair. See note above ix, 18. These words are a continuation of the discourse related in the last chapter. Opposed to the irresolution and thoughtlessness which would prevail in the world, the duties of prayer, patience and perseverance would be peculiarly incumbent upon them at all times, but chiefly in the day of distress and tribulation. Ἐκκακέω to faint, to grow languid, or sluggish in the performance of any duty, from ἐκ, and κακός, slothful, negligent, a man who through fear withdraws from a contest; hence to despond and to be discouraged in the midst of dangers.

2. τὸν Θεὸν . . . ἐντρέπόμενος· which feared not God, nor regarded man: not regarding any man. It is not said in like manner any God, because only one God was in the historian's contemplation, says Bp. Midd. Dio Cassius says of Vitellius, οὔτε τῶν ἀνθρώπων, οὔτε τῶν θεῶν ἐφρόντιζεν.

3. 4. Ἐκδίκησόν με . . . Avenge me of my

adversary . . . rather defend me from . . . or do me justice on . . . The idea of revenge is not suggested: ἐκδικέω is quasi aliquem e lite eripio, causam alicujus in judicio ago, to judge a cause, to defend the injured especially from the injurious person: though it signifies also to punish, as 2 Cor. x. 6. Ἐπὶ χρόνον, for a while. The Vulgate and the Syriac add πολὺν for a long time. Bos also supplies πολὺν. See also Viger c. ix. 4. de prep. ἐπὶ.

5. ἵνα μὴ . . . με· lest by her continual coming she weary me. Ὑποπιάζω is an agonistic word, which properly signifies to beat on the face, and particularly under the eye, from ὑπώπιον, so as to make the parts black and blue. Its metaphorical meaning is, to pain and vex by importunity, as the Latins say obtundere aures: it also signifies to mortify the body by self-denial; as, 1 Cor. ix. 27. Εἰς τέλος may signify continually joined with ἐρχομένη, or quite, entirely, joined with ὑποπιάζῃ. See κόπους παρέχειν Matt. xxvi. 10. and the expression ὁ κριτὴς τῆς ἀδικίας, which occurs in the next verse, above xvi. 8.

7. 8. Ὁ δὲ Θεὸς . . . ἐπ' αὐτοῖς; And shall not God avenge his own elect, which cry day and night unto him, though he bear

- τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ
 8 νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; Λέγω ὑμῖν, ὅτι ποιή-
 σει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώ-
 που ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
 9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι
 εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν
 10 ταύτην· Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύ-
 11 ξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. Ὁ Φαρι-
 σαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσήχετο· Ὁ Θεὸς,
 εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων,
 12 ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. Νησ-
 τεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
 13 Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ᾔθελεν οὐδὲ τοὺς
 ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν εἰς τὸ
 στῆθος αὐτοῦ, λέγων· Ὁ Θεὸς, ἰλάσθητί μοι τῷ ἁμαρτω-

^c Isa. i. 15. lviii. 2. Rev. iii. 17.

7 — μακροθυμεῖ

9 † καὶ prius

long with them? rather, though he linger in their cause. See ἐκλεκτῶν Matt. xx. 16. and καὶ though, Mark iv. 13. vi. 26. and Viger c. viii. 7. Μακροθυμέω commonly denotes to have patience, and by an easy transition, as patient persons are slow in their proceedings, it comes to signify, *to linger, to delay*. The conclusion of the whole then will be: if an unjust judge, contrary to his known character, will be induced merely by her importunity, to listen to the application of a widow for protection against her oppressor, how much more will God answer the persevering prayers of his people? Though for his own just purposes he may leave them for a time under troubles and discouragements, yet he will in due time deliver them from their afflictions; and *speedily*, or rather *suddenly*, when he doth come, protect and avenge them on their enemies. See ἐκδίκησις at Acts vii. 24. Εὐρήσει τὴν πίστιν, *shall he find faith on the earth?* Our Lord seems to intimate that when at his second advent he shall come to deliver his church, he shall find but little faith in the land; for the Christians themselves may then be ready even to doubt of the performance of his word: and it is probable there may then be a great prevalence of infidelity.

11. Ὁ Φαρισαῖος ... *The Pharisee stood, and prayed thus with himself* ... It is contended by many, that it should be translated thus: The Pharisee stood by himself, and prayed thus: i. e. he would not deign to come near the publican for fear of pollution. But we want authority for πρὸς ἑαυτὸν signifying *seorsum, apart*: while on the contrary we find πρὸς ἑαυτοὺς διελογίζοντο, εἰπον, πρὸς ἑαυτὸν ἔλεγον, &c. See note Matt. vi. 5. The Pharisee was in the court of the Israelites, and the publican in that of the Gentiles. These two characters were, in the public estimation, the very opposites of each other, the one for excellence, the other for infamy. Our Saviour therefore has chosen them in this parable or example, as forming the greatest contrast, in the edifying picture he draws of self-importance and spiritual pride on the one hand, and of self-abasement and deep humility on the other. Εὐχαριστῶ σοι, *I thank thee* ... thanksgiving, with the Jews, was reckoned as one part of prayer: see 1 Cor. xiv. 16. 17. Νηστεύω δις τοῦ ... *I fast twice in the week* ... See note at Mark ii. 18. and Matt. xx. 2. for the article; and see ἀποδεκατῶ note Matt. xxiii. 23.

13. ἀλλ' ἔτυπτεν ... τῷ ἁμαρτωλῷ· *but smote upon his breast, saying, God, be*

λαῶ. ^d Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον 14
αὐτοῦ, ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθή-
σεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

^e Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἄπτηται· 15
ιδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ^f Ὁ δὲ Ἰησοῦς 16
προσκαλεσάμενος αὐτὰ, εἶπεν· Ὑποτάξατε τὰ παιδιὰ ἔρχεσθαι
πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ
βασιλεία τοῦ Θεοῦ. ^g Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται 17
τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ
εἰς αὐτήν.

^h Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε 18
ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Εἶπε δὲ 19
αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ
εἷς, ὁ Θεός. ⁱ Τὰς ἐντολάς οἶδας· Μὴ μοιχέυσης· 20
Μὴ φονεύσης· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσης·
Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου· Ὁ δὲ 21
εἶπε, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. ^k Ἀκού- 22
σας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ὑποτάξαι σοι λείπει·
πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις
θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. Ὁ δὲ 23

^d Job xxii. 29. Prov. xxix. 23. Supra xiv. 11. Matt. xxiii. 12. James iv. 6. 10.
1 Pet. v. 5. 6. ^e Matt. xix. 13. Mark x. 13. ^f Matt. xviii. 3. xix. 14. 1 Cor.
xiv. 20. 1 Pet. ii. 2. ^g Mark x. 15. ^h Matt. xix. 16. Mark x. 17. ⁱ Exod. xx.
12. 13. Deut. v. 16-20. Rom. xiii. 9. Eph. vi. 2. Col. iii. 20.
^k Matt. vi. 19. 20. xix. 21. 1 Tim. vi. 19.

14 * ἢ ἐκεῖνος 20 † σου post μητέρα

merciful to me a sinner. See above viii. 55. There is no particular emphasis in the article τῷ, as imagined by some. When any word, which Bp. Midd. denominates attributive, is placed in apposition with a personal pronoun, that attributive has the article prefixed. Here the article marks the assumption of its predicate; and the strict meaning of the publican's prayer, is: "Have mercy on me, who am *confessedly* a sinner," or, "*seeing that* I am a sinner, have mercy on me." See the import and interpretation of the next verse at Matt. xxiii. 12. Mάλλον und. (see Bos and Viger) before ἢ γὰρ ἐκεῖνος, which is the true reading: γὰρ may be considered as redundant, or rather elliptical, the force of inference which this particle contains being

deduced from the sense, though apparently obscure, which will supply the ellipsis: thus; spiritual pride must always be offensive to God, *therefore he*, the Pharisee, could not go to his house justified. See note at Matt. i. 18.

15. Προσέφερον . . . And they brought unto him also infants . . . The adverb *also* is here misplaced by our translators. It should follow the word "infants," and not precede it; as it usually throws the emphasis upon the word immediately going before. And here in our translation it would imply, that infants were brought to others as well as Jesus, which is not the sense. Coverdale has properly rendered it, "They brought yonge children also unto him." The remainder of this chapter harmonizes with

- ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ πλούσιος
 24 σφόδρα. Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον,
 εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται
 25 εἰς τὴν βασιλείαν τοῦ Θεοῦ. Εὐκοπώτερον γὰρ ἐστὶ,
 κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς
 26 τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες,
 27 Καὶ τίς δύναται σωθῆναι; ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ
 28 ἀνθρώποις, δυνατὰ ἐστὶ παρὰ τῷ Θεῷ. Ἐἶπε δὲ ὁ
 Πέτρος, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν
 29 σοι. ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς
 ἐστίν, ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ
 30 τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ὅς οὐ μὴ ἀπολάβῃ
 πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ
 ἐρχομένῳ ζωὴν αἰώνιον.
 31 Ἡ Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· Ἰδοὺ
 ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ
 γεγραμμένα διὰ τῶν προφητῶν, τῷ υἱῷ τοῦ ἀνθρώπου.
 32 Ὡς παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ
 33 ὑβρισθήσεται, καὶ ἐμπτυσθήσεται· Καὶ μαστιγώσαντες
 ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀνα-
 34 στήσεται. Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν· καὶ ἦν τὸ
 ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ
 λεγόμενα.
 35 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχᾶ, τυφλὸς τις
 36 ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. Ἀκούσας δὲ ὄχλου δια-
 37 πορευομένου, ἐπυνθάνετο τί εἴη τοῦτο; Ἀπήγγειλαν δὲ

¹ Prov. xi. 28. Matt. xix. 23. Mark x. 23. ^m Job xlii. 2. Jer. xxxii. 17.
 Zech. viii. 6. Supra i. 37. ⁿ Matt. iv. 20. xix. 27. Mark x. 28. Supra v. 11.
^o Deut. xxxiii. 9. ^p Job xlii. 10. 12. ^q Matt. xvi. 21. xvii. 22. xx. 17.
 Mark viii. 31. ix. 31. x. 32. Supra ix. 22. Infra xxiv. 7. Ps. xxii. Isa. liii. ^r Matt.
 xxvii. 2. Infra xxiii. 1. John xviii. 28. Acts iii. 13. ^s Matt. xx. 29. Mark x. 46.

25 || βελόνης διελθεῖν 28 † δ

Matt. xix. 13—30. xx. 17—19. 29—34. and Mark x. 13—34. 46—52. See the notes there, and compare the passages. In verse 27. τὰ ἀδύνατα ... δυνατὰ ἐστὶ, the insertion of the article before ἀδύνατα, and its omission before δυνατὰ, point out very clearly the distinction between assumable attributives and asserted propositions, or

between the subject and the predicate: the former requiring the article, and the latter being anarthrous; except indeed the proposition were convertible, and that of either term taken as a subject, the other might be affirmed as a predicate. See Bp. Midd.

αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. Καὶ ἐβόησε, 38
λέγων, Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέησόν με. Καὶ οἱ προάγοντες 39
ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον
ἔκραζεν· Τίς Δαβὶδ, ἐλέησόν με. Σταθεῖς δὲ ὁ Ἰησοῦς, 40
ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. Ἐγγίσαντος δὲ
αὐτοῦ, ἐπηρώτησεν αὐτόν, Λέγων, Τί σοὶ θέλεις ποιήσω; 41
Ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. Ἐκαὶ ὁ Ἰησοῦς εἶπεν 42
αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. Καὶ 43
παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν
Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

Κεφ. ιθ'. 19.

Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ. Καὶ ἰδοὺ ἀνὴρ 1 2
ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης,
καὶ οὗτος ἦν πλούσιος. Καὶ ἐζήτησε ἰδεῖν τὸν Ἰησοῦν τίς ἐστι· 3
καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ 4
προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν·
ὅτι ἐκείνης ἤμελλε διέρχεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν 5
τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν·
Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ
σου δεῖ με μεῖναι. Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο 6

¹ Supra xvii. 19.

4 * δι' ἐκείνης

CHAP. XIX.

2. Καὶ ἰδοὺ ... πλούσιος. *And behold there was a man named Zaccheus, which was the chief among the publicans, and he was rich.* See note at Matt. v. 46. The publican not only collected the Roman tribute, but he had the power of dividing the assessment among the inhabitants of his district. This gave him great opportunities of dishonesty. Zaccheus, who was *chief of the publicans*, had this power still more in his hands. See Gilpin. See the reason given in a note at Mark v. 13. why *τίς ἐστι* which occurs in the next verse is in the

present. So Ælian, *ἐξήτουν, ὅστις ποτὲ οὗτος ὁ Σωκράτης ἐστίν.* Ἀπὸ τοῦ ὄχλου, *for the press, præ turbâ*; see Viger c. ix. s. 1. r. 16. Ver. 4. ἐπὶ συκομορέαν, *into a sycamore tree*; see note above xvii. 6. Ὁδοῦ is und. at ἐκείνης, see Bos.

5. Καὶ ὡς ἦλθεν ... αὐτόν. *And when Jesus came to the place, he looked up, and saw him, and said unto him ...* Jesus had never seen him before, yet he called him by his name, and by what he said, insinuated that he knew his house was farther on the road. Zaccheus' desire to see Jesus was increased no doubt by the miracle which our Lord performed on the blind

- 7 αὐτὸν χαίρων. Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες,
 8 Ὅτι παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλῦσαι. ^a Στάθεις
 δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· Ἰδοὺ τὰ ἡμίση τῶν
 ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός
 9 τι ἔσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. ^b Εἶπε δὲ πρὸς
 αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ
 10 ἐγένετο· καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ^c Ἦλθε
 γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπο-
 λωλός.
 11 Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεῖς εἶπε παραβολὴν,
 διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς, ὅτι
 παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

^a Supra iii. 14.^b Supra xiii. 16.^c Matt. x. 6. xv. 24. xviii. 11. Acts xiii. 46.

8 || πρὸς τὸν Ἰησοῦν

beggars, which extraordinary transaction would be quickly spread abroad. *Ἄπαντες, all, ver. 7.* can scarcely mean the Apostles and disciples, as included in that number. Theophylact explains it by οἱ πολλοί. Two Mss. read Φαρισαῖοι, who no doubt were those who chiefly murmured. See καταλῦσαι at note above ii. 7.

8. Ἰδοὺ . . . τετραπλοῦν· Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, (or, if in aught I have wronged any man, *si quem aliquā re fraudavi,*) I restore him four-fold. The verb *συκοφαντέω* is sometimes used to signify any kind of oppression, especially under a pretence of law; without a strict adherence to the original and proper meaning of the term. The circumstance from which it deduces its derivation is well known. See above iii. 14. Δίδωμι, I give, i. e. I am ready or about to give. His purposed *resstitution* was most ample: as the law, Levit. vi. 2—5. required only the *principal*, and a *fifth part* over. He promised also to make *amends*, where he could not make *restitution*, by giving half his substance to the poor. Mépos und. at τετραπλοῦν, see Bos.

9. Εἶπε δὲ πρὸς αὐτὸν . . . And Jesus said unto him . . . or perhaps better, concerning him, in relation to him; as Zaccheus is mentioned in the third person. Καθότι καὶ αὐτὸς, forasmuch as he also . . . Τῷ οἴκῳ τούτῳ, to this house, i. e. to the master of the house; including also the family. Υἱὸς Ἀβραάμ ἐστιν, is a son of

Abraham, i. e. a real son of Abraham by birth or descent, and now also to be admitted into covenant with Christ. He might indeed before his repentance have been esteemed unworthy of this title, but the Son of Man is come to save that which was lost. See note Matt. xviii. 11.

11. καὶ δοκεῖν . . . ἀναφαίνεσθαι· and because they thought that the kingdom of God should immediately appear; i. e. in order to correct the error of his followers who thought that he was actually on his way to Jerusalem to assume the kingdom openly as the Messiah: and this they thought the more, as they had heard him declare that he was come to seek and to save that which was lost, or to bring salvation to the sons of Abraham; therefore he added the following parable to them, which appears to contain an allusion to Archelaus and even to Herod, who had obtained their rank and authority in Judea, by favour of the Romans. The nobleman, says Dr. Hales, represented Christ, the Son of God, who leaving heaven, travelled to a far country, this world, in order to receive a (spiritual) kingdom from his Father, and then, after his resurrection, to return to heaven for a good while. The Apostles and preachers of the Gospel are represented by the servants among whom he distributed the minæ to be put to interest against his return. His citizens, who hated him and rejected him for their king, are the Jewish and other apostate nations. On his second appearance in glory to establish his king-

^d Εἶπεν οὖν· Ἀνθρώπος τις εὐγενὴς ἐπορεύθη εἰς χώραν 12
μακρὰν, λαβεῖν ἑαυτοῦ βασιλείαν, καὶ ὑποστρέψαι. Καλέ- 13
σας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ
εἶπε πρὸς αὐτούς· Πραγματεύσασθε ἕως ἔρχομαι. Οἱ δὲ 14
πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβίαν
ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ'
ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν 15
βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους,
οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ, τίς τί διεπραγματεύσατο.
Παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειρ- 16
γάσατο δέκα μνᾶς. ^e Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· 17
ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω
δέκα πόλεων. Καὶ ἦλθεν ὁ δεῦτερος, λέγων, Κύριε, ἡ μνᾶ 18
σου ἐποίησε πέντε μνᾶς. Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου 19
ἐπάνω πέντε πόλεων. Καὶ ἕτερος ἦλθε, λέγων, Κύριε, ἰδοὺ 20
ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. Ἐφοβούμεν 21
γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἵρεις ὃ οὐκ ἔθηκες, καὶ

^d Matt. xxv. 14. Mark xiii. 34.

^e Supra xvi. 10.

13 || ἐν ᾧ ἔρχομαι

dom upon earth, he is to reward or punish his servants according to their deserts, and to slaughter his enemies. This awful prophecy, which was necessarily veiled in a parable, not then to be understood, began to be fulfilled at the destruction of Jerusalem by the Romans, and will be concluded in the days of vengeance destined to precede his next approaching appearance. Προστίθῃμι is to add, to continue; but the writers of the N. T. often use it with another verb in such a manner, that it assumes the power of an adverb, for iterum, deinde, præterea.

13. Καλέσας . . . ἔρχομαι· And he called his ten servants, (ten of his servants,) and delivered them ten pounds, and said unto them, Occupy till I come; i. e. trade, employ the money till I come. Πραγματεύτης mercator: below ver. 15. διαπραγματεύομαι to gain by trading: also 16. προσεργάζομαι, and ver. 23. πρᾶσσω, to exact money. The Attic μνᾶ, mina, was worth 3l. 15s. But it is of no consequence to the meaning or design of this parable what the exact value of the μνᾶ here mentioned was. It points out the whole of what we receive from our Creator, talents or knowledge, to be laid out

in his service. In the accounts returned by the servants, we see the different improvements which different men make of the gifts and blessings of heaven; and in the recompences bestowed, we have their proportional rewards. In this parable of the pounds, it may be observed, all the servants had an equal sum committed to them; but they made a different improvement of them, and were therefore differently rewarded. But in the parable of the talents, Matt. xxv. 20—23. the sums committed to the servants were different; but their improvement of them was equal, (each having doubled his deposit,) and therefore their reward was equal also. Marsh on Prophecy. In ver. 17. ἴσθι ἐξουσίαν ἔχων, have thou authority; the Greek is, know that thou hast authority.

20. ἰδοὺ . . . σουδαρίῳ· here is thy pound, which I have kept laid up in a napkin. See note at Matt. xxv. 18. Σουδάριον a Latinism, literally what the Greeks called καψιδρώτιον, a handkerchief to wipe the face in perspiration, but transferred from the Latins to the Greeks, Chaldeans, and Syrians, with a greater latitude of signification, for any linen cloth. Τίθῃμι, ver. 21.

- 22 **θερίζεις ὃ οὐκ ἔσπειρας.** ^f Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· ἦδεις, ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα·
- 23 **Καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν,** καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;
- 24 **Καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν**
- 25 **μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.** Καὶ εἶπον αὐτῷ·
- 26 **Κύριε, ἔχει δέκα μνᾶς.** ^g Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
- 27 **Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε,**
- 28 **καὶ κατασφάξατε ἔμπροσθέν μου.** ^h Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.
- 29 ⁱ **Καὶ ἐγένετο, ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν, ἀπέστειλε δύο τῶν**
- 30 **μαθητῶν αὐτοῦ Εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε.**
- 31 **Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ·**
- 32 **Ὅτι ὁ Κύριος αὐτοῦ χρειᾶν ἔχει.** Ἀπελθόντες δὲ οἱ ἄπεσταλμένοι εὔρον, καθὼς εἶπεν αὐτοῖς. Λύοντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· **Τί λύετε τὸν**
- 34 **πῶλον;** Οἱ δὲ εἶπον· **Ὁ Κύριος αὐτοῦ χρειᾶν ἔχει.** ^k Καὶ
- 35 **ἔγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· Καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. Πορευομένου δὲ αὐτοῦ, ὑπεστρώνυσον τὰ ἱμάτια αὐτῶν ἐν τῇ**
- 37 **ὁδῷ. Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἑλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν**

^f 2 Sam. i. 16. Matt. xii. 37.
 Mark iv. 25. ^h Mark x. 32.
 2 Kings ix. 13.

^g Supra viii. 18. Matt. xiii. 12. xxv. 29.
ⁱ Matt. xxi. 1. Mark xi. 1. ^k John xii. 14.

22. is, to deposit. See the following verses explained at Matt. xxv. 24—29. The twenty-fifth verse is to be included in a parenthesis. Verse 28. ἐπορεύετο ἔμπροσθεν, he went before, for εἰς τὸ ἔμπροσθεν, he went

forwards, he continued his journey.

29. πρὸς τὸ ὄρος . . . at the mount called the mount of Olives . . . See the parallel passage and observations at Matt. xxi. 1—9. and compare Mark xi. 1—10.

χαίροντες αινεῖν τὸν Θεὸν φωνῇ μεγάλῃ, περὶ πασῶν ὧν εἶδον
 δυνάμεων, ¹ Λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν 38
 ὀνόματι Κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.
 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· 39
 Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. ^m Καὶ ἀποκρι- 40
 θείς εἶπεν αὐτοῖς, Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν,
 οἱ λίθοι κεκράξονται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, 41
 ἔκλαυσεν ἐπ' αὐτῇ, λέγων, ^o Ὅτι εἰ ἔγνωσ καὶ σὺ, καὶ γε ἐν 42
 τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη
 ἀπὸ ὀφθαλμῶν σου. ^o Ὅτι ἡξοῦσιν ἡμέραι ἐπὶ σε, καὶ περι- 43
 βαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε,
 καὶ συνέξουσί σε πάντοθεν. ⁿ Καὶ ἐδαφιοῦσί σε καὶ τὰ 44
 τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ·
 ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου. ^o Καὶ 45
 εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν
 αὐτῷ καὶ ἀγοράζοντας, ^p Λέγων αὐτοῖς, Γέγραπται, Ὁ 46
 οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε
 σπῆλαιον ληστῶν. ^q Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν 47
 τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν

¹ Ps. cxviii. 26. Supra ii. 14. Eph. ii. 14. ^m Heb. x. 11. ⁿ 1 Kings ix. 7. 8.
 Mic. iii. 12. Matt. xxiv. 2. Mark xiii. 2. Infra xxi. 6. ^o Matt. xxi. 12. Mark xi. 11.
^p 1 Kings viii. 29. Isa. lvi. 7. Jer. vii. 11. Matt. xxi. 13. Mark xi. 17. ^q Mark xi. 18.
 John vii. 19. viii. 37.

40. ὅτι ... κεκράξονται· *that if these should hold their peace the stones would immediately cry out.* This is a proverbial and figurative expression, signifying that if these should be checked, God would even by a miracle animate the stones to celebrate this triumph, so evidently marked out by the prophets. Ovid says, *Tutus eas; lapis iste prius tua furta loquetur.* Our Saviour, as the time draws near for laying down his life, lays aside the reserve, which he used before, and no longer enjoins silence, but expressly declares himself to be the Messiah.

42. Ὅτι εἰ ἔγνωσ ... σου· *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.* Εἰ is here used for εἴθε, see above xii. 40. and see ὅτι Matt. vii. 23. i. e. Oh that thou hadst known ... This tender and beautiful apostrophe seems to convey an elegant allusion to the name of the city Jerusalem, signifying, *they shall see peace.* Καὶ σὺ, καὶ γε ἐν

... *even thou, at least in this thy day ... even thou, the beloved of God, the holy city of David, to whom I was peculiarly destined: this thy day of grace, of this visitation, and of thy respite.*

43. καὶ περιβαλοῦσιν ... πάντοθεν· *that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* Χάρακα is here rather a rampart, in conformity to the account of the transaction given by Josephus, who tells us that Titus built a wall round the city, on which wall he built castles or forts. Etym. M. χάρακα, *τειχισμὸν τινα.* On the distress and desolation which ensued, see notes Matt. xxiv. 2. 21. &c. See ἀνθ' ὧν, which occurs in next verse, at note Luke i. 20. Ἐπισκοπή, *visitation*, i. e. thy offered salvation. Theophyl. τῆς ἐπισκοπῆς σου, *τοῦτο ἐστὶ τῆς ἡμῶν παρουσίας, ὅτε ἦλθον ἐπισκέψασθαι σε καὶ σῶσαι.* See verses 45. 46. explained at Matt. xxi. 12. 13. and note Mark xi. 11.

48 ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. Καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

Κεφ. κ'. 20.

- 1 ^a Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ
2 ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, Καὶ εἶπον πρὸς αὐτὸν, λέγοντες, Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;
3 Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα
4 λόγον, καὶ εἰπάτέ μοι· Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ
5 ἦν, ἢ ἐξ ἀνθρώπων; Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, Ὅτι ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἔρεϊ· Διὰ τί οὖν
6 οὐκ ἐπιστεύσατε αὐτῷ; Ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων·
7 πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν, Ἰωάννην προφήτην εἶναι. Καὶ ἀπεκρίθησαν μὴ εἰδέναι

^a Matt. xxi. 23. Mark xi. 27. Acts iv. 7. vii. 27.

1 — ἱερεῖς 5 † οὖν

48. Καὶ οὐχ . . . ἀκούων· And could not find what they might do: for all the people were very attentive to hear him. See at note above i. 62. The people listened to Jesus with such great attention, that they hung as it were upon his lips as he spake. Virg. *pendetque iterum narrantis ab ore*.

CHAP. XX.

1. ἐπέστησαν . . . πρεσβυτέροις . . . the chief priests and the scribes came upon him, with the elders . . . or, with the elders came . . . Ἐπίστημι is here to come unexpectedly and hostilely; *repente tanquam ex insidiis prosilientes oppresserunt*. In the same sense we find it used, Acts iv. 1. xxiii. 27. 1 Thess. v. 3. What probably then incensed the chief priests, and prompted them to demand of our Saviour in so peremptory a manner to show him warrant for what he did, was the circumstance specified by the

Evangelist, that he not merely taught in the temple, but that he published the good tidings, viz. that the reign of the Messiah was about to commence, not denying that he himself was the Messiah. This chapter will be found to harmonize in the thoughts and most of the expressions with the parallel passages at Matt. xxi. 23—27. 33—46. xxii. 15—32. 43—46. xxiii. 5. 6. 14. which are explained there. Consult also and compare Mark xi. 27—33. xii. 1—40. There will be found in the three Evangelists a concurrence of expression, with here and there little variations in words, without departing from the truth or purport of the discourse: as ver. 6. where the rulers confer among themselves, but do not express the danger of owning their real sentiments in the same terms; for while some said, *We fear the people*; others declared, *All the people will stone us*. The expression is apparently varied, but they were different individuals who gave utterance to the varied expression of

πόθεν· Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, 8
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ^b Ἦρξατο δὲ πρὸς τὸν λαὸν 9
λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν
ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδήμησε
χρόνους ἱκανούς. Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς 10
γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν
αὐτῷ· οἱ δὲ γεωργοὶ, δείραντες αὐτὸν, ἐξάπέστειλαν κενόν.
Καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κακείνουν δείραν- 11
τες καὶ ἀτιμάσαντες ἐξάπέστειλαν κενόν. Καὶ προσέθετο 12
πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.
Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν 13
υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.
^c Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέ- 14
γοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν
αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. Καὶ ἐκβαλόντες 15
αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει
αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει 16
τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο. ^d Ὁ δὲ ἐμβλέψας 17
αὐτοῖς, εἶπε, Τί οὖν ἐστὶ τὸ γεγραμμένον τοῦτο· Λίθον,
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφα-
λὴν γωνίας; ^e Πᾶς ὁ πεσὼν ἐπ' ἐκείνουν τὸν λίθον, συν- 18
θλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. Καὶ 19
ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτόν

^b Matt. xxi. 33. Mark xii. 1. Isa. v. 1. Jer. ii. 21. xii. 10.
Gen. xxxvii. 18. Matt. xxvi. 3. John xi. 53. Heb. i. 2.
Isa. xxviii. 16. Matt. xxi. 42. Mark xii. 10. Acts iv. 11. 1 Pet. ii. 4. 7.

^c Isa. viii. 15.

^e Ps. ii. 2. 8.
^d Ps. cxviii. 22.

9 * ἄνθρωπός τις

13 † ἰδόντες

14 † δεῦτε

the same feeling. Προσέθετο πέμψαι, and again he sent, ver. 11. See προστίθημι above xix. 11. and Acts xii. 3. At verse 13. ἴσως is rendered by several commentators *surely*. But the event shows that it was not *sure* they would reverence his son; therefore ἴσως would be better rendered *perhaps, it may be*. See ἀγαπητόν at note Matt. iii. 17. In verse 16. our Lord answers his own

question; see Mark xii. 9. and note Matt. xxi. 41. Then the chief priests and elders, when they found that the denunciation was aimed at them, said, *God forbid*, we cannot believe that this can ever be the case with regard to us. Then replies our Lord, if the parable is not applicable to you, what is then the import of this scripture, *The stone which the builders rejected*... See notes

- τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν·
 ἔγνωσαν γὰρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.
 20 ^f Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομέ-
 νους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου,
 εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμό-
 21 νος. ^g Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἶδα-
 μεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσ-
 22 ωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ^h Ἐξ-
 23 εστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ; Κατανοήσας
 24 δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειρά-
 ζετε; ἐπιδείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπι-
 25 γραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος. ⁱ Ὁ δὲ εἶπεν
 αὐτοῖς, Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ
 26 τοῦ Θεοῦ τῷ Θεῷ. Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ
 ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀπο-
 27 κρίσει αὐτοῦ, ἐσίγησαν. ⁱ Προσελθόντες δὲ τινες τῶν Σαδ-
 δουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν

^f Matt. xxii. 15. Mark xii. 13. ^g Matt. xxii. 16. ^h Matt. xvii. 25. xxii. 21.
 Rom. xiii. 7. ⁱ Matt. xxii. 23. Mark xii. 18. Acts xxiii. 8.

19 † τὸν λαόν

24 = δείξατε

27 — οἱ λέγοντες

Matt. xxi. 42. 44. Verse 19. καὶ ἐφοβήθησαν
 ... and they feared the people; for they
 perceived that he had spoken this parable
 against them, or, for they perceived that he
 had spoken this parable against them; but
 they feared the people.

20. Καὶ παρατηρήσαντες ... εἶναι ...
 And they watched him, and sent forth spies,
 which should feign themselves just men ...
 See παρατηρέω Mark iii. 2. Ἐγκαθήμενος a
 person suborned to spy, catch, and entangle
 others. J. Scaliger has rendered this, eo
 observato subornatur qui se justos simula-
 rent. The word seems derived from ἐγκα-
 θήμεν which is used for, to place in ambush,
 to suborn persons to lie in wait. The meta-
 phor appears to be taken from letting down
 the fishing line or net to catch fish. Others
 derive it from ἐν and κάθημαι to sit, and
 ἐγκαθήμενος is a person who sits close or
 couches to spy or catch. For the following
 account consult notes at the parallel pass-
 age of Matt. xxii. 15. 16. and subsequent
 verses, and Mark xii. 13. &c. Ἐποκρίνομαι
 is properly to exercise the histrionic art,

hence to dissemble, to represent falsely.
 Plut. in vitā Demosth. τοῦτον λόγον ἔχει
 τραγωδίας ὑποκρίνασθαι ποτε. See δικαίους
 at note Matt. xxvii. 19. There seems
 to be an ellipsis of ἐκ before λόγον, see
 Bos at ἐκ. Ἐπιλαμβάνεσθαι to lay hold
 of, capere aliquem sermone, aucupari verba,
 has the same or correspondent meaning to
 παγιδέσωσιν Matt. xxii. 15. and ἀγρεῖσωσι
 Mark xii. 13.

27. Προσελθόντες ... εἶναι ... Then came
 to him certain of the Sadducees, which deny
 that there is any resurrection. ... See Σαδ-
 δούκαιοι Matt. iii. 7. St. Luke only names
 the Sadducees here, and then says what was
 requisite of their opinions. For, writing for
 the Gentile converts who knew little of the
 Jewish sects, he is silent about them till he
 has an opportunity of throwing some light
 on their characters. This conference of
 Christ with the Sadducees is related by the
 three Evangelists, with one or two small
 variations from St. Matt. For he, St. Mat-
 thew, leaves the immortality of the just to
 be inferred from their future equality with

αὐτὸν, ^k Λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, 28
 Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος
 ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα,
 καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπτά οὖν 29
 ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπέθανεν
 ἄτεκνος. Καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος 30
 ἀπέθανεν ἄτεκνος. Καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως 31
 δὲ καὶ οἱ ἑπτὰ· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον. Ὅστε- 32
 ρον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστά- 33
 σει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν
 γυναῖκα. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ 34
 αἰῶνος τούτου γαμοῦσι καὶ ἐγκαμίσκονται· Οἱ δὲ κατα- 35
 ξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστασέως
 τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν, οὔτε ἐγκαμίσκονται. ¹ Οὔτε 36
 γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ υἱοὶ

^k Deut. xxv. 5.¹ 1 John iii. 2.

28 — ἐξαναστήσει

31 — αὐτὴν ὡσαύτως·

ib. * καὶ οὐ κατέλιπον

31 † ἀποκριθεὶς

angels; but this inference not being so clear to the Gentiles, to whom the doctrine of angels was new, St. Luke explicitly declares, that they cannot die any more, ver. 36. He adds also another short sentence of our Lord's argument, *For all live unto him*, ver. 38. which not only opposed the error of the Sadducees concerning the soul, but at the same time obviated a popular notion of the Pagans, that death dissolved men's relation to heaven, and that after it they existed wholly under a distinct dominion of other powers. See Dr. Townson, and note above ix. 31. Tertullian, de Præscript. Hæretic. says, "Taceo Judaismi Hæreticos. Dositheum inquam Samaritanum, qui primus ausus est Prophetas, quasi non in Spiritu Sancto locutos, repudiare. Taceo Sadducæos, qui ex hujus erroris radice surgentes, ausi sunt ad hanc hæresim etiam resurrectionem carnis negare." This Sadducæan unbelief, it has been observed, had its rise and avowed prevalence from the Samaritans, who considered the authority of the Prophets as inferior, and took the Pentateuch alone for their rule. And thus the schism which broke off the Samaritans from the church of Israel deprived them of the full benefit of later prophecy. And prophecy follows a progressive disclosure

in its communications concerning a future state. For instance, there cannot be found in the Pentateuch such distinct notices, or so express declarations, as in the Psalms, in Isaiah, in Hosea, in Ezekiel, and in Daniel. This, for instance, of Daniel: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Thus the Jewish believer had progressive accessions to his knowledge of this important truth of a future state. But it was reserved for the Christian revelation to give full evidence and authenticity to the hope and belief of this doctrine. Our Saviour, in his refutation of the Sadducees, confines himself to the Mosaic revelation, of which, though it did not form an express article, yet the knowledge of a resurrection and a future state might be deduced by inference, particularly from this forcible text which he selected, calling the Lord "the God of Abraham, the God of Isaac, and the God of Jacob;" and in his powerful reasoning, plainly establishing the truth by this medium: "God is not the God of the dead, but of the living." The denial of this truth was therefore a culpable error in the Sadducee.

37 εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ^m Ὅτι δὲ ἐγεί-
 ρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βράτου, ὡς
 λέγει Κύριον τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαὰκ, καὶ
 38 τὸν Θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων.
 39 πάντες γὰρ αὐτῷ ζῶσιν. Ἀποκριθέντες δὲ τινες τῶν
 40 γραμματέων, εἶπον, Διδάσκαλε, καλῶς εἶπας. Οὐκ ἔτι
 41 δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. ⁿ Εἶπε δὲ πρὸς αὐτούς.
 42 Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι; ^o Καὶ αὐτὸς
 Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν. Εἶπεν ὁ Κύριος τῷ Κυρίῳ
 43 μου. Κάθου ἐκ δεξιῶν μου, Ἔως ἂν θῶ τοὺς ἐχθρούς σου
 44 ὑποπόδιον τῶν ποδῶν σου. Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ,
 45 καὶ πῶς υἱὸς αὐτοῦ ἐστιν; Ἀκούοντας δὲ παντὸς τοῦ λαοῦ,
 46 εἶπε τοῖς μαθηταῖς αὐτοῦ. ^p Προσέχετε ἀπὸ τῶν γραμ-
 ματέων, τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φι-
 λούντων ἄσπασμους ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθε-
 δρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δει-
 47 πνοις. ^q Οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει
 μακρὰ προσεύχονται· οὗτοι λήφονται περισσότερον κρίμα.

Κεφ. κα'. 21.

1 ^a Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς
 2 τὸ γαζοφυλάκιον πλουσίους. Εἶδε δὲ καὶ τινα χήραν

^m Exod. iii. 6. Matt. xxii. 32. Mark xii. 26. Acts vii. 32. Heb. xi. 16.

ⁿ Matt. xxii. 42. Mark xii. 35. ^o Ps. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 13.

^p Supra xi. 43. Matt. xxiii. 5. 6. Mark xii. 38. 39. ^q Matt. xxiii. 14. Mark xii. 40. 2 Tim. iii. 6. Tit. i. 11. ^a 2 Kings xii. 9. Mark xii. 41.

42. Καὶ . . . ψαλμῶν . . . And (for) David himself saith in the book of Psalms . . . This passage, in which our Saviour himself in his turn proposes a difficulty to the assembled Scribes and Pharisees to try their knowledge in the law, is explained at Matt. xxii. 42—44. See note at Acts ii. 34. 35.

46. Προσέχετε . . . στολαῖς . . . Beware of the Scribes, which desire to walk in long robes . . . See notes at Matt. xxiii. 6. 14. and at Mark xii. 38. The Pharisees wore their garments very long, to touch or sweep the ground, that no part of their bodies might be seen. For this, says Dr. Lightfoot, was the Talith that the disciples of

the wise men wore. Le Clerc observes from Pope Celestine, touching the clergy, that they are to be discerned *à plebe vel cæteris, doctrinâ, non veste; conversatione, non habitu; mentis puritate, non cultu.*

CHAP. XXI.

1. Ἀναβλέψας . . . πλουσίους. And he looked up, and saw the rich men casting their gifts into the treasury. See ἀναβλέπω Mark viii. 24. and an account of the γαζοφυλάκιον at Mark xii. 41. and our Saviour's remark on the widow's offering, ver. 44.

πενιχρὰν βάλλουσιν ἐκεῖ δύο λεπτά. ^b Καὶ εἶπεν, Ἄλ- 3
θῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων
ἔβαλεν. Ἀπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς 4
ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος
αὐτῆς ἅπαντα τὸν βίον, ὃν εἶχεν, ἔβαλε.

^c Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς 5
καὶ ἀναθήμασι κεκόσμηται, εἶπε· ^d Ταῦτα ἃ θεωρεῖτε, 6
ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς
οὐ καταλυθήσεται. Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες, 7
Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον, ὅταν
μέλλῃ ταῦτα γίνεσθαι; ^e Ὁ δὲ εἶπε, Βλέπετε, μὴ πλ- 8
νηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέ-
γοντες, Ὅτι ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικε. Μὴ οὖν
πορευθῆτε ὀπίσω αὐτῶν. Ὅταν δὲ ἀκούσητε πολέμους καὶ 9
ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι
πρῶτον· ἀλλ' οὐκ εὐθέως τὸ τέλος. ^f Τότε ἔλεγεν αὐτοῖς, 10
Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·
Σεיסμοὶ τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ, καὶ λοιμοὶ 11
ἔσονται· φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα

^b 2 Cor. viii. 12.

1 Kings ix. 7. 8. Mic. iii. 12.

2 Thess. ii. 2. 3. 1 John iv. 1.

^c Matt. xxiv. 1. Mark xiii. 1.^d Supra xix. 44.^e Jer. xiv. 14. xxix. 8. Matt. xxiv. 4. Eph. v. 6.^f Isa. xix. 2.

Eis τὰ δῶρα at ver. 4. is, among the offerings of God; except we render τὰ δῶρα, by a metonymy of the contained for the containing, the gazophylacium.

5. Καὶ τινων . . . κεκόσμηται . . . And as some spake of the temple, how it was adorned with goodly stones and gifts . . . Hanging or laying up ἀναθήματα, consecrated gifts, was common in most of the ancient temples. Tacitus speaks of the immense opulence of the temple of Jerusalem. See observations on the important subject of our Saviour's prophecies at the parallel passages in St. Matthew xxiv. throughout the chapter, and particularly note verse 3. respecting the general view taken of this mysterious subject. Compare also Mark xiii. In the next verse, 6. ταῦτα ἃ θεωρεῖτε, as for these things which ye behold, is an elliptical form of construction common to the best writers, κατὰ being und. See Viger c. iii. s. i. r. 9. and note at Matt. xii. 36.

8. . . Ὅτι . . . ἤγγικε . . . I am Christ; Gr. Test.

and the time draweth near . . . or, and, the time draweth near. It is the impostors or false Christs who say that the time or season of redemption is at hand. It is one of the signs of the destruction of Jerusalem. The copulative καὶ connects λέγοντες und. to λέγοντες, thus: saying, I am the Christ; and, (saying) The time draweth near. Many expositors have however interpreted this latter clause, as if they were the words of our Lord. See ἀκαταστασία at note 2 Cor. vi. 5. Προέμαι, to be affrighted, to be terrified, which occurs in the next verse, is used by Plutarch, Alcib. From it is formed πτόσις vehement dread, or consternation, 1 Pet. iii. 6. Φόβητρα in ver. 11. are fearful and terrible sights. Eurip. uses the word, Phæn. Schol. τὸ φόβου ποιητικόν. Extraordinary signs in the heavens, and other portents are noticed by Josephus and Tacitus, as immediately preceding the war. See the import of verses 13—15. at notes Matt. x. 18. 19.

- 12 ἔσται. ^ε Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς
 χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς
 καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν
 13 τοῦ ὀνόματός μου. Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.
 14 ^h Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογία-
 15 θῆναι. ⁱ Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ
 δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι
 16 ὑμῖν. ^k Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν,
 καὶ συγγενῶν, καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν.
 17 ^l Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
 18 ^m Καὶ θριξὲκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.
 19 Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
 20 ⁿ Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερου-
 21 σαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. Τότε
 οἱ ἐκ τῆς Ἰουδαίας, φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ
 αὐτῆς, ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσ-
 22 θωσαν εἰς αὐτήν. ^o Ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσι,
 23 τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα. Οὐαὶ δὲ ταῖς ἐν
 γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
 ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὄργῃ
 24 ἐν τῷ λαῷ τούτῳ. ^p Καὶ πεσοῦνται στόματι μαχαίρας,

^ε Matt. x. 17. xxiv. 8. Mark xiii. 9. John xvi. 2. Rev. ii. 10. Acts iv. 3. v. 18.
 xii. 4. xvi. 24. xxv. 23. ^h Supra xii. 11. Matt. x. 19. Mark xiii. 11. ⁱ Exod. iv. 12.
 Acts vi. 10. ^k Mic. vii. 6. Acts vii. 59. xii. 2. ^l Matt. x. 22. Mark xiii. 13.
^m Matt. x. 30. 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. ⁿ Matt. xxiv. 15.
 Mark xiii. 14. ^o Dan. ix. 26. 27. Zech. xi. 1. ^p Rom. xi. 25.

12 * τούτων ἀπάντων 14 — ἐν ταῖς καρδίαις 15 = ἡ ἀντιστῆναι
 19 = κτήσεσθε 22 || πλησθῆναι 23 ‡ ἐν ante τῷ

18. 19. Καὶ θριξὲ . . . ὑμῶν. But there shall not a hair of your head perish. A proverbial expression denoting absolute safety. In your patience possess ye your souls; i. e. by your perseverance in the faith ye shall preserve your souls. He who is neither made to apostatize by the persecutions I have described, nor led away by the seduction of false Christians, shall escape out of the destruction that is about to fall on this land. See the word ὑπομονῇ above viii. 15. Κτάσθαι signifies not only to possess, but to acquire, and even to preserve what is acquired.

21. καὶ οἱ . . . ἐκχωρεῖτωσαν . . . and let

them which are in the midst of it depart out . . . Though ἐν μέσῳ αὐτῆς, and εἰς αὐτήν might naturally at first be thought to refer to Ἰουδαίᾳ, yet they can with no propriety be supposed to refer to it, but must evidently relate to the city of Jerusalem, mentioned in the foregoing verse. See the parallel verses at Matt. xxiv. 18. 19. &c.

23. . . ἀνάγκη μεγάλη . . . for there shall be great distress in the land . . . Great and unprecedented tribulation in the land of Judea, and wrath upon the people of the Jews, who shall be slain with the sword, and led captive into all nations. Στόματι μαχαίρας, by the edge of the sword, in the next

καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερου-
σαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι
καιροὶ ἐθνῶν. ^q Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ 25
ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἡχούσης
θαλάσσης καὶ σάλου· Ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου 26
καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ
δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ^r Καὶ τότε ὕφονται 27
τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ, μετὰ δυνάμεως
καὶ δόξης πολλῆς. ^s Ἀρχομένων δὲ τούτων γίνεσθαι, 28
ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει
ἡ ἀπολύτρωσις ὑμῶν. ^t Καὶ εἶπε παραβολὴν αὐτοῖς· 29
Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα· ^u Ὅταν προβάλωσιν 30
ἤδη, βλέποντες ἅφ' ἑαυτῶν γινώσκετε, ὅτι ἤδη ἐγγὺς τὸ
θέρος ἐστίν. Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, 31

^q Matt. xxiv. 29. Mark xiii. 24. 2 Pet. iii. 10. 12. Isa. xlii. 10. Ezek. xxxii. 7. Joel ii. 10. iii. 15. Rev. vi. 12. ^r Matt. xxiv. 30. xxv. 31. xxvi. 64. Mark xiii. 26. xiv. 62. Acts i. 11. 2 Thess. i. 10. Rev. i. 7. ^s Rom. viii. 23.

^t Matt. xxiv. 32. Mark xiii. 28.

25 — ἐν ἀπορίᾳ ἡχους θαλάσσης 30 † ἤδη alterum

verse, is a metaphor used by the purest Grecians: we have τὸ στόμα τῆς αἰχμῆς, and στόμα πολέμου. Luke is here more full than the other Evangelists. In confirmation of this passage, we are assured by Josephus that eleven hundred thousand Jews were destroyed by the sword, and near one hundred thousand taken prisoners. See Matt. xxiv. 21. 22. Now follow the signs of Christ's presence at the regeneration, accompanied with *signs in the sun, moon, and stars*, ver. 25. 26. i. e. dreadful natural and political convulsions throughout the world: and then shall appear the *sign* of the Son of Man. See notes Matt. xxiv. 29. 30. &c. For the anomaly of ἡλίῳ and σελήνῃ being without the article, see note Matt. xv. 4. Ἐπὶ τῆς γῆς in ver. 25. is rendered by some expositors *upon the land*, as if this part of the prophecy related solely to Judea. Though the preceding part concerned peculiarly the Jews, yet what now follows has a more extensive object, and relates to the nations and the *habitable earth* in general. Συνοχὴ is *distress*, from συνέχω to straiten, to afflict; see note Acts vii. 57. 58. Ἀπορία, *perplexity*, from ἀπορέω, which see at 2 Cor. i. 8. Ἡχούσης θαλάσσης καὶ σάλου, *the sea and the waves roaring*, symbolically represents great com-

motions and convulsions among nations. Ἀποψύχω, from ἀπὸ and ψυχή, *to expire, to die*, with βίον und. which is supplied by Soph. in Aj. F. ἀπέψυξεν βίον. See Bos at βίος. Προσδοκία is the *apprehension of any coming evil*, in which sense it is used by Aristot. properly answering to the Lat. *expectatio*, which also Livy uses in the sense of *dread and apprehension*. Sometimes by metonymia it expresses that which is *hoped and expected*, as Acts xii. 11.

28. ἀνακύψατε . . . ὑμῶν . . . *then look up, and lift up your heads* . . . These signs, destined to precede Christ's second appearance, are pointed out by him, and proposed for the support of his faithful disciples in those latter times. And this he illustrates by the similitude of the fig tree. See note at Matt. xxiv. 32. Ἀνακύπτω is *to lift or raise oneself* from a bending posture, as above xiii. 11. where it is opposed to συγκύπτειν· see also John viii. 7. Here it signifies *to look up, or to resume hope or courage* from a state of sorrow or distress; in which sense it is used by the best Greek writers. Προβάλλωσιν ver. 30. *when they now shoot forth*, καρπὸν or φύλλα und. See Bos. Προβάλλω *to put forth*, as a tree its bud.

- 32 γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν
λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα
33 γένηται. ^u Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι
34 μου οὐ μὴ παρέλθωσι. ^x Προσέχετε δὲ ἑαυτοῖς, μήποτε
βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μέθῃ, καὶ
μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ
35 ἡμέρα ἐκείνη. ^y Ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας
36 τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ^z Ἀγρυ-
πνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυ-
γεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι
ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
37 ^a Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ
νύκτας ἐξερχόμενος ὑπλίζετο εἰς τὸ ὄρος τὸ καλούμενον
38 Ἑλαιῶν. Καὶ πᾶς ὁ λαὸς ὠρῆριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ
ἀκούειν αὐτοῦ.

^u Ps. cii. 27. Isa. li. 6. Matt. xxiv. 35. Heb. i. 11. 2 Pet. iii. 7. 10.

^x Rom. xiii. 13. 1 Thess. v. 6. 1 Pet. iv. 7.

^y 1 Thess. v. 2. 2 Pet. iii. 10.

Rev. iii. 3. xvi. 15.

^z Matt. xxiv. 42. xxv. 13. Mark xiii. 33. Supra xii. 40. xviii. 1.

1 Thess. v. 6.

^a John viii. 1. 2.

32 || πάντα ταῦτα

34 * βαρυνθῶσιν

36 † ταῦτα

32. 33. ὅτι οὐ μὴ παρέλθῃ... *this generation shall not pass away...* Our Saviour in these two verses critically distinguishes the time of the destruction of Jerusalem from the time of his second appearance, to which he again adverts in the subsequent verses. St. Matthew and St. Mark, after these two verses, say that of *that day*, of his second appearance, *knoweth no one, neither the angels of heaven, nor the Son, but the Father*. See note at Matt. xxiv. 34. 36. &c. This being supplied from those two evangelists, naturally introduces the warning which our Lord gives, that the faithful should take heed to themselves, lest their hearts be overcharged with *surfeiting and drunkenness, and worldly cares*, and so *that day come upon them unawares*. But Matthew and Mark read πάντα ταῦτα γένηται, and so do the Syr., Ar., Pers., Arm., and Slav. Verss. and several Mss. in

Luke, which the context also seems to require; it appears a very probable reading. Καὶ αἰφνίδιος... *and so that day come upon you unawares*: so also St. Paul 1 Thess. v. 3. See note above x. 7. Ὡς παγὶς, ver. 35. as a *snare*, from Isa. xxiv. 17. See κάθημαι at note Matt. iv. 16.

37. τὰς δὲ νύκτας... Ἑλαιῶν... *and at night he went out, and abode in the mount that is called the mount of Olives*. See note at Matt. xxi. 17. This our Saviour did, that he might avoid all concourse to him in the night, and give no occasion of disturbance, or suspicion of himself, in that great conflux of the whole nation of the Jews, now assembled at Jerusalem at the passover. Ὁρῆριζω properly is *to rise early in the morning*, then *to come or go or do any thing very early in the morning*. The same as ὀρρεῖω Theocrit. Idyll. x. 58.

Κεφ. κβ'. 22.

^a ἤγγιξε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη Πάσχα. 1
^b Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέ- 2
 λωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν. ^c Εἰσῆλθε δὲ 3
 Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα
 ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. Καὶ ἀπελθὼν συνελάλησε 4
 τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ
 αὐτοῖς. Καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦ- 5
 ναι· Καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παρα- 6
 δοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

^d Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ 7
 πάσχα. Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, Πο- 8
 ρευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. Οἱ δὲ 9
 εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; Ὁ δὲ εἶπεν αὐτοῖς, 10

^a Exod. xii. 15. Matt. xxvi. 2. Mark xiv. 1.^b Ps. ii. 2. John xi. 47. Acts iv. 27.^c Matt. xxvi. 14. Mark xiv. 10. John xiii. 2. 27.^d Matt. xxvi. 17. Mark xiv. 12.

3 * ὁ Σατανᾶς

5 — ἀργύρια

CHAP. XXII.

1. 2. ἡ λεγομένη Πάσχα· *which is called the Passover*. See notes on the passages parallel to this chapter at Matt. xxvi. and Mark xiv. Here St. Luke gives an explanation of the *feast of unleavened bread*, as he did not write in Judea, and he designed his Gospel for the Gentiles. St. Matthew says: *Ye know that after two days is the Passover*, xxvi. 2. See there an account of the Passover, &c. In ver. 2. 4. 24. τὸ, see at Luke i. 62. but τὸ ἐν τῷ πῶς, according to Hoogveen at πῶς, and Viger at Article, may be used independently and *materialiter*, or *τεχνικῶς*, as the Grammarians speak, for *modum*; the subjunctive which follows, is the index of *an und.*: they sought this, *the killing him*, or *how* they might kill him, *modum quo*.. The particle γὰρ refers to ἐζήτουν, *they sought how* they might kill him, i. e. without a tumult of the people. For the following verses and their explanation, reference must be made to

Matt. xxvi. 14—18. Τοῖς στρατηγοῖς, *and captains*, ver. 4. i. e. of the Jewish guard of the temple, in various parts of which the priests kept watch, as also the Levites: the persons commanding these several parties were called *στρατηγοί*. Over these also one of the priests had the supreme authority, acting under the Sanhedrim. His office, according to Josephus, was next in dignity to that of high priest. He is called in Acts iv. 1. ὁ στρατηγὸς τοῦ ἱεροῦ. The Romans themselves stationed, on the feast days, bands of their soldiers in the courts of the temple, from their garrison which they had in the fort Antonia, adjoining the temple. But the *στρατηγοί* mentioned here, were the commanders of the Jewish guard. See below, 52, and ὁμολογέω note Matt. xiv. 7. St. Luke and St. Mark are much more explicit than St. Matthew in relating our Lord's directions to the two disciples. The incidents that were to happen are told by both in the same words. See ἀνάγων, Mark xiv. 15.

- Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄν-
θρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ
11 εἰς τὴν οἰκίαν, οὗ εἰσπορεύεται. Καὶ ἑρῶτε τῷ οἰκοδεσπότῃ
τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶ τὸ κατά-
λυμα, ὅπου τὸ πᾶσχα μετὰ τῶν μαθητῶν μου φάγω;
12 Κἀκεῖνος ὑμῖν δείξει ἀνώγαλον μέγα ἐστρωμένον· ἐκεῖ ἐτοι-
13 μάσατε. Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς· καὶ
14 ἡτοίμασαν τὸ πᾶσχα. ^e Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε,
15 καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. Καὶ εἶπε πρὸς αὐτοὺς,
Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πᾶσχα φαγεῖν μεθ' ὑμῶν,
16 πρὸ τοῦ με παθεῖν. ^f Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω
17 ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ
δεξιόμενος ποτήριον, εὐχαριστήσας εἶπε, Λάβετε τοῦτο, καὶ
18 διαμερίσατε ἑαυτοῖς. Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ
τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ
19 ἔλθῃ. ^g Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε· καὶ
ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ
ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν·
20 Ὁσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων,
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ
21 ὑπὲρ ὑμῶν ἐκχυνόμενον. ^h Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδι-
22 δόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. ⁱ Καὶ ὁ μὲν υἱὸς τοῦ

^e Matt. xxvi. 20. Mark xiv. 17.^f Matt. xxvi. 29. Mark xiv. 25.^g Matt. xxvi. 26. Mark xiv. 22. 1 Cor. xi. 23. 24.^h Matt. xxvi. 21. 23. Mark xiv. 18. John xiii. 21.ⁱ Ps. xli. 9. Acts i. 16.

12 * ἀνώγειον 18 — πῖω ἀπὸ τοῦ νῦν ἀπὸ

15. . . . Ἐπιθυμία ἐπεθύμησα . . . With desire I have desired . . . i. e. I have earnestly desired . . . St. Luke records the Paschal Supper, 15—18. which is followed by the institution of the Lord's Supper, 19. 20. Ποτήριον ver. 17. being without the article, does not seem to have been the cup of blessing, (see note Matt. xxvi. 21.) but an earlier one; though our Saviour is here said to have given thanks, εὐχαριστήσας; which has created a perplexity to some commentators, who have even suspected the genuineness of these two verses, 17. 18. The other evangelists do not mention so plainly as St.

Luke the substitution of the sacramental supper in the room of the passover. Τὸ ἐκχυνόμενον, which is shed; αἷμα contained in αἵματι must be supposed to precede; but similar anacoloutha, or discrepancies from the rules of grammar, are to be found in the purest writers. See note at Matt. xxvi. 26—28. There seems at ver. 21. a transposition in the chronological order; for the detection of Judas had preceded the institution of the Lord's Supper; as it took place during the Paschal Supper, when he, Judas, dipped his hand with our Saviour in the dish of salad; and when Jesus pointed him out to

ἀνθρώπου πορεύεται κατὰ τὸ ὠρισμένον· πλὴν οὐαὶ τῷ
 ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδοται. Καὶ αὐτοὶ ἤρξαντο 23
 συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἶη ἐξ αὐτῶν, ὁ τοῦτο
 μέλλων πράσσειν. Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, 24
 τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. ^k Ὁ δὲ εἶπεν αὐτοῖς, Οἱ 25
 βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν· καὶ οἱ ἐξουσιάζοντες
 αὐτῶν, εὐεργέται καλοῦνται. ^l Ὑμεῖς δὲ οὐχ οὕτως· 26
 ἀλλ' ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγού-
 μενος, ὡς ὁ διακονῶν. ^m Τίς γὰρ μείζων; ὁ ἀνακείμενος, ἢ 27
 ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν
 ὡς ὁ διακονῶν. Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ 28

^k Matt. xx. 25. Mark x. 42.^l 1 Pet. v. 3. Supra ix. 48.^m Matt. xx. 28. John xiii. 14. Phil. ii. 7.

John, by giving him a morsel dipped in the sauce. See John xiii. 23—30. There is also a transposition at ver. 24. ἐγένετο φιλονεικία, *there was also a strife*, which should have been translated, Now there had been a strife: for it is not probable that there should be a contention about priority at this time, when they were all perplexed and sorrowful at the disclosure of the treachery of one of their company. There is a similar transposition at John xviii. 24. Πορεύεται ver. 22. *goeth*, sc. *eis θάνατον*. Κατὰ τὸ ὠρισμένον, *as it was determined*; i. e. according to the prophecies concerning the death of Christ, made by the counsel and appointment of God. But Judas was not under an absolute necessity of doing as he did, by virtue of the decree of God impelling him to this action. For presciency is not the cause of wickedness, nor does it induce a necessity of doing it; Judas was not a traitor because God foresaw it, but he foresaw it because Judas would be so: ὀρίζω i. e. *προορίζω*, which is applied to the divine decrees, is *to determine, to decree, præfinio*, because what is determined or decreed, is *limited and confined* by certain bounds. What Milton says concerning sacraments may be applied to the words, *This cup is the new testament*, ver. 20. Notandus enim erat in Sacramentis quæ vocantur, idem qui in omnibus ferè rebus, inter quas ulla ratio est, (an analogy exists,) adhiberi sæpissime solet tropus sive usus loquendi figuratus, quo ea res quæ quoquo modo illustrat rem aliquam aut significat, poni solet non tam pro eo quod revera est quàm pro eo quod illustrat aut significat; qui mos loquendi, in sacramentis, ubi inter signum et rem signatam summa

ratio est, (a close relation,) non animadversus, multis olim imposuit, hodieque imponit. Sic Matt. xxvi. 26. 27. 1 Cor. x. 4.

25. καὶ οἱ ἐξουσιάζοντες . . . καλοῦνται· *and they that exercise authority upon them are called benefactors*. See ἐξουσιάζω at note 1 Cor. vi. 12. Several kings took the title of *Euergetes*, or benefactor, as Antiochus, Demetrius, and others. Our Lord in these instructions to the Apostles, intends to check not only a desire of superiority and dominion over their brethren, but to restrain the affection and vanity of distinction from mere titles of respect and dignity. See note at Matt. xx. 25. In the following verse, the terms *μείζων* and *νεώτερος* are not used to determine the age of the persons to whom they are applied; these terms are frequently employed to point out their offices or functions both by the Greek and Latin writers. As by the title of *πρεσβύτερος*, *presbyters*, the heads or rulers of a society are pointed out, without any regard to age, 1 Pet. v. 5. so by the term *νεώτεροι*, *νεανίσκοι*, we are often to understand *ministers*, or *servants*, because such are generally in the flower of youth. Acts v. 6. 10. Our Saviour here explains *μείζων* by the word *ἡγούμενος*, which therefore signifies *ruler* or *presbyter*: he also substitutes a little after, ὁ διακονῶν, in the place of *νεώτερος*. So that the precept of Christ may be said to amount to this: "Let not him, who performs the office of a presbyter or elder among you, think himself superior to the ministers or deacons." Then our Saviour tells them, by way of illustration, to imitate his example, who, though their *leader* or *ruler*, now

29 ἐν τοῖς πειρασμοῖς μου. ^η Καγὼ διατίθεμαι ὑμῖν, καθὼς
 30 διέθετό μοι ὁ πατὴρ μου, βασιλείαν. ^ο Ἴνα ἐσθίητε καὶ
 πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθί-
 σθησθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.
 31 ^ρ Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητή-
 32 σατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον. Ἐγὼ δὲ ἐδέσθην
 περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπι-
 33 στρέψας, στήριξον τοὺς ἀδελφούς σου. Ὁ δὲ εἶπεν αὐτῷ,
 Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνα-
 34 τον πορεύεσθαι. ^α Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ
 φωνήσῃς σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι
 35 με. ^β Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ
 βαλαντίου, καὶ πήρας, καὶ ὑποδημάτων, μὴ τινος ὑστερή-

^η Supra xii. 32. Matt. xxiv. 47.

^ο Matt. xix. 28. Rev. iii. 21.

^ρ 1 Pet. v. 8.

^α Matt. xxvi. 34. Mark xiv. 30. John xiii. 38.

^β Matt. x. 9. Mark vi. 8. Supra ix. 3. x. 4.

30 ‡ ἐν τῇ βασιλείᾳ μου

ib. || καθίσεσθε

32 — ἐκλίπη

acted as their attendant at table. See John xiii. 4. 13. 17. Then our Saviour, to encourage the Apostles for their perseverance in adhering to him during his trials and afflictions, promises them, 28—30. a glorious future reward. See note Matt. xix. 28. It is probable that the meaning of *judging the twelve tribes of Israel*, is, that the Apostles, in the great day of account, shall be exalted to a pre-eminent degree of power and glory. *Præcipuâ præ reliquis Judæis omnibus felicitate et dignitate fruemini.* *Κρίνειν* apud Græcos, imperare, ἔρχειν, notat, teste Artemidoro, 11. 12. Schleus. The distinction in ver. 29. according to Theophylact, is more correct, thus: διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατὴρ μου βασιλείαν, ἵνα ἐσθίητε... I grant to you, as my Father has granted to me, a kingdom to eat and drink... διατίθημι is here to appoint, to grant, constitute, addico, also certissimè polliceor; to ratify; as διαθήκην διδόναι to ratify a covenant.

31—33. Σίμων... σῖτον Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. The expressions of love and favour, in which our Saviour tells Peter that he prayed particularly for him, that his faith might not fail, (St. Mark, who wrote under the direction of Peter, omits them,) are addressed chiefly to him; but the part in which our Lord compares their temptations and trials to the

sifting of wheat, includes all the disciples, ὑμᾶς. There seems here an allusion to Job i. 12. Ἐξαγοῦμαι pass. is used by the Greeks, for to be asked or required to surrender: here mid. Satan has demanded you to be given or surrendered to himself, into his own power. Σινιάσαι. Suid. σείσαι, κοσκινῆσαι, πειράσαι. Ver. 32. σύ ποτε ἐπιστρέψας, when thou art converted... but to convert always denotes, either to bring over from infidelity to true religion, or to recover from a state of impenitence to the love of God. Here it may be only a Heb., and to be taken adverbially for πάλιν, thus: as I have prayed that thy faith fail not, do thou again or in thy turn strengthen thy brethren. Or it may be taken actively and referred to τοὺς ἀδελφούς, as στήριξον is, tu converte aliquando et confirma: so above i. 16. Whitby paraphrases it, when thou art returned from thy fall. For verse 34. see note at Matt. xxvi. 34.

35—38. Ὅτε... ὑστερήσατε... When I sent you without purse, or scrip, and shoes, lacked ye any thing? Our Lord reminds the disciples of their past experience, to prepare their minds for approaching trials. He had sent them to preach the Gospel, without allowing them to make any provision for the journey: yet they had met with persons, in every place, ready to entertain and supply them. But now they must expect a different reception. All the

σατε; Οἱ δὲ εἶπον· Οὐδένος. Εἶπεν οὖν αὐτοῖς· Ἀλλὰ 36
 νῦν, ὃ ἔχων βαλάντιον, ἀράτω ὁμοίως καὶ πῆραν· καὶ ὁ
 μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω
 μάχαιραν. ^s Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον 37
 δεῖ τελεσθῆναι ἐν ἐμοὶ, τὸ, Καὶ μετὰ ἀνόμων ἐλογίσθη.
 Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. Οἱ δὲ εἶπον, 38
 Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν
 ἐστι.

^t Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν 39
 Ἑλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ,
^u Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε 40
 μὴ εἰσελθεῖν εἰς πειρασμόν. ^x Καὶ αὐτὸς ἀπεσπάσθη ἀπ' 41
 αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεῖς τὰ γόνατα προσηύχετο,
^y Λέγων, Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο 42
 ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.

^s Isa. liii. 12. Mark xv. 28.^t Matt. xxvi. 36. Mark xiv. 32. John viii. 1. xviii. 1.^u Matt. xxvi. 41. Mark xiv. 38.^x Matt. xxvi. 39. Mark xiv. 35.^y John vi. 38.

36 — πωλήσει . . . ἀγοράσει

prophecies concerning the sufferings of the Messiah were about to be accomplished, and he should soon be crucified as a malefactor; and they must now prepare to be despised, persecuted, and put to death. And they might easily guess at the reception they were likely to meet with, when they should come in the name and authority of one, who had suffered as a malefactor, and yet should demand faith and obedience to him as an almighty Saviour. Ἀγορασάτω μάχαιραν, and buy one, sc. a sword . . . To buy a sword is a figurative advice to provide against impending danger. The predictions of the prophets in their animated language are often announced in the form of commands, when the sense is merely to denote the future. And a number of Mss. read here πωλήσει and ἀγοράσει. The remark of the disciples μάχαιραι ὧδε δύο, here are two swords, shows that they understood Christ literally. And his answer, it is enough, shows that he did not think it necessary at that time to undeceive them. But what were two swords against the ruling powers of the nation? He plainly intimates, however, by that answer, that arms were not the resource they ought to think of; and when he reproved Peter for smiting with the sword, he plainly showed it. See notes Matt. xxvi. 51. 52. The ex-

pression ἰκανόν ἐστι answers to, no more of this, *mittamus hoc*, a mild reply to any thing foolish or incongruous, as we say, *it is very well*! q. d. *absurdum est, quod profertis, desinite tam anilia profari*. Τέλος ἔχει, ver. 37. have an end, i. e. shall soon be accomplished. This is nearly the same expression as τελεσθῆναι here, and John xix. 30. See Isa. liii. 12.

41. ἀπεσπάσθη . . . προσηύχετο . . . And he was withdrawn from them about a stone's cast, and kneeled down, and prayed . . . See note at John xviii. 1.; and at Matt. vi. 13. for the preceding verse, in which our Lord tells his disciples to pray that they might not enter into temptation, i. e. that they might not be overcome by the approaching afflictions and temptations. In his own prayer to the Father, our Saviour does not pray for the removal of his death; but of that bitter agony, which accompanied it. See notes at Matt. xxvi. 38. 39. Ἀποσπάσθωμι in this place is i. q. ἀπέρχομαι, to retire, to be withdrawn. Εἰ βούλει παρενεγκεῖν, ver. 42. if thou be willing, remove this cup . . . Bos supposes εἰδὼ καλῶς ἔχει und. to supply the supposed ellipsis of the apodosis or correspondent clause; but βούλει may be distinguished by a comma, so that παρενεγκεῖν may have the force of an imperative; or εἰ βούλει may be *utinam velis*, for εἴθε,

- 43 Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν·
 44 ^z Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο.
 Ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαί-
 45 νοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς,
 ἐλθὼν πρὸς τοὺς μαθητὰς, εὗρεν αὐτοὺς κοιμωμένους
 46 ἀπὸ τῆς λύπης. Καὶ εἶπεν αὐτοῖς, Τί καθεύδετε;
 ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασ-
 μόν.
 47 ^a Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος
 Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτοὺς, καὶ ἤγγισε τῷ
 48 Ἰησοῦ φιλεῖν αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα,
 49 φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; Ἰδόντες δὲ οἱ
 περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν
 50 ἐν μαχαίρᾳ; ^b Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον
 51 τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. Ἀπο-
 κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου. Καὶ ἀψάμε-
 52 νος τοῦ ὠτίου αὐτοῦ, ἴασατο αὐτόν· ^c Εἶπε δὲ ὁ Ἰησοῦς πρὸς
 τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ

^z John xii. 27. Heb. v. 7.^a Matt. xxvi. 47. Mark xiv. 43. John xviii. 3.^b Matt. xxvi. 51. Mark xiv. 47. John xviii. 10.^c Matt. xxvi. 55. Mark xiv. 48.

43—44 † ὦφθη usq. γῆν

45 * μαθητὰς αὐτοῦ

47 * προήρχετο αὐτῶν

ib. — αὐτόν. τοῦτο γὰρ σημεῖον δεδώκει αὐτοῖς, ὅτι ἂν φιλήσω, αὐτός ἐστιν

as above xii. 49. *Γενόμενος ἐν ἀγωνίᾳ, being in an agony, in a violent struggle or agony both of body and mind; Demosth. οὕτω ἦν ἐν φόβῳ, καὶ πολλῇ ἀγωνίᾳ. Ὡσεὶ θρόμβοι αἵματος, ver. 44. as it were great drops of blood ... θρόμβος according to Galen and Hesych. is αἷμα πεπηγὸς, Lat. grumus, coagulated blood, clots of blood. Dr. Mead says, contingere interdum poros ex multo, aut fervido spiritu, usque ad dilutari, ut etiam exeat sanguis per eos, fiatque sudor sanguineus. Bengelius, however, observes that ὡσεὶ relates, not to αἷματος, but to θρόμβοι καταβαίνοντες, and implies that the sweat was so mixed and discoloured with the concomitant blood, as to resemble, in its united appearance, mere blood only. He says, "Vis particulæ ὡσεὶ cadit super θρόμβοι, non super αἷματος, ut patet ex epitheto, ejusque plurali, καταβαίνοντες. Sanguis per minores guttulas e poris manans, conrescebat propter copiam. Si sudor non fuisset sanguineus, mentio sanguinis planè*

abesse poterat: nam vocabulum θρόμβοι etiam per se competeat sudori spisso."

45. *κοιμωμένους ἀπὸ τῆς λύπης ... he found them sleeping for sorrow ... ἀπὸ is here præ mœstitiâ; see Viger c. ix. s. i. r. 16. Thus Hom. Odys. M. 310. κλαίων-τεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος. See notes at Matt. xxvi. 41—50. for this and following verses. Εἰ πατάξομεν ἐν μαχαίρᾳ; shall we smite with the sword? ver. 49. See εἰ above at xiii. 23. ἐν signifies here with; see note at Matt. iii. 11. Ἐὰντε ἕως τούτου, suffer ye thus far, ver. 51. i. e. Enough of this—Let pass what is done—No more of this. Our Lord's expression is intended as a check to his disciples, by intimating that they were not to proceed further in the way of resistance; as it was not to such methods of defence that he chose to recur. Let a distinction of a comma be made after εἴτε, and ἀπόχρη or ἰκανὸν ἐστί be understood after τούτου.*

ἱεροῦ καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ
μαχαιρῶν καὶ ξύλων· Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν 53
ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη
ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους. ^d Σულλα- 54
βόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον
τοῦ ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. ^e Ἀψάν- 55
των δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν,
ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. Ἰδοῦσα δὲ αὐτὸν παι- 56
δίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ,
εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. Ὁ δὲ ἠρνήσατο αὐτὸν, 57
λέγων, Γύναι, οὐκ οἶδα αὐτόν. Καὶ μετὰ βραχὺ ἕτερος 58
ιδὼν αὐτόν, ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος
εἶπεν, Ἀνθρωπε, οὐκ εἰμί. Καὶ διαστάσης ὥσπερ ὥρας 59
μιάς, ἄλλος τις διίσχυρίζετο, λέγων, Ἐπ' ἀληθείας καὶ
οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. Εἶπε δὲ ὁ 60
Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι
λαλοῦντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ. ^f Καὶ στραφεὶς ὁ 61
Κύριος, ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ
λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτορα φω-
νῆσαι, ἀπαρνήσῃ με τρίς. Καὶ ἐξεληθὼν ἔξω ὁ Πέτρος 62
ἐκλαυσε πικρῶς.

^g Καὶ οἱ ἄνδρες, οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαιζον αὐ- 63

^d Matt. xxvi. 57. Mark xiv. 53. John xviii. 12. 24.

Mark xiv. 54. 66. John xviii. 16. 25.

^e Matt. xxvi. 69.

^f Matt. xxvi. 34. 75. Mark xiv. 72.

John xiii. 38. xviii. 27.

^g Matt. xxvi. 67. Mark xiv. 65. Job xvi. 10. Isa. i. 6.

John xviii. 22. xix. 2.

54 † αὐτὸν

57 † αὐτὸν prius

60 * ὁ ἀλέκτωρ

62 † ὁ Πέτρος

63 = συνέχοντες αὐτὸν

53. ἀλλ' αὕτη ... σκότους· but this is your hour, and the power of darkness: i. e. says Whitby, This is the time in which it is permitted to you to exercise your malice, and execute your bloody designs against me, and in which Satan is permitted to rush upon me with his most furious temptations. See note at Matth. xxvi. 38.; and for the two following verses see notes at Mark xiv. 54. and Matt. xxvi. 58.

56. Ἰδοῦσα ... αὐτῷ ... But a certain maid beheld him as he sat by the fire, and earnestly looked upon him ... τοῖν ὀφθαλμοῖν und. at ἀτενίσασα. See Bos at ὀφθαλμοῖς, whom see also at μέρος which is und. or διάστημα χρόνου, after μετὰ βραχὺ at ver.

58. Ἀτενίζω, to fix the eyes attentively on any one, to view any one attentively, is used elliptically either with a dative, ἐαυτὸν und. or with εἰς: from a intens. and τείνω. See notes at Matt. xxvi. 69. and Mark xiv. 69. on Peter's denials.

59. Ἐπ' ἀληθείας ... ἐστὼν Of a truth this fellow also was with him ... Ἐπὶ with its case is often taken adverbially: ἐπ' ἀληθείας, verè, for which Matt. has ἀληθῶς. See xxvi. 73—75. for these three verses. Viger c. ix. s. iv. r. 6. Διίσχυρίζεσθαι is to affirm or assert strongly, as used by Plato and other writers. See notes at Matt. xxvi. 67. 68. for verses 63—65.

- 64 τῷ, δέροντες. Καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ
τὸ πρόσωπον· καὶ ἐπηρώτων αὐτὸν, λέγοντες, Προφήτευ-
65 σον, τίς ἐστὶν ὁ παίσας σε. Καὶ ἕτερα πολλὰ βλασφη-
μοῦντες ἔλεγον εἰς αὐτόν.
66 ^h Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ
λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς
67 τὸ συνέδριον αὐτῶν, Λέγοντες, Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ
ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·
68 Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.
69 ⁱ Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δε-
70 ξιών τῆς δυνάμεως τοῦ Θεοῦ. Εἶπον δὲ πάντες, Σὺ οὖν εἶ
ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε, ὅτι
71 ἐγὼ εἰμι. Οἱ δὲ εἶπον, Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας;
αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

Κεφ. κγ'. 23.

- 1 ^a Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ
2 τὸν Πιλάτον. ^b Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες,

^h Ps. ii. 2. Matt. xxvii. 1. Mark xv. 1. John xviii. 28. ⁱ Matt. xvi. 27. xxvi. 64. Mark xiv. 62. Acts i. 11. Rev. i. 7. ^a Matt. xxvii. 1. Mark xv. 1. John xviii. 28. ^b Matt. xvii. 25. &c. xxii. 21. Mark xii. 17. Supra xx. 25. Rom. xiii. 7. Acts xvii. 7.

66 = συνέδριον αὐτῶν

1 * ἤγαγεν

66. Καὶ ὡς ἐγένετο ... λαοῦ ... And as soon as it was day ... or, as day was coming, *cum dies adventaret*, as it may be properly rendered, with that latitude which is observed at note iv. 41. and particularly at Mark i. 35. When the sun is up, St. Luke says, *the day is fully come*, (for this seems the meaning of *συμπληροῦσθαι τὴν ἡμέραν*, Acts ii. 1.) but from the point of equal distance between midnight and sun-rising he considers it as *coming*. See also Acts xii. 18. Τὸ πρεσβυτέριον τοῦ λαοῦ, *the elders of the people*. St. Luke gives this denomination to the *Sanhedrim*, of which court he is speaking. See note at Matt. xvi. 21. For the rest of the chapter, see notes at Matt. xxvi. 63—65. At ver. 70. Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι, *Ye say that*

I am ... rather, ye say true, for I am. See Mark xiv. 62. The Jews condemn our Saviour on this ground, considering his saying that he was the Son of God, as equivalent to the assumption of the divine character, and involving the crime of blasphemy. See Matt. xxvi. 65.

CHAP. XXIII.

1. 2. Καὶ ἀναστὰν ... Πιλάτον· And the whole multitude (assembly) of them arose, and led him unto Pilate. This does not mean the common people, but the whole collected body of elders, priests, scribes, &c. It refers to the sixty-sixth verse of the foregoing chapter. The rulers were determined,

Τούτον εὐρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καί-
 σари φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.
 ° Ο δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, Σὺ εἶ ὁ βασι- 3
 λεὺς τῶν Ἰουδαίων; ° Ο δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις.
 ° Ο δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· 4
 Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. Οἱ δὲ ἐπί- 5
 σχυον, λέγοντες, °Οτι ἀνασεῖι τὸν λαὸν, διδάσκων καθ'
 ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε·
 Πιλάτος δὲ ἀκούσας Γαλιλαῖαν, ἐπηρώτησεν εἰ ὁ ἀνθρῶ- 6
 πος Γαλιλαῖός ἐστι. ° Καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας 7
 Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ
 αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ° Ο δὲ 8
 Ἡρώδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ
 ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ
 ἤλπιζε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. Ἐπρώτα δὲ 9
 αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

° Matt. xxvii. 11. Mark xv. 2. John xviii. 33. 1 Tim. vi. 13.

° Supra iii. 1.

° Supra ix. 7. Matt. xiv. 1.

if possible, to induce Pilate to put Jesus to death. They say nothing at first of his confessing himself to be the Son of God, but they directly accuse him of perverting the people from their allegiance to the Roman authority, notwithstanding the unexceptionable answer he had given a few days before, (see notes Matt. xxii. 15—22.) and of forbidding them to pay tribute to Cæsar. For the parallel passages in this chapter and notes see Matt. xxvii. Mark xv. Βασιλέα εἶναι, that he himself is Christ a king. The Jews made use of this as the strongest accusation, and most likely to prevail with Pilate to take away the life of Jesus, it being an unpardonable offence, which could not escape death from a Roman deputy, without the forfeiture of his own life. Our Saviour, now that his time was come, owns himself to be a king, after having first told Pilate, John xviii. 36. that his kingdom was not of this world; and for a kingdom in another world, Pilate knew that his master at Rome did not concern himself. He, however, having probably examined Christ more fully, readily pronounces him innocent, verses 13. 14.; which would not

have been the case, had there been the least appearance of truth in the allegation of the Jews. See note Matt. xxvii. 37.

6. ἐπηρώτησεν ... ἐστι ... he asked whether the man were a Galilean ... Josephus in several parts of his history mentions the Galileans as being turbulent and rebellious, ever ready to disturb the Roman government. They had been foremost in their opposition to Pilate himself; which accounts for his abrupt question. For the next verse see note above iii. 1. 2. and Matt. ii. 1. Pilate had a right to try the offence himself, but he availed himself of the regular practice of the Roman law to remit the prisoner to the governor of the province to which he belonged; and he no doubt wished to clear himself of so perplexing an affair: he therefore sent Jesus to Herod, who had come to Jerusalem to celebrate the passover. Ἐκ τῆς ἐξουσίας, unto Herod's jurisdiction, see Mark i. 22.; by metonymy for the district or country where the power is exercised. In ver. 8. ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, he was desirous to see him for a long season, or, he had long desired to see him; χρόνου is und. after

- 10 Εἰστίκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως
 11 κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης
 σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν
 αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
 12 ^f Ἐγένοντο δὲ φίλοι ὃ, τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ
 τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες
 13 πρὸς ἑαυτούς. ^g Πιλάτος δὲ, συγκαλεσάμενος τοὺς ἀρχιε-
 14 ρεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, Εἶπε πρὸς αὐτούς,
 Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα
 τὸν λαόν· καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὖ-
 15 ρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ'
 αὐτοῦ. Ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς
 αὐτὸν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένου
 16 αὐτῷ. ^h Παιδεύσας οὖν αὐτὸν ἀπολύσω. ⁱ Ἀνάγκην δὲ
 17 εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα. ^k Ἀνέκραξαν δὲ

^f Acts iv. 27.^g Matt. xxvii. 23. Mark xv. 14. John xviii. 38. xix. 4.^h Matt. xxvii. 26. Mark xv. 15. John xix. 1.ⁱ Matt. xxvii. 15. Mark xv. 6.

John xviii. 39.

^k Acts iii. 14.

15 — ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς

17 † versus iste

ἱκανῶς, see Bos. Εὐτόνως ver. 10. vehemently, from εὖ and τείνω tendo: εὐτόνως· ισχυρῶς. Hesych.

11. Ἐξουθενήσας . . . λαμπράν . . . And Herod with his men of war set him at nought, (with his soldiers, or guards, treated him with contempt,) and mocked him, and arrayed him in a gorgeous robe . . . Herod, probably as an intimation that Christ's pretensions to royalty deserved no other punishment than contempt or ridicule, caused him to be dressed in this splendid robe, in derision of these pretensions. Such robes were worn in the East by sovereigns. Polybius applies the word λαμπρός as white, to the toga worn by candidates for offices at Rome. The enmity which is mentioned in the next verse as having subsisted between Pilate and Herod might have been occasioned by the slaughter of the Galileans, who had come up to sacrifice at Jerusalem. See note above xiii. 1. Προὔπῃρχω, to be before, is used by Demosth. It should be rendered adverbially by olim, ante. For ἀνακρίνας, which occurs ver. 14. see Acts iv. 9.

15. οὐδὲν . . . αὐτῷ· nothing worthy of

death is done unto him . . . rather, has been done by him. This use of the dative is found in the Attic writers; thus Isocrat. περὶ τῶν ἐμῶν πεπραγμένων· Xenoph. τὰ αὐτῷ πεπραγμένα, done by me and him. Though Luke also abounds in Hebraisms, yet he has more variety in his style than the other Evangelists, and has recourse to many words and phrases which he acquired by conversing with the Gentiles, and reading their authors. For the following verses, see notes at Matt. xxvii. 15. 16. Verse 17. and also 19. should be included in a parenthesis, as in our English version. Παιδεύσας, I will therefore chastise him . . . Pilate does not seem by this chastisement to have in view the punishment which the Romans used to inflict upon malefactors, as a preparative to their crucifixion; see note Matt. xxvii. 26.; since he offered to release Jesus. He probably meant to inflict some slighter punishment, to appease the Jews, before he acquitted him. Παιδεύω properly to instruct, and by Synecdoche to chastise, to correct; as education is chiefly attended with discipline and chastisement. Παιδεύειν· ἀντὶ τοῦ κολάζειν οὐδεὶς τῶν ρητόρων

παμπληθεὶ, λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· Ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ 19 πόλει, καὶ φόνον, βεβλημένος εἰς φυλακὴν. Πάλιν οὖν ὁ 20 Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν. Οἱ 21 δὲ ἐπεφώνουν, λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. Ὁ 22 δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι 23 αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. ¹ Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτη- 24 μα αὐτῶν. Ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον βεβλη- 25 μένον εἰς τὴν φυλακὴν, ὃν ἡτοῦντο· τὸν δὲ Ἰησοῦν παρέ- δωκε τῷ θελήματι αὐτῶν.

^m Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος 26 Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν,

¹ Matt. xxvii. 26. Mark xv. 15. John xix. 16.

^m Matt. xxvii. 32. Mark xv. 21.

23 ‡ καὶ τῶν ἀρχιερέων

25 * ἀπέλυσε δὲ αὐτοῖς τὸν

26 * τοῦ ἐρχομένου

εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ θείᾳ γραφῇ τοῦτο εὑρίσκεται. Phavor. Παμπληθεὶ, ver. 18. with all their multitude, all at once, i. q. πανδημεὶ, see Viger c. vii. i. r. 4. Xenoph. has παμπληθὴς στόλος, a very numerous army. Many Mss. omit the article before Βαραββᾶν. In St. John they are uniform in exhibiting it: xviii. 40. The celebrity of this robber, at the time at least, when St. John wrote his Gospel, (see Mark xv. 43.) may have caused the name to be thus the first time introduced. The presence of the article in all the Mss. of St. John, says Bp. Midd. (here it might probably be omitted) is rather unfavourable to the hypothesis, that Barabbas was called also Jesus. If that had been the case, it must in Greek have been written Ἰησοῦς Βαραββᾶς, as is the case with Σίμων Πέτρος, not Ἰησοῦς ὁ Βαραββᾶς: consequently, the reading in St. John, at least, affords a presumption that Ἰησοῦν never in that instance preceded τὸν Βαραββᾶν. Προσφωνέω ver. 20. is, to address, to harangue: here rather to exhort; πάλιν προσεφώνησε, he made new representations, or remonstrances, to them.

23. Οἱ δὲ ἐπέκειντο ... And they were instant with loud voices ... ἐπικειμαι is properly to lie, or to be laid, upon: metaphorically to press; here to importune, in

which sense it is used by the purest writers. Καὶ κατίσχυον, and the voices of them prevailed; κατίσχω from κατά, against ... and ἰσχύω to prevail; the people suborned by the chief priests bore down all his scruples. The verse might be thus distinguished: ἐπέκειντο, φωναῖς μεγάλαις αἰτούμενοι ... In the next verse, ἐπέκρινε γενέσθαι τὸ αἶτημα, gave sentence, that it should be as they required. Αἶτημα, petition, demand, desire. Pilate decreed or gave judgment that their demand or desire should be complied with.

26. ἐπιλαβόμενοι ... Ἰησοῦ· they laid hold upon one Simon, a Cyprian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. See notes at Matt. xxvii. 32. and v. 41. This they did, not out of compassion to Jesus; but lest he should entirely sink under fatigue and total exhaustion, and thus elude his punishment. Then there followed him a great crowd, particularly of women, who beat their breasts and bewailed him; but Jesus, who felt the woes of others more than he did his own, told them, not to weep for him, but rather for themselves, and for their children, upon whom his blood was imprecated. For the time would come, when they should say to the mountains, Fall on us, and to the hills, Cover us, from

- 27 φέρειν ὅπισθεν τοῦ Ἰησοῦ. Ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος
 τοῦ λαοῦ καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐ-
 28 τόν. Στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς, εἶπε, Θυγατέρες
 Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς κλαί-
 29 ετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν. Ὅτι ἰδοὺ ἔρχονται ἡμέραι,
 ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ
 30 ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. ^η Τότε ἄρξονται
 λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Κα-
 31 λύψατε ἡμᾶς. ^ο Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν,
 32 ἐν τῷ ξηρῷ τί γένηται; ^ρ Ἦγοντο δὲ καὶ ἕτεροι δύο κα-
 κοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.
 33 ^α Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον,
 ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους· ὃν μὲν ἐκ δε-
 34 ξιών, ὃν δὲ ἐξ ἀριστερῶν. ^β Ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ,
 ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι. Διαμεριζόμενοι δὲ
 35 τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. ^γ Καὶ εἰστήκει ὁ λαὸς
 θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς,

^η Isa. ii. 19. Hos. x. 8. Rev. vi. 16. ix. 6.

^ο 1 Pet. iv. 17. Jer. xxv. 29.

^ρ John xix. 18. Isa. liii. 12.

^α Matt. xxvii. 33. Mark xv. 22. John xix. 17.

^β Acts iii. 17. vii. 60. ^γ Cor. iv. 12. Ps. xxii. 18. Matt. xxvii. 35. Mark xv. 24. John xix. 23.

^δ Matt. xxvii. 39. Mark xv. 29.

34 — κλήρους

the divine wrath, for if they (the Romans) do such cruel things in green wood, or to the righteous, what shall be done to the dry, or to the wicked? as foretold by Ezekiel xx. 47. Πέσετε ἐφ' ἡμᾶς . . . Fall on us . . . This is proverbial language expressive of horror and dread of the enemy: Hosea x. 8. Ἐν τῷ ὑγρῷ ξύλῳ . . . in a green tree. In Scripture, green trees represent good men; dry trees bad men. It was also a proverb among the Jews that two dry sticks would burn a green one, i. e. that two bad men would corrupt a good one. The sense here is: If my portion, who am the Son of God, and innocent, be in your opinion so deplorable under this Roman judge and soldiers, what will become of the professed enemies of God, who, as a dry trunk of a tree, are as it were fitted and marked out for the fire, and shall fall into the hands of the Roman armies? See 1 Pet. iv. 18. The Greeks say κλαίειν ἐπὶ τινί, or κλαίειν τινά; but the LXX. use it with an accus. ἐπὶ τινά, ver. 28.

32. Ἦγοντο . . . ἀναιρεθῆναι. And there were also two other malefactors led with him to be put to death. This is evidently a wrong translation, seeming to imply that our Saviour was a malefactor. Distinguish after ἕτεροι, so that the sense may be clear and accurate: there were also others, *nampe* two malefactors, led with him, δύο κακούργοι being between two commas. For the following verses to 39, see notes at Matt. xxvii. 33—44. Mark xv. 25—31. We perceive that St. Luke differing a little in expression, is much more distinct in the history of the two crucified thieves. In ver. 39. he says, *one of the thieves*; in the other Evangelists, both reviled Jesus. But a trifling discrepancy in the minutiae often happens, without any difference in the truth of the narration. Indeed in cases where the particulars are not minutely recorded, we find many instances, where that is ascribed loosely to more than one thing or person, which was done or said or happened to one only: thus, Judges xii. 7.

λέγοντες, Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστός, ὁ τοῦ Θεοῦ ἐκλεκτός. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ 36 στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, Καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον 37 σεαυτόν. [†] Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ 38 γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ ἔστιν ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, 39 λέγων, Εἰ σὺ εἶ ὁ Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῇ 40 σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δι- 41 καίως· ἄξια γὰρ, ὣν ἐπράξαμεν, ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί 42 μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν 43 αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν

[†] Matt. xxvii. 37. Mark xv. 26. John xix. 19.

Jonah i. 5. See notes Matt. xxvii. 44. and xx. 29. and ἐκμνηστῆρίζω above xvi. 14. Τοῦ Θεοῦ ἐκλεκτός, ver. 35. is a title by which the Messiah was at that time distinguished, adopted from Isa. xlii. 1. Verse 38. many Mss. have ἡ ἐπιγραφὴ as a reference to the practice which was not unusual on similar occasions. St. John xix. 20. gives the Hebrew the precedence of the Greek and Latin in the title set up by Pilate.

40. Οὐδὲ . . . κρίματι εἶ; *Dost not thou fear God, seeing thou art in the same condemnation?* Κρίμα is used here metonymically for the *punishment* which follows *condemnation*. See οὐδὲ at note Mark xii. 8. This man, who doubtless had spent a very wicked life, being a Jew, might have some general knowledge of the prophecies concerning the Messiah, and might have heard some reports concerning our Lord's doctrines and miracles. As in this life he could have nothing more to *fear*, he shows by this question an implied belief of a future state, and of the cause the other malefactor had to fear the wrath of God for his crimes, in another world. He expressly declares his assurance of our Lord's innocence, acknowledging the justice of his own and his fellow-sufferer's punishment; but Jesus, he said, had *done nothing amiss; out of its place*, properly, ἄτοπον, but used to signify, *improper, unreasonable, unjust, wicked*. Thus ἄτοπον τι ποιήσας, vetus Epiq.

Gr. Text.

43. Ἀμὴν . . . παραδείσῳ· *Verily I say unto thee, To-day shalt thou be with me in Paradise.* Though St. Luke seldom intermixes foreign words, yet besides *Mammon* and *Gehenna* he also retains *Amen*. The Greek has no term sufficiently strong to express the peculiar solemnity of this word, when our Lord on certain extraordinary occasions in a style proper to the Son of God prefaces his solemn declarations. Σήμερον, *to-day*; our Lord grants the request with an assurance of immediate bliss. It has been justly observed, "One instance only of the acceptance of a dying repentance is recorded; one, that none might despair; and only one, that none might presume." Some would join *σήμερον* with the preceding words, and read, *verily I say unto thee this day, Thou . . .* If that had been the sense, St. Luke would doubtless have inserted the particle ὅτι before μετ' ἐμοῦ. Besides it is a phrase of the Jews speaking of the just man dying, to say, יושב היום *to-day he shall sit in the bosom of Abraham*; and certainly Christ spake in the sense in which the thief could, and in which he knew he would understand him. "Pessimè fecerunt," says Grotius, "qui hanc vocem aut cum λέγω dico conjunxerunt (quod apertè improbat Syrus) aut interpretati sunt σήμερον hodie, post resurrectionem. Christus plus promittit, quàm erat rogatus. Rogas, inquit, ut olim tu sim memor cum regni possessionem accipero: ego tam diu

- 44 τῷ παραδείσῳ. ^u Ἦν δὲ ὥσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο
 45 ἐφ' ὅλην τὴν γῆν, ὥς ὥρας ἐννάτης. ^x Καὶ ἐσκοτίσθη
 ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.
 46 ^y Καὶ φωνήσας φωνῇ μεγάλη ὁ Ἰησοῦς, εἶπε, Πάτερ, εἰς
 χεῖράς σου παραθήσομαι τὸ πνεῦμά μου· Καὶ ταῦτα εἰπὼν,
 47 ἐξέπνευσεν. ^z Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον, ἐδόξασε
 τὸν Θεόν, λέγων, Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.
 48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν
 ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ
 49 στήθη ὑπέστρεφον. Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ

^u Matt. xxvii. 45. Mark xv. 33. ^x Matt. xxvii. 51. Mark xv. 38. ^y Ps. xxxi. 5. Matt. xxvii. 50. Mark xv. 37. John xix. 30: Acts vii. 59. 60. ^z Matt. xxvii. 54. Mark xv. 39.

46 — παρατίθεμαι τὸ πνεῦμα 48 † ἑαυτῶν

non differam tua vota: sed partem et primitias speratae felicitatis tibi intra hunc ipsum diem representabo: morere securus; a morte statim te divina solatia expectant." Paradise is applied to the state of faithful souls between death and the resurrection, where, like Adam in Eden, they are admitted to the immediate communion with God in Christ, or to a participation of the tree of life, which is in the midst of the paradise of God. See 2 Cor. xii. 2. 4. where St. Paul tells us that he was caught up to the third heaven; and again, that he was caught up to Paradise. He was caught up to the third heaven that he might contemplate that scene of supreme felicity, which awaits the just after the resurrection; and he was caught up to paradise, that his mind might be contented with a view of their nearer consolations. See Dr. Townson, and above ix. 31. also xvi. 22. This case of the penitent thief has no relation to a death-bed repentance, when persons have long enjoyed the opportunities of hearing the Gospel, and have neglected them. The glory which he did to Christ, by his faith and piety upon the cross, seems such as the whole series of a pious life in other men can hardly parallel. Besides, our Saviour, who knew the hearts of men, could judge of the sincerity of this man's repentance, and whether the faith which he professed, and the sense of his wickedness which he felt at this awful instant, would have been firm and lasting, had his life been prolonged. See note Matt. xxvii. 38.

44—47. Ἦν δὲ ὥσεὶ ὥρα ἕκτη. . . And it

was about the sixth hour . . . See for the remainder of this chapter, notes at Matt. xxvii. 45—61. Mark xv. 34—44. Ver. 47. ἐδόξασε . . . ἦν, he glorified God, saying, *Certainly this was a righteous man.* Δοξάζειν is the word employed, as often as believers in the true God acknowledge the greatness of his power and do homage to his name. Our Saviour himself is said δοξάζειν τὸν Πατέρα: and in 1 Pet. ii. 12. δοξάζειν τὸν Θεὸν is applied to the conversion of the Pagans. This term, *Certainly, this was a righteous man*, seems much too strong to accord with the simple assertion that Christ was a just man. The *Just One* appears to have been a Jewish appellation of the expected Messiah. Several passages in the O. T. are referred to in proof, that in prophetic language Christ was called the *Just One*. Isa. xli. 2. &c. And St. Luke delighted much to speak of our Saviour under that appellation. See Acts iii. 14. where he has combined the two titles of the Holy One, Ps. xvi. 10. and Just One, vii. 52. xxii. 14. The Centurion is also made to say ὄντως, which seems to imply that he now recognized Christ in some character previously ascribed to him; a sense which can also be affixed to the ἀληθῶς of the other Evangelists. See Bp. Midd. Plato mentions the *Just One*, whose sufferings and character, which he describes, he collected, doubtless, from the Hebrew Scriptures. It is not improbable that through him this title might become known to many, though unacquainted with the Jewish Scriptures.

αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

^a Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς ὑπάρχων, 50
 ἀνὴρ ἀγαθὸς καὶ δίκαιος, ^b (Οὗτος οὐκ ἦν συγκατατε- 51
 θεϊμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμα-
 θαίας πόλεως τῶν Ἰουδαίων· ὃς καὶ προσεδέχετο καὶ
 αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ. Οὗτος προσελθὼν τῷ 52
 Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ^c Καὶ καθε- 53
 λὼν αὐτὸ, ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν
 μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.
^d Καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε. 54
^e Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συν- 55
 εληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθέασαντο τὸ μνη-
 μεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. ^f Ὑποστρέψασαι 56

^a Matt. xxvii. 57. Mark xv. 42. John xix. 38.

^b Supra ii. 25. 38.

^c Matt. xxvii. 59. Mark xv. 46.

^d Matt. xxvii. 62.

^e Supra viii. 2.

^f Exod. xx. 10.

51 || ὃς προσεδέχετο

54 ‡ καὶ ante σάββατον

55 * δὲ καὶ γυναῖκες

51. Οὗτος . . . αὐτῶν . . . (*The same had not consented to the counsel and deed of them:*) See notes at Matt. xxvi. 66. xxvii. 57 . . . Συγκατατίθημι, *to vote with, to assent*: properly to put down together with, from σύν and κατά and τίθημι. The metaphor is borrowed from putting the *calculus* together into the urn in the ancient manner of voting. See Acts xxvi. 10. It is used by Greek authors in the same sense as here. In verse 53, where the Evangelist makes use of three negatives to assure the reader that the sepulchre was never occupied before, it is to be observed that not one particle is superfluous. While οὐ gives a negative to the verb, οὐδέπω excludes the time past, and οὐδεὶς every person. See Hoogeveen. Verse 54. σάββατον ἐπέφωσκε, *the Sabbath drew on*, is a difficult passage, as the Jewish day began at sun-setting. This has been explained several ways, with a view of reconciling the primary meaning of the word, which includes the notion of light gradually increasing. But however contrary to the analogy of the Greek, the verb here simply signifies that the Sabbath drew on, without conveying any idea of light at all. St. Luke, who lived much among Gentiles, who reckoned the morning the first part of the day, insensibly

acquired a habit of using their style; and he applies the same term used by them, to the beginning of the Jewish day, though the expression did not retain its original propriety.

55. 56. Κατακολουθήσασαι δὲ γυναῖκες . . . *And the women also, which came with him from Galilee . . .* They are not the same women who attended the crucifixion and afterwards the interment, with those who having attended also the crucifixion, and then returning to the city prepared the aromatic spices and ointments before the Sabbath began. The former consisted of Mary Magdalene and the other Mary; see Matt. xxvii. 61. Mark xv. 47. They staid so late at the tomb, till the Sabbath drew on, that it was impossible they could provide the materials before it commenced. And we learn from Mark xvi. 1. where see note, that they actually purchased them after the Sabbath was fully past. It must therefore have been the rest of the Galilean women who prepared the materials on their return after the crucifixion, and went to embalm the body upon the first day of the week, according to Luke's continuation, xxiv. 1. For this distinction, see Dr. Hales: it is necessary to admit an ellipsis at ὑποστρέψασαι, which will be supplied by ἄλλαι, thus: *some*

δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον
ἡσύχασαν κατὰ τὴν ἐντολήν.

Κεφ. κδ'. 24.

- 1 ^a Τῇ δὲ μιᾷ τῶν σαββάτων, ὕρθρου βαθέος, ἦλθον ἐπὶ
τὸ μνήμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα· καὶ τινες
2 σὺν αὐταῖς. Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ
3 τοῦ μνημείου. Καὶ εἰσελθοῦσαι οὐχ εὗρον τὰ σῶμα
4 τοῦ Κυρίου Ἰησοῦ. Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι
αὐτὰς περὶ τούτου, καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐ-
5 ταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. Ἐμφόβων δὲ γενο-
μένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν,
εἶπον πρὸς αὐτὰς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
6 ^b Οὐκ ἔστιν ὧδε, ἀλλ' ἡγέρθη. Μνήσθητε ὡς ἐλάλησεν
7 ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων, Ὅτι δεῖ τὸν υἱὸν
τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρ-
τωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆ-

^a Matt. xxviii. 1. Mark xvi. 1. John xx. 1.
Matt. xvi. 21. xvii. 23. xx. 13. Mark viii. 31. ix. 31. x. 33.

^b Supra ix. 22, xviii. 32.

1 † καὶ τινες σὺν αὐταῖς

4 * δύο ἄνδρες

women γυναῖκες attending the interment beheld the tomb, and how his body was laid; while others returning, prepared aromatic spices and ointments. (καὶ ὡς for πῶς, see Hoogeveen.) Thus also the women who are questioned in the next chapter, xxiv. 5. are not the same persons, as the women who are invited to go into the tomb by the first angel, Matt. xxviii. 5—8. Each of the angelic appearances was to a different set of women. See note at Matt. xxviii. 9. 10. Ἠσύχασαν, ver. 56. they religiously rested during the Sabbath, according to the fourth commandment.

CHAP. XXIV.

1. Τῇ δὲ μιᾷ τῶν σαββάτων . . . Now upon the first day of the week . . . or rather, But upon . . . δὲ being the correspondent

particle to τὸ μὲν σάββατον above . . . they indeed rested on the Sabbath, but on the first day of the week . . . This is immediately connected with the last chapter, and perhaps ought not to have been separated from its two or three concluding verses; see notes on verses 55. 56. above xxiii. as also at Matt. xxviii. 1. Βαθὺς ὕρθρος, primo manē, is an elegant phrase, used by Plato and other writers; i. e. while the rising sun was deep sunk beneath the horizon; ὕρθρου sc. ὕπτος βάθεος. Lexicographers derive it from ὀρθῶ, ὅτι ἡμᾶς ὀρβοῖ ἐπὶ τὸ ἔργον. To understand the harmony of the resurrection and our Lord's appearance afterwards, it will be necessary to consult notes at Matthew xxviii. 1—10. See διαπορέω above ix. 4. Ἀστραπτούσαις, in shining garments, ver. 4. the Greek, in garments streaming out light.

ναι. ^c Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. ^d Καὶ 89
 ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα
 τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. ^e Ἦσαν δὲ ἡ 10
 Μαγδαληνὴ Μαρία, καὶ Ἰωάννα, καὶ Μαρία Ἰακώβου,
 καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀπο-
 στόλους ταῦτα. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει 11
 λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. ^f Ὁ δὲ 12
 Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας
 βλέπει τὰ θόνια κείμενα μόνα· καὶ ἀπῆλθε, πρὸς
 ἑαυτὸν θαυμάζων τὸ γεγονός.

^g Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ 13
 τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ
 Ἱερουσαλήμ, ἥ ὄνομα Ἑμμαούς. Καὶ αὐτοὶ ὠμίλουν 14
 πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

^h Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ 15
 αὐτοὺς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. Οἱ δὲ 16

^c John ii. 22.^f John xx. 3. 6.^d Matt. xxviii. 8. Mark xvi. 10.^g Mark xvi. 12.^e Supra viii. 3.^h Matt. xviii. 20. Infra ver. 36.

10 || ἦν δὲ ἡ ib. ἡ Ἰακώβου

10. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία . . . *It was Mary Magdalene . . .* Learned commentators have concluded that "these things are to be taken distributively; that Mary Magdalene reported some things, and the other women reported the rest. They believe that, though St. Luke has, in the tenth verse, put the whole account of what the women related together, the Evangelist refers to that which was related by Mary Magdalene, as well as by the second party of women." See note above xxiii. 55. 56. There is a distinction to be made (see Dr. Townson) between ταῦτα πάντα ver. 9. and ταῦτα singly ver. 10. Ταῦτα πάντα are all the particulars of the preceding vision: ταῦτα are the evidences of Christ's resurrection, the sum total of the testimonies by which the women confirmed the same event. Μαρία Ἰακώβου, *Mary the mother of James*, ἡ μήτηρ und. See Bos. Ἡ Ἰακώβου is the reading of several of the best Mss.

12. καὶ ἀπῆλθε . . . γεγονός· and departed, *wondering in himself at that which had come to pass*. Many, in pointing this passage, place the comma after ἐαυτὸν, making the sense to be that *he went home*, as πρὸς αὐτοὺς, John xx. 10. But the punctuation

according to our translation, is preferable. Παρακύπτω is *to stoop down, or forward*, in order to look at something, used by classic writers in this sense; ἐαυτὸν und. Schleusner would render it *cum intrasset sepulcrum*.

13. δύο ἐξ αὐτῶν . . . Ἑμμαούς· *two of them (of the disciples) went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs*. St. Mark xvi. 12. 13. has a like but more brief account of two, to whom Christ appeared, *as they were walking into the country*. Mark's and Luke's histories are doubtless of the same persons. Cleophas or Alpheus, the husband of one of the Maries, mentioned ver. 18. a name abridged from Cleopatros, was one of them. Some say that the other was Luke himself; but he acquaints us, 1. 2. that he was not an eyewitness. Dr. Lightfoot endeavours to prove that it was Peter; but it is not probable. It is more likely that he was one of the seventy, the name uncertain, but not one of the Apostles. Emmaus is a village about seven miles and a half from Jerusalem, westwards.

16. Οἱ δὲ . . . αὐτὸν· *But their eyes*

- ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινῶναι αὐτόν.
- 17 Εἶπε δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυ-
- 18 θρωποί; Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἰερουσαλὴμ, καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
- 19 Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ, ἐναντίον τοῦ Θεοῦ καὶ πάντος τοῦ λαοῦ.
- 20 Ὅπως τε παρέδωκαν αὐτόν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.
- 21 ^k Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτός ἐστιν ὁ μέλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα

ⁱ Matt. xxi. 11. Supra vii. 16. John iv. 19. vi. 14.

^k Acts i. 6.

18 * ἐν Ἰερουσαλὴμ

were holden, that they should not know him. Their eyes were not held by a miracle from knowing him; but, because he appeared to them in another form or shape, as a stranger, ἐν ἑτέρᾳ μορφῇ, than that which formerly he had when he conversed with them, Mark xvi. 12. and which when they knew him might be changed. Christ in some manner withheld their eyes from perceiving, and then removing that impediment, opened their eyes that they knew him. Ὁμιλεῖν ver. 15. properly to be in company with, conversant with; but here, to converse familiarly or talk with. Hesych. ὁμιλεῖν· ἀναστρέφεσθαι, λαλεῖν. τίθεται καὶ ἀντὶ φιλίας καὶ διαλέξεως. See συζητεῖν, Mark i. 27.

18. Σὺ μόνος... ταύταις; Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? i. e. Art thou alone such a stranger in Jerusalem as not to know, or, who dost not know. It is an expression of surprise that any one who had been at Jerusalem at the time, though but a stranger, should not know what had occupied for some days the whole attention of the leading men of the nation. Thus Cicero, pro Mil. An vos soli ignoratis, vos hospites in hac urbe versamini? Vestra peregrinantur aures, neque in hoc pervagato civitatis sermone versantur? When our Saviour asks them in the preceding verse what manner of

communications are these? he does it to give them an opportunity to begin the discourse. He could not be ignorant of it: πάροικος is a stranger, who sojourns in a place which is not his own country. It is applied spiritually, Eph. ii. 19. as, not belonging to the family of Christians, civium numero non adscriptus.

19. ὃς ἐγένετο... λαοῦ· which was a prophet mighty in deed and word before God and all the people: i. e. eminent for the wisdom which flowed from his lips, and for the miracles which he performed. We meet in classic writers with the phrase ἰσχύειν τὴν ἐν τῷ λέγειν καὶ πράττειν. Ἐναντίον τοῦ Θεοῦ i. q. ἐνάπιον, see i. 73. i. e. to which God and men bore testimony: a phrase taken from the attestation given to what we see performed before our eyes.

21. Ἡμεῖς δὲ ἠλπίζομεν... But we trusted that it had been he... See note Matt. xxviii. 13—15. Some supply the ellipsis before ἄγει by χρόνος, ἥλιος, (see Bos,) and some not improperly by αὐτός, i. e. Christ. But ἄγει may be considered as used impersonally: ἡ σήμερον has even been conjectured to be the nominative. We have no other instance in the N. T. of the pronoun οὗτος in immediate concord with an anarthrous noun, except Acts i. 5. xxiv. 21. and here τρίτην ταύτην ἡμέραν. Bp. Midd. supposes that the anomaly of ordinals,

ἐγένετο. ¹ Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστη- 22
σαν ἡμᾶς, γενόμεναι ὀρθρῖαι ἐπὶ τὸ μνημεῖον· Καὶ 23
μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὅπα-
σίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. Καὶ 24
ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὖ-
ρον οὕτω, καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ
εἶδον. Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς, ² Ὡ ἀνόητοι καὶ 25
βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν, οἷς ἐλάλη-
σαν οἱ προφῆται· ^m Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, 26
καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; ⁿ Καὶ ἀρξάμενος 27
ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμή-
νευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.

¹ Matt. xxviii. 8. Mark xvi. 10. John xx. 18. ^m Isa. l. 6. liii. Phil. ii. 7. &c.
Heb. xii. 2. 1 Pet. i. 11. ⁿ Gen. iii. 15. xxii. 18. xxvi. 4. xlix. 10. Ps. xvi. 8, 9. 10.
xvii. cxviii. 11. Dan. ix. 24. &c.

which for the most part are anarthrous, sometimes extends its influence so far as to cause the omission of the article in cases like the present. See Matt. xxii. 36.

22. Ἀλλὰ καὶ γυναῖκες . . . ἡμᾶς· *Yea, and certain women also of our company made us astonished.* Here ἐξίστημι, first aor. is used in a transitive sense. ἐξέστη-
σεν· εἰς ἑκστασιν ἤγαγεν. Hesych. We may infer from ver. 24. that the chief subject of debate between these two disciples, and of their perplexity, was, what degree of credit was to be given to the women's testimony, who reported that they had seen a vision of angels, who said that Jesus was living; since some men of their company, Peter and John, had gone to the sepulchre, had found, as the women said, that his body was not there, but himself they saw not, as they might have expected from the angels' report to the women. Our Saviour, however, appeared afterwards to Simon, the first of all his Apostles, as noticed below, ver. 34. See note Matt. xxviii. 9. 10. On this subject Mr. Cranfield beautifully observes, "St. Peter had denied his Master, and had his Master showed himself to any other of the men, before he showed himself to him, might he not have thought his repentance ineffectual, his reconciliation impossible, and consequently be plunged into despair? Though his fall was attended with inconceivable aggravation, yet the magnanimity and mercy of his Saviour was still greater, and knew no bounds."

25. Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ . . . *O fools and slow of heart to believe . . . or*

rather, O senseless men, whose heart is slow in believing . . . what Mark xvi. 14. calls σκληροκαρδίαν. Ἀνόητοι is not synonymous with μωροί, Matt. v. 22. but expresses slowness of understanding and belief, and is here employed as a term of expostulation and reproof. But their believing afterwards carries the greater weight; for it removes all suspicion of a collusion between Christ and them in his life-time; and also implies an impartial examination of the fact, and the strength of those proofs that vanquished this incredulity.

26. Οὐχὶ ταῦτα . . . τὸν Χριστὸν, καὶ . . . *Ought not Christ to have suffered these things . . . rather, ought not the Christ . . .* The article should not have been omitted in our version, as the force of our Saviour's argument in a great measure depends upon it. Ought not the Messiah, to whom all the Prophets gave witness, and who has been predicted through so long a course of ages, by the voice of divine inspiration, to have suffered these things? This was also typified in the Patriarchal age, by the offering up of Isaac: in the Law, by the brazen serpent; by the sacrifice of animals, particularly by that of the paschal lamb. In the Prophets: 1. Isa. liii. 5. 7. 8.—2. Daniel's prophecy, Dan. ix. 25. 26. "the Messiah shall be cut off."—3. Zech. xii. 10. "they shall look on me whom they have pierced." In the Psalms; ii. 1.—3. xx. 1.—18. xvi. 10. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." See Townsend.

27. Καὶ ἀρξάμενος . . . *And beginning at*

- 28 Καὶ ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο· καὶ αὐτὸς
 29 προσεποιεῖτο πορρωτέρω πορεύεσθαι. ° Καὶ παρεβιάσαντο
 αὐτὸν, λέγοντες, Μείνου μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν
 ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μείναι
 30 σὺν αὐτοῖς. Καὶ ἐγένετο, ἐν τῷ κατακλιθῆναι αὐτὸν
 μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας
 31 ἐπεδίδου αὐτοῖς. Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί,
 καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ'
 32 αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία
 ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,
 33 καὶ ὡς διῆνοιγεν ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες
 αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὔρον

° Gen. xix. 3. Acts xvi. 15. Heb. xiii. 2.

Moses and all the prophets . . . Our Lord, in order to inform their ignorance, expounds to them, in all the Scripture prophecies, the circumstances concerning himself. See Matt. xxvi. 54. Ἀρξάμενος may be here considered as redundant: see Matt. xii. 1. Or it may be taken absolutely with a comma after it, having taken the thing from the beginning; so Acts xi. 4.

28. Καὶ ἤγγισαν . . . πορεύεσθαι. *And they drew nigh unto the village, whither they went (were going): and he made as though he would have gone further: i. e. he seemed to them by continuing on his course to be willing so to do; a conjecture to that effect in the disciples from his walking; or intimating that he would have done so, had they not been urgent with him to abide with them. So Mark xi. 48. ἤθελε παρελθεῖν αὐτοὺς. Προσποιόμαι, properly to assume to oneself, sibi vindico, also simulo, to make as if.*

29. Καὶ παρεβιάσαντο αὐτόν . . . *But they constrained him . . . or rather, pressed . . . by their earnest desire. So Lot, κατεβιάζετο, constrained the angels to lodge with him, Gen. xix. 3. This term is used to express great urgency of solicitation, not force and compulsion. Κέκλικεν ἡ ἡμέρα, sc. εἰς δέλην, (see Bos), And the day is far spent. Ἑσπέρα is the time which begins at sunset.*

30. ἐν τῷ κατακλιθῆναι . . . αὐτοῖς. *as he sat at meat (at table) with them, he took bread, and blessed it, and brake, and gave to them. There is reason to believe that this practice was observed as a part of the social meal, in which the Jews were accustomed to partake in each other's company,*

although it formed a part of the Jewish ceremonial order of the Passover supper. This significant action, however, of our Saviour on this occasion, had something peculiarly striking in itself, which awakened them to more attentive observation, as it thoroughly opened their eyes, and they knew him; as he then resumed his own appearance and manner. Ἀφαντος ἐγένετο is not, he vanished, but he withdrew himself out of their sight, by some sudden motion, as they were going to acknowledge him as their dear Master. Thus in Xenoph. ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, when they had withdrawn themselves from sight.

32. Οὐχὶ ἡ καρδία . . . γραφάς; *Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? i. e. Did not our heart glow with rapture and delight? This metaphorical expression describing highly-excited feelings is familiar with the purest classic writers. Latitia dicitur exultatio quadam animi cum gaudio efferventiorum rerum expetitarum. Gell.*

33. καὶ εἶπον . . . αὐτοῖς . . . *and found the eleven gathered together, and them that were with them . . . Though there were but ten, says Dr. Townson, of the Apostles present when Christ first showed himself to them, St. Luke calls them the eleven, either because it was, just at that time, the title of the Apostolical College; or because Matthias, who was soon after to be adopted into it, was there, and by anticipation is numbered as one of it. With these there were other disciples present; but it is likely, not many. They stood in fear of the Jews; and, that they might not give*

συνθηροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, ^p Ἀέ- 34
γοντας, "Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι.
Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ αἰς ἐγνώσθη 35
αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

^q Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη 36
ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. Πτοη- 37
θέντες δὲ καὶ ἔμβοβοι γενόμενοι, ἐδόκουν πνεῦμα θεωρεῖν.

Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διατί 38
διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; ^r Ἴδετε 39
τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι·
ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα
οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ τοῦτο εἰ- 40
πὼν, ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

^s Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαν- 41
μαζόντων, εἶπεν αὐτοῖς, Ἐχετε τι βρώσιμον ἐνθάδε; Οἱ 42
δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισ-
σίου κηρίου. Καὶ λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν. 43

^t Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς 44
ὑμᾶς, ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ
γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ

^p 1 Cor. xv. 5.^q Mark xvi. 14. John xx. 19.^r John xx. 20. 27.^s John xxi. 10.^t Matt. xvi. 21. xvii. 22. xx. 18. Mark viii. 31. ix. 31. x. 33.

Supra ix. 22. xviii. 31. xxiv. 6.

umbrage to them, would think it prudent not to meet together in too large a number. Ὄφθη . . . and hath appeared to Simon . . . ver. 34. See above ver. 22. and Matt. xxviii. 9. 10.

37. Προσθέντες . . . θεωρεῖν. But they were terrified and affrighted, and supposed that they had seen a spirit. See πτόεμαι above xxi. 8. The meaning of πνεῦμα here, according to Bp. Midd., arises by abstracting the spiritual principle from body or matter, with which in man it is associated: whence is deduced the idea of immaterial agents, whom we denominate spirits. Under which head demoniacs are to be classed. The word admits both a definite and indefinite sense. Such a one they supposed to be assuming the shape of Christ, and appearing to them in it. But Jesus

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proves, ver. 39. that he had a true body, from the evidence of their sight and touch: as the Apostles afterwards testify to the truth of the resurrection of his body, as being that which their eyes had seen, and their hands had handled. 1 John i. 2. Our Saviour afterwards eat before them, ver. 43. to prove that his body was truly raised. Ψηλαφᾶω is to feel, handle, from ψάλλω to touch lightly, and ἀψάω to feel, which from ἀπτομαι to touch. Ψηλαφᾶω signifies also to grope for or after, as persons blind or in the dark: in which sense we find it used by the Greek writers.

44. ὅτι δεῖ . . . ἐμοῦ that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Thus St. Luke signifies to the unlearned Gentile, what

3 K

- 45 ψαλμοῖς, περὶ ἑμοῦ. Τότε διήνοιξεν αὐτῶν τὸν νοῦν,
 46 τοῦ συνιέναι τὰς γραφάς· ^u Καὶ εἶπεν αὐτοῖς, Ὅτι
 οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ
 47 ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ^x Καὶ κηρυχθῆ-
 ναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν
 48 εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλὴμ. ^y Ὑμεῖς
 49 δὲ ἐστε μάρτυρες τούτων. ^z Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω
 τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ
 καθίστατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε
 δύναμιν ἐξ ὕψους.
 50 ^a Ἐξήγαγε δὲ αὐτοὺς ἕξω ἕως εἰς Βηθανίαν· καὶ
 51 ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. ^b Καὶ
 ἐγένετο, ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν,
 52 καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Καὶ αὐτοὶ προσκυνή-

^u Supra ver. 26. Ps. xxii. Acts xvii. 3.^x Acts xiii. 38. 1 John ii. 12.^y John xv. 27.^z John xiv. 26. xv. 26. xvi. 7. Acts i. 4. ii. toto.^a Acts i. 12.^b Mark xvi. 19. Acts i. 9.

49 † Ἱερουσαλὴμ

comprehends the written law of God, and the Scriptures of the Old Testament. Under the name *law*, the five books called the Pentateuch were included by the Jews; the chief historical books were joined with the Prophets, and all the rest with the Psalms.

45. . . . Τότε διήνοιξεν . . . Then opened *he their understanding* . . . Thus our Saviour had opened the mind of the two disciples before. He expounded and interpreted to them many prophecies concerning himself, the true sense of which they had never understood before. Eusebius uses *ἀνοίγειν* in the same sense: *μηδὲ τὰ Ἐλευσinia ἀνοίξει ἀνθρώπῳ μὴ καθαρῷ*. The Vulgate seems to have read *ἀρξαμένων*, ver. 47. referring to the Apostles. But *ἀρξάμενον*, which is right, must be considered as the accusative absolute, *facto ab Hierosolymis initio*. Bos rightly supplies *μετὰ τὸ (ἀρξάμενον)* and *πρῶγμα*.

48. 49. Ὑμεῖς δὲ ἐστε . . . And ye are *witnesses of these things* . . . i. e. ye are the chosen witnesses of my resurrection to the world. It was to be proved by the testimony of eye-witnesses, and confirmed by all kinds of signs, miracles, and wondrous powers, exercised by themselves and others who embraced their testimony.

Christ therefore bids them stay at Jerusalem till they were thus empowered, by virtue from on high, to confirm this testimony. *Ἀποστέλλω τὴν ἐπαγγελίαν . . . I send the promise of my Father upon you*. Pres. for future. I shall shortly send upon you the great promise of my Father, i. e. the Holy Spirit, promised by him, Joel ii. 28. See note Acts ii. 33. *Ἐνδύσησθε δύναμιν, until ye be endued with power: until ye be invested or clothed with power: thus Homer, θουρὶν ἐπιειμένοι ἀλκήν*.

51. Καὶ ἐγένετο . . . οὐρανόν· And it came to pass, while he blessed them, he was parted from them, and carried up to heaven. It has been justly observed, that it was much more proper our Lord should ascend to heaven in the sight of his Apostles, than that he should rise from the dead in their sight: for his resurrection was proved, when they saw him alive after his passion; but they could not see him in heaven, while they continued upon earth. *Προσκυνήσαντες αὐτὸν* in the next verse, and they worshipped him, i. e. by prostration, as the verb implies; see *προσκυνέω* Matt. ii. 2. Now that they were so fully satisfied of his divine power and glory, they pay him this religious reverence and adoration.

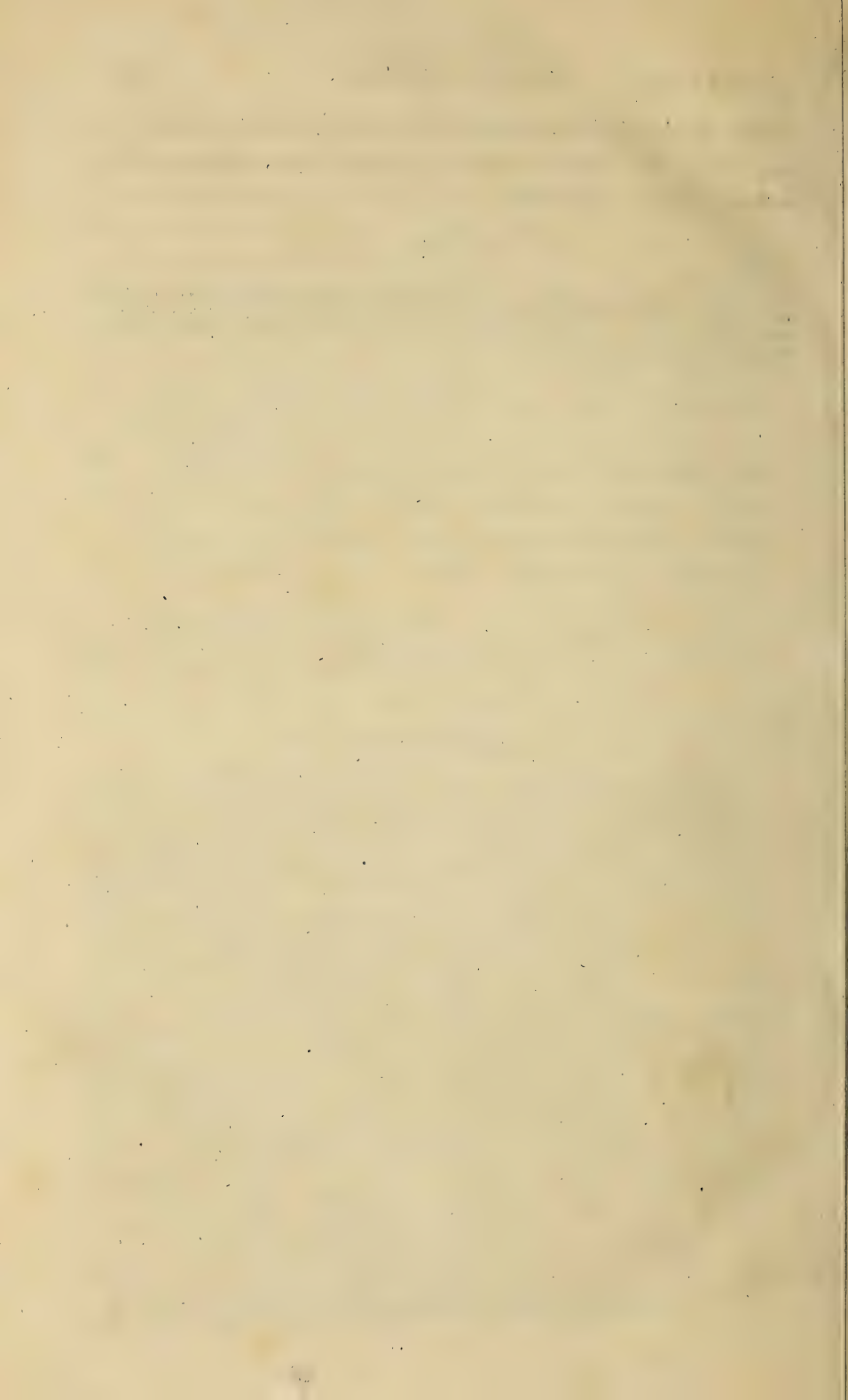
σαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς
μεγάλης. Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες 53
καὶ εὐλογοῦντες τὸν Θεόν.

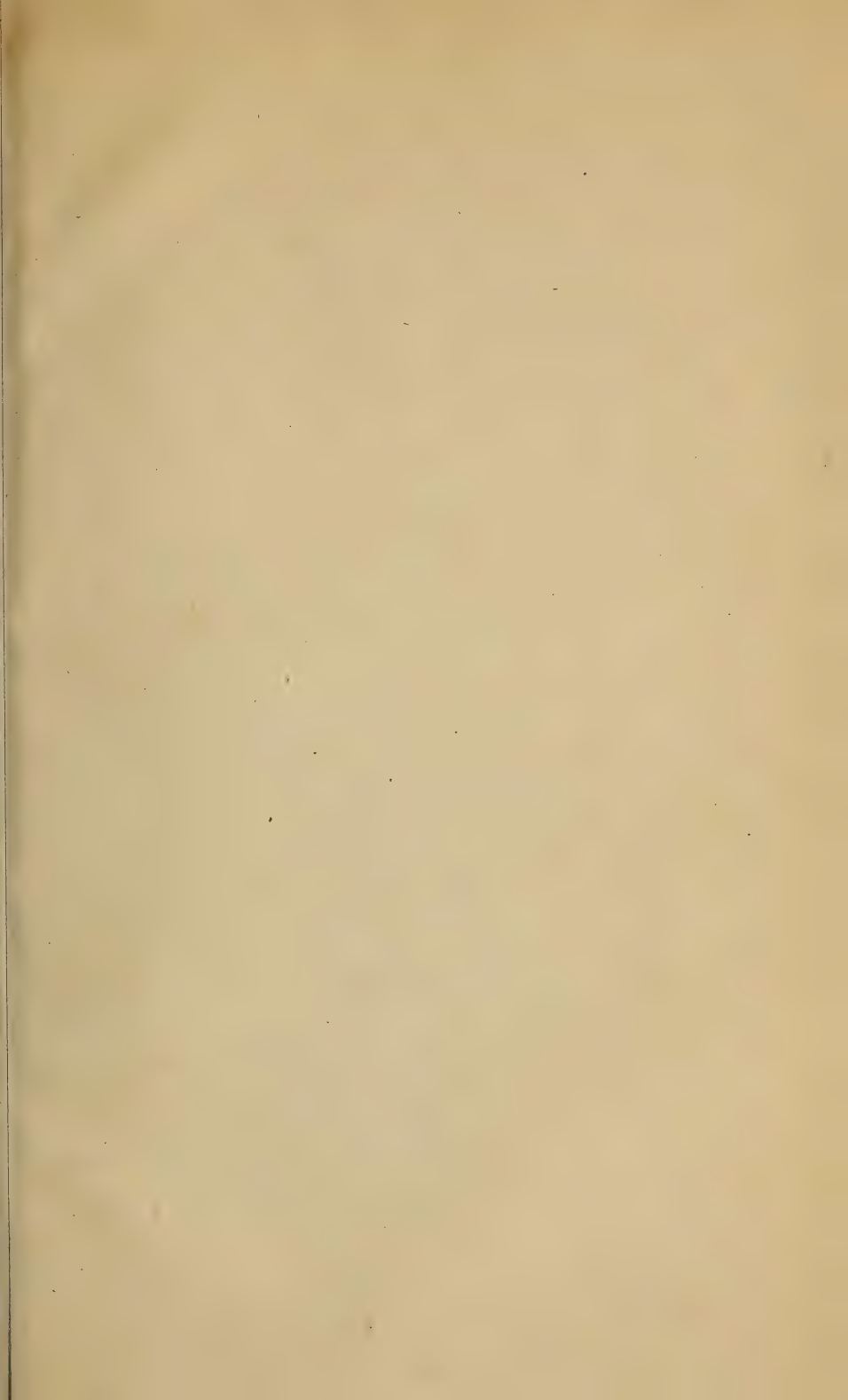
53 * ἀμήν

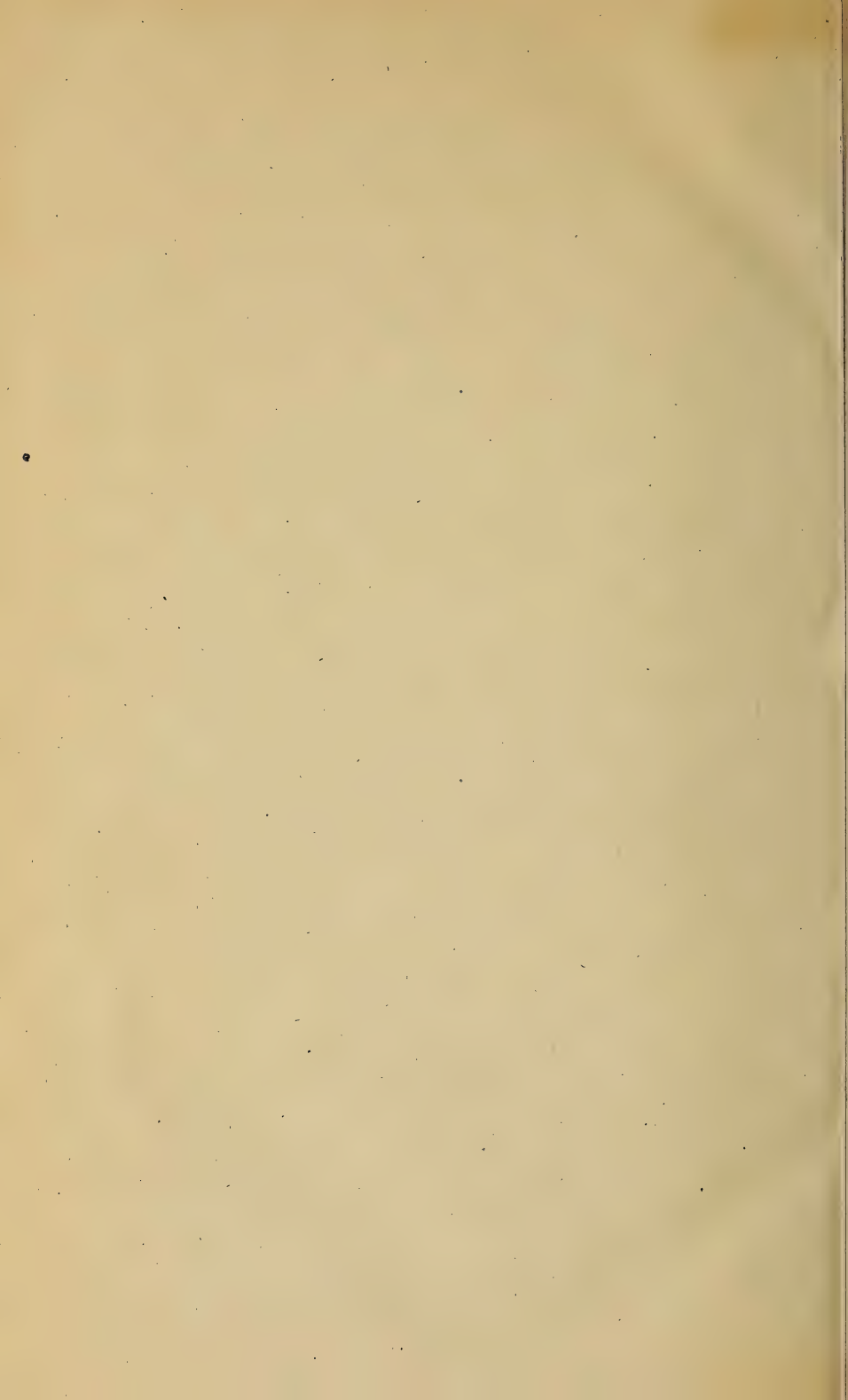
53. ἦσαν διαπαντὸς ἐν τῷ ἱερῷ . . . *And were continually in the temple praising and blessing God.* They continually resorted thither at the hours of prayer. Thus the

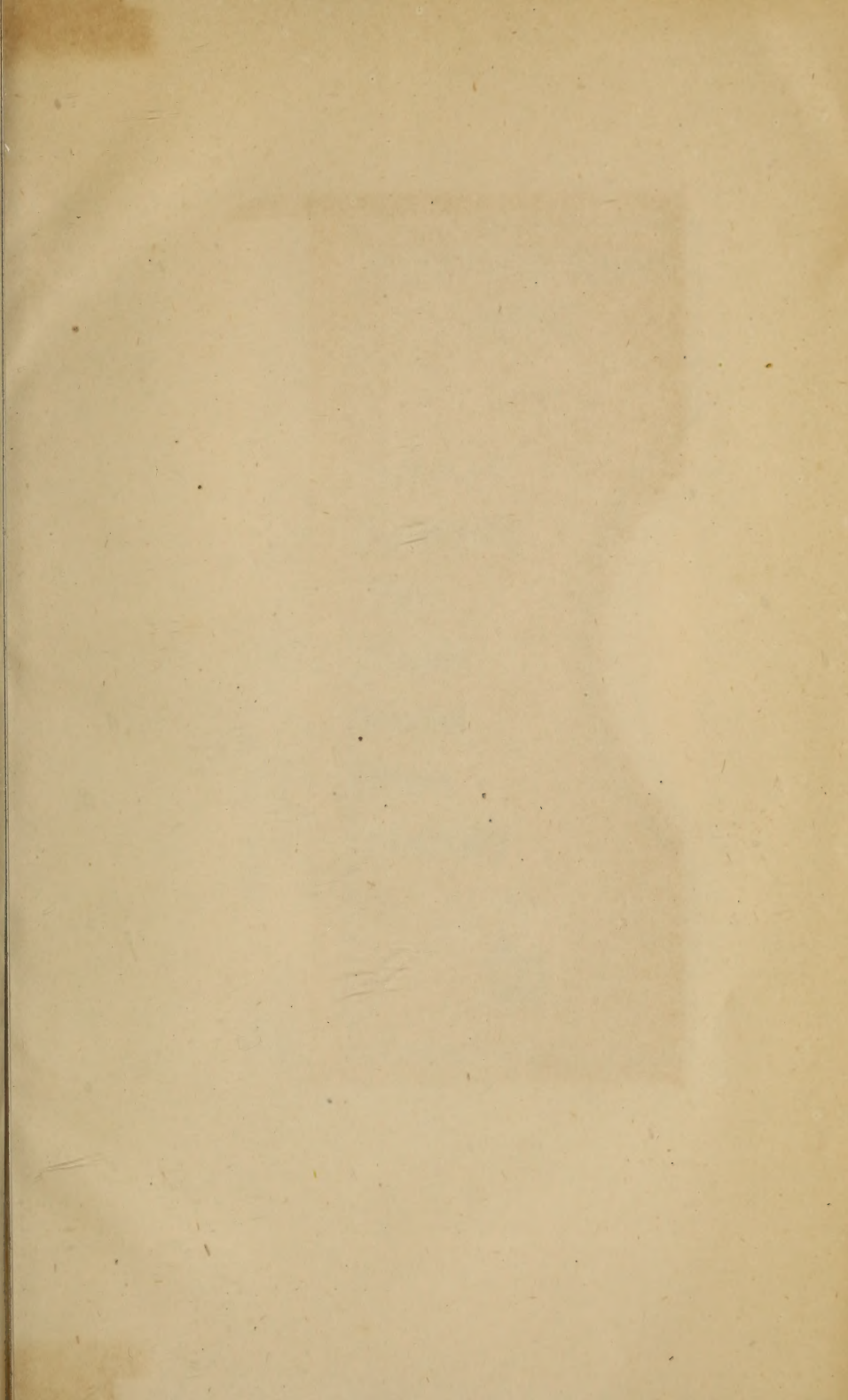
sacrifices offered morning and evening are styled δλοκαντώματα διαπαντὸς, *continual sacrifices*, 1 Chron. xvi. 40. 2 Chron. ii. 4.

END OF VOL. I.









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